Adi Purana

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- The ascetic sequentially narrated their previous lives; he also said that the four including Mativara and the four including the tiger, these eight souls, will now be born with you and will attain liberation in the eighth life along with you; in the eighth life you will be a Tirthankara and this Shrimati will be King Shreyansa, the initiator of the tradition of donation (Danatirtha); everyone was pleased hearing this lineage of lives from the ascetic
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- One day they were sleeping in the bedchamber; the room became highly fragrant due to the smoke of scented substances spreading; unfortunately, the guards forgot to open the windows of the building that day, causing their sudden death due to suffocation
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- The tiger, mongoose, monkey, and boar were also born there by appreciating the charity
- Mativara and others took initiation and were born in the appropriate lower Graiveyaka heavens
- Vajrajangha and Shrimati remembering their past lives upon seeing the sky-traveling plane of the celestial being Suryaprabha; at the same time, two Charana-riddhi holding ascetics reaching them from the sky, and them asking the ascetics for their introduction
- The ascetic introduced himself saying that when you were Mahabala, I was your minister Svayambuddha; after your Sallekhana, I took initiation and was born in the Saudharma heaven; falling from there, I became a son named Pritinkara of King Priyasena in the Pundarikini city of the Pushkalavati country in the East Videha region of Jambudvipa; this Pritideva is my younger brother; we both practiced severe penance after taking initiation from the Lord Jinendra; as a result, we attained clairvoyance and Charana riddhi; knowing you to be born here through clairvoyance, I have come to help you attain right faith (Samyaktva); the time is favorable for you, so both of you accept Samyaktva; saying this, he explained the characteristics and effects of Samyaktva; both accepted Samyaktva by the teachings of the ascetic; and the souls of the tiger, mongoose, etc. also purified their souls with Samyaktva; the pair of ascetics left through the sky path after preaching

- The Arya and Aryaa were extremely pleased with this great favor of ascetic Pritinkara and kept contemplating his virtues; at the end of their lives, Vajrajangha became a celestial being named Shridhara in the Shriprabha plane of the Aishana heaven; Shrimati and other companions also became various celestial beings in the same heaven

Tenth Parva

- One day, Shridhara deva knew through clairvoyance that our Guru Pritinkara had attained Kevalajnana and was present on the Shriprabha mountain; as soon as he knew, he took worship materials and went to worship the Gurudeva; reaching there, he worshipped him and after worship asked that when I was Mahabala and you were minister Svayambuddha, I had three other ministers named Shatamati, Mahamati, and Sambhinnamati, what happened to them?
- Replying to Shridhara deva's question, Kevali Pritinkara said that Sambhinnamati and Mahamati have gone to Nigoda, and Shatamati is suffering terrible pain in hell; saying this, he described in detail the reasons for being born in hell, the sorrows there, and the system there
- Shridhara became very sad hearing the news of Shatamati's suffering from the Kevali's mouth, and he felt satisfied by going to hell and preaching religion to Shatamati's soul; by Shridhara's good advice, Shatamati's soul accepted Samyaktva, due to the effect of which he was born as a son named Jayasena to King Mahidhara's beautiful queen in the Mangalavati city of the Pushkalavati country; his marriage was about to take place when Shridhara deva came and reminded him of the sorrows of hell, due to which he again took initiation and became the Indra of the Brahmottara heaven
- Falling from heaven, Shridhara deva was born as a son named Suvidhi from the womb of Sundarananda, queen of King Sudrishti in the Susima city of the Mahavatsakavati country in East Videha, Jambudvipa
- Head-to-toe description of Suvidhi

- Suvidhi accepted the kingdom due to his father's insistence and married Manorama, daughter of Chakravarti Abhayaghosha; the soul who was Shrimati in Vajrajangha's life became a son named Keshava to these two; the souls of the tiger and others were also born near them
- All these companions and the Chakravarti took initiation from ascetic Vimalabahu along with many kings, but King Suvidhi could not renounce his home out of affection for his son, so he kept observing the vows of a householder (Shravaka) at home and finally took initiation, becoming Achyutendra in the sixteenth heaven through the power of Samadhi
- At the end of his life, Keshava also became Pratindra in the same Achyuta heaven through the power of penance; the souls of the tiger and others also became celestial beings in the same heaven appropriately; description of Achyutendra's opulence and celestial maidens

Eleventh Parva

- Invocation (Mangala)
- When the soul of Vajrajangha, Achyutendra, fell from heaven, he became a son named Vajranabhi to King Vajrasena and Queen Shrikanta in the Pundarika city of the Pushkalavati country in the East Videha region of Jambudvipa; his other companions were also born there; Keshava's soul became a son named Dhanadeva to the merchant couple Kuberadatta and Anantamati of the same city
- Head-to-toe description of Vajranabhi
- King Vajrasena crowned Vajranabhi and became detached from the world, got enlightened by the Laukantika celestial beings, and took initiation
- Description of Vajranabhi's kingdom, manifestation of the Chakra-ratna, and world conquest; Keshava's soul Dhanadeva became the householder jewel (Grihapati ratna) of Chakravarti Vajranabhi
- Vajranabhi handed over the kingdom to his son named Vajradanta and took initiation along with many kings, sons, brothers, and Dhanadeva; Ascetic Vajranabhi contemplated the sixteen causes (Karanabhavanas) like

Darshanavishuddhi near his Guru and bound the Tirthankara Karma; he obtained many supernatural powers through penance and accepted Prayopagamana Sallekhana at the end of his life; description of the Sallekhana death, discarding the life breath at the end of the lifespan, and being born in the Sarvarthasiddhi plane

- Description of the Sarvarthasiddhi plane and the birth of Ahamindra Vajranabhi in it, characteristics of an Ahamindra
- Affirmation of the Pravicharatita bliss (bliss beyond sensual interaction) of Sarvarthasiddhi

Twelfth Parva

- The aforementioned Ahamindra became Lord Adinatha; the last Kulakara in the southern direction of the Bharata region of Jambudvipa was Nabhiraja; he had an extremely beautiful wife named Marudevi; head-to-toe description of her
- Indra, coming from heaven, first created the city of Ayodhya in the place adorned by Nabhiraja and Marudevi, description of its beauty
- The celestial beings made Nabhiraja enter that newly built city at an auspicious moment; when 6 months were left for Lord Rishabhadeva to be born, Kubera started showering gems; imaginative description of the shower of gems
- Marudevi seeing sixteen dreams
- The awakened queen finished her morning duties, went to the assembly hall, and, receiving respect from the king, asked for the fruits of the sixteen dreams seen at night
- Nabhiraja, knowing the fruits of the dreams through clairvoyance, told Marudevi the distinct fruit of each dream
- From that very time, goddesses like Shri, Hri started serving mother Marudevi; description of their service, along with a beautiful and interesting description of wordplays like Prahelika, Matrachyutaka, Binduchyutaka
- Description of Marudevi's pregnancy

Thirteenth Parva

- The Lord was born at an auspicious moment on the ninth day of the dark fortnight of the Chaitra month; the sky became clear, the directions became pristine
- Indra going to Ayodhya city with celestial beings of four classes for the birth anointing (Janmabhisheka) festival, praising the Lord, taking him in his lap, mounting the Airavata elephant, and taking him to Mount Sumeru; description of the Panduka forest there and the Panduka rock in its northeast direction
- The Jina child was seated on the Panduka rock facing east in the center of the decorated anointing pavilion; rows of celestial beings standing on both sides brought 1008 pitchers filled with the water of the Milky Ocean; Saudharma and Ishana Indras anointed the Lord with streams of water; description of the water stream, description of the widespread anointing, the playing of various auspicious musical instruments, the beautiful singing and dancing of Apsaras, description of the shower of flowers, etc.

Fourteenth Parva

- After the anointing, Indrani applied fragrant pastes to the Jina child's body and adorned him with clothes and ornaments
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- Description of the Lord's childhood; exposition of his internal and external qualities, and description of various types of sports before youth

Fifteenth Parva

- Upon attaining full youth, beauty naturally manifested in the Lord's body; one hundred and eight primary marks and nine hundred secondary marks were manifest on his body; the radiance of youth was bursting from his limbs, but his naturally detached nature was untouched by the arts of love; the bee-like eyes attracted by the flowers of his beauty, charm, youth, etc. did not find joy anywhere else
- One day, the thought of his marriage arose in the mind of his father Nabhiraja; the Lord's silent consent for marriage according to his father's command; with Indra's consent, Rishabhadeva's marriage to Yashasvati and Sunanda, sisters of Kachchha and Mahakachchha; head-to-toe description of Yashasvati and Sunanda
- One day, Mahadevi Yashasvati, while sleeping, saw the earth, Mount Sumeru, the sun with the moon, a lake with swans, and the ocean with restless waves being swallowed; at the same time, her sleep broke upon hearing the auspicious praises and awakening songs by the bards; she finished her morning duties, went to the Lord, and asked the fruits of the dreams, the Lord thought with clairvoyance and replied that she would have a Chakravarti son; she was very pleased to hear this; at the same time, the soul of the tiger, who was an Ahamindra in Sarvarthasiddhi, fell from there and came into Yashasvati's womb, description of her pregnancy
- After nine months, Yashasvati gave birth to a gem of a son, he was born embracing the earth with his arms; therefore, the knowers of omens declared that he would be a Chakravarti
- Child Bharata gradually attained youth; description of his physical and internal qualities

Sixteenth Parva

- Lord Rishabhadeva had ninety-nine sons including Bharata and a daughter named Brahmi from Yashasvati and others; from the second queen Sunanda, a son named

Bahubali and a daughter named Sundari were born; Bahubali was a Kamadeva; description of his body

- Lord Rishabhadeva had built many palaces and ornaments for all of them; description of the various types of necklaces among the ornaments
- Teaching the alphabet and writing skills to Brahmi, and teaching numbers to Sundari, and teaching various sciences to other sons; gradually, the Lord's great period of two million Purva years passed
- By the effect of time, the end of Bhogabhumi and the beginning of Karmabhumi occurred, and the Lord thought of organizing the six occupations, the Varna-Ashrama system, and villages-cities, etc., just like in the East and West Videha regions; Indra created a Jina temple according to the Lord's command, then after that, he created many small and large countries like Koshala in all four directions
- Description of the names of villages and their boundaries, etc.
- After the division of cities, he established the six livelihood-oriented occupations of sword (Asi), ink (Masi), agriculture (Krishi), etc., and the system of the three Varnas: Kshatriya, Vaishya, and Shudra; the Lord made all this arrangement on the first day of the dark fortnight of Ashadha, from that day the Krita Yuga started; by the consent of Nabhiraja, the celestial beings crowned the Lord, Nabhiraja tying the crown on the Lord's head with his own hands
- Upon getting the kingdom, the Lord made such rules that no Varna could practice the livelihood of another Varna; he fixed the tasks of every Varna, bounded their marriage system, propagated the penal code, and called the four fortunate Kshatriyas: Hari, Akampana, Kashyapa, and Somaprabha, honored them and made them Mahamandaleshwaras (great provincial rulers); while ruling in this way, 6.3 million Purva years of the Lord passed

Seventeenth Parva

- The Lord becoming detached while watching the dance of the Apsara Nilanjana and contemplating the nature of the world

- Arrival of the Laukantika celestial beings, Bharata's coronation, and giving appropriate wealth to other sons; at the same time, the Lord's Diksha-abhisheka (initiation anointing) taking place; the Lord mounted a palanquin made by celestial beings; first, the terrestrial kings carried that palanquin for 7 steps, then the Vidyadhara kings, and after that, the celestial beings carried it
- Yashasvati and Sunanda devi, sorrowful due to separation from their husband, were walking behind with the ministers, their eyes were full of tears, so their steps were uneven; description of the sorrow of the women of the harem; after going some distance, the guards stopped the other women from going further; only Yashasvati and Sunanda were going forward with some main women; Marudevi and Nabhiraja were also going with Indra's kings to see the Lord's initiation festival
- The Lord of the world, giving up all possessions in the Siddharthaka forest, facing east, bowing to the Siddha Lords, plucked the hair from his head and threw it away; thus, the Lord took initiation on the evening of the ninth day of the dark fortnight of Chaitra; Indra placed the Lord's sacred hair in a gem-studded basket and dropped it in the Milky Ocean; four thousand other kings also got initiated with the Lord; but they did not understand the secret of initiation, so they were only holders of the physical signs (Dravya Linga)
- Praise of the Lord by Indra
- King Bharata, after worshipping the Lord with proper rituals, returned to Ayodhya city at sunset

Eighteenth Parva

- Lord Rishabhadeva took a vow of silence for six months and sat on a stone slab; he had attained Manahparyaya Jnana (telepathy) as soon as he took initiation; the four thousand kings initiated with the Lord started losing patience; they could not bear the affliction of hunger and thirst, so they fell from their penance and took up various garbs to protect their lives; the Lord's grandson Marichi was prominent among those fallen ascetics, who became a Parivrajaka and established the Kapila philosophy

- Nami and Vinami, sons of Kachchha and Mahakachchha, coming to the Lord to ask for something, and Dharanendra consoling them and taking them to the Vijayardha mountain
- Detailed description of the Vijayardha mountain in the poet's elegant language

Nineteenth Parva

- Reaching the Vijayardha mountain, Dharanendra introduced its specialties to both princes
- Description of the names and expanses of the cities, etc.
- Description of the natural beauty of the mountain in various meters
- Hearing Dharanendra's wonderful description of Vijayardha, Nami and Vinami descended from the sky with him; Dharanendra made Nami the king of the southern range and Vinami of the northern range; bestowed various Vidyas (mystic powers) and introduced them to the Vidyadharas there; all Vidyadharas accepted their command with utmost respect

Twentieth Parva

- After an obstacle of one year, King Shreyansa in Hastinapura city remembering his previous life, thereby knowing the method of giving food charity, and the Lord accepting sugarcane juice food at his place, celestial beings performing the five marvels; description of the qualities of the donor and the recipient; King Somaprabha and Shreyansa, etc. received unprecedented honor from Bharata
- Description of the Lord's penance, including the five great vows (Panchamahavrata), their contemplations, 28 primary qualities, and 12 types of

penance; description of the Lord attaining Kevalajnana on the eleventh day of the dark fortnight of Phalguna

Twenty-first Parva

- Detailed description of meditation by Gautama Swami in response to Shrenika's question
- Its four types: Aarta, Raudra, Dharmya, and Shukla; description of the first Aarta Dhyana with its sub-types
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- Description of Dharmya Dhyana, a detailed discussion of its suitable places, postures, and sub-types
- Detailed description of Shukla Dhyana, discussion of its types, possessors, and fruits
- Description of Yoga, the nature of Pratyahara, etc., the seed (mantra) to be concentrated on, their fruits
- Description of the eternality and transience, etc. in the soul

Twenty-second Parva

- Lord Vrishabhadeva attaining Kevalajnana by the destruction of the four destructive karmas (Ghatiya karmas)
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- The celestial beings staying in the sky and seeing the Lord's Samavasarana

- Description of the Samavasarana

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- Indra worshipping the first Jinendra with eight substances
- Praise of Lord Jinendra by the Indras

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- Invocation
- Bharata, upon receiving simultaneous news of the Lord's attainment of Kevalajnana and the manifestation of the Chakra-ratna, going to the Samavasarana for Kevalya worship and praising the Lord with his one hundred and eight names at the end of the worship
- After Bharata finished the praise, expressing his desire to know the nature of the path and the fruits of the path from Lord Adinatha
- After Bharata's question, the divine sound (Divya Dhvani) of Lord Adinatha taking place; he gave a detailed discourse on the elements (Tattvas) like Jiva, Ajiva, and the six substances (Shatdravya)
- Hearing the divine sound from the mouth of Shri Jinendra, Chakravarti Bharata became very pleased and attained right faith and purity of vows; other capable souls also attained purity appropriately
- Bharata's younger brother Vrishabhasena, the Lord of Purimatala city, became the chief Ganadhara; Kings Shreyansa and Somaprabha also took initiation and became Ganadharas; Brahmi and Sundari also took initiation and attained the status of Ganini; except Marichi, almost all the fallen ascetics took atonement near the Lord and became ascetics again; King Bharata worshipped the Lord and returned to his capital with great grandeur

Twenty-fifth Parva

- Because there was complete silence when Bharata left and the divine sound stopped, Saudharmendra started praising the first Jinendra, who was adorned with eight Pratiharyas, thirty-four Atishayas, and Ananta Chatushtaya; this includes the description of the marvels related to birth, Kevalajnana, and those made by celestial beings; after doing a general praise, he laid the foundation for the great praise in the form of a thousand names (Sahasranama) through a prologue

- Thousand-name praise (Sahasranama Stavana)
- After the praise, Indra requested the Lord to wander (Vihara); then the Lord's wandering took place; description of the wandering

Twenty-sixth Parva

- Chakravarti Bharata's departure for world conquest
- Departure and description of the grandeur of the army, chariots, elephants, horses, etc.
- First camp and layout of the military camp

Twenty-seventh Parva

- Propitiating the presiding deities of Magadha Tirtha, Varatanu Tirtha, and Prabhasa Tirtha
- Worship of the Chakra-ratna and conquest of the directions

Twenty-eighth Parva

- Conquest of the countries located on the banks of the Sindhu and Ganga rivers
- Acquisition of the nine treasures (Navanidhis) and fourteen jewels (Ratnas)

Twenty-ninth Parva

- Opening of the caves of the Vaitadhya (Vijayardha) mountain
- Piercing the Tamisra cave and conquering the northern half of Bharata

Thirtieth Parva

- Conquest of the Mlechchha regions and submission of taxes by the Mlechchha kings
- The impact of the Chakravarti's immense army

Thirty-first Parva

- Chakravarti Bharata's arrival at Mount Vrishabhachala
- Engraving his list of names and eulogy on the rock of Vrishabhachala

Thirty-second Parva

- After conquering the six parts, the Chakravarti's return with his army towards Ayodhya city
- Observation of various countries and cities on the way

Thirty-third Parva

- Chakravarti Bharata's grand entry into Ayodhya
- Digvijaya worship-festival and shower of gems

Thirty-fourth Parva

- The Chakra-ratna stopping at the gateway of Ayodhya
- The obstruction of the Chakra-ratna due to his brothers not accepting subjugation

Thirty-fifth Parva

- Bharata sending a message to his brothers through a messenger
- The self-respect of brothers like Bahubali and the proposal of war

Thirty-sixth Parva

- The armies of Bahubali and Bharata facing each other
- Ministers thinking of ways to stop the mutual destruction of armies

Thirty-seventh Parva

- The righteous war (Dharma Yuddha - staring contest, water fight, and wrestling) between Bharata and Bahubali
- Bahubali's victory in the war

Thirty-eighth Parva

- In the moment of victory, Bahubali realizing the futility of the world and becoming detached
- Bahubali taking initiation, severe Kayotsarga penance, and attainment of Kevalajnana

Thirty-ninth Parva

- Chakravarti Bharata's description of the sacraments (Samskaras) of the Varna and Ashrama Dharma
- Rituals and methods of social sacraments

Fortieth Parva

- Detailed description of the sixteen and sixty-three sacraments like Garbhadhana, Pumsavana, Simantonnayana, Jatakarma, etc.

- Legislation of the conduct and thoughts of the twice-born (Dvijatis)

Forty-first Parva

- Description of the ascetic's religion (Munidharma): the nature of the great vows (Mahavratas), carefulnesses (Samitis), restraints (Guptis), overcoming afflictions (Parishahajaya), and conduct (Charitra)
- Pure methods of penance and meditation

Forty-second Parva

- Detailed discussion of the householder's religion (Shravakadharma): Anuvratas, Gunavratas, Shikshavratas, and the eleven Pratimas
- Rules of right faith and moral conduct

Forty-third Parva

- The heavenly ascension of Lord Jinasenacharya
- Completion of the remaining part of the Adi Purana by disciple Gunabhadracharya and the book's eulogy (Grantha-prashasti)

Forty-fourth Parva

- The arising of detachment in Chakravarti Bharata
- Renunciation of the kingdom, coronation of son Arkakirti, and taking Jina initiation

Forty-fifth Parva

- Severe penance of ascetic Bharata
- Destruction of the destructive karmas and attainment of Kevalajnana

Forty-sixth Parva

- Lord Rishabhadeva's stoppage of activities (Yoganirodha) on the Ashtapada (Kailash) mountain
- Destruction of the non-destructive karmas through the power of Shukla Dhyana and attaining liberation (Moksha)

Forty-seventh Parva

- The liberation (Moksha) of Chakravarti Bharata (Bharata Kevali)
- The greatness, fruits of listening (Phalashruti), and eulogy of the Maha Purana (Adi Purana)

Description of the Narrative Introduction (Kathamukha-varnana)

> श्रीमते सकलज्ञानसाम्राज्यपदमीयुषे । धर्मचक्रभृते भर्त्रे नमः संसारभीमुषे ॥ १ ॥

Salutations to the glorious Arhant Lord, who is adorned with the internal majesty of the fourfold infinite perfections (ananta-chatushthaya) and the external splendor of the eight auspicious attendants (ashta-pratiharya); who has attained the sovereign realm of omniscience (kevalajnana) that perceives all knowable entities; who bears the sacred wheel of righteousness (dharmachakra); who is the sovereign lord of the three worlds; and who dispels the dread of worldly transmigration (samsara) characterized by the fivefold cycle of wanderings (pancha-paravartana).

Special Note: In this verse, only qualifiers (attributes) are employed without a distinct substantive noun. This establishes that whoever possesses these sublime qualities is worthy of supreme veneration. Since these attributes reside in Lord Arhant, salutations are offered to Him. Alternatively, the word 'Shrimate' serves as the substantive noun itself. Among the one thousand and eight sacred names of Lord Rishabhadeva, 'Shrimat' is prominent, as will be declared later in this very treatise: 'Shriman Svayambhur Vrishabhah', etc. Thus, here salutation is offered directly to the protagonist of this sacred narrative, Lord Rishabhadeva.

The commentator has interpreted this opening verse in multifaceted ways, demonstrating that salutations are simultaneously rendered to the Arhant, Siddha, Acharya, Upadhyaya, and Sadhu (the Pancha Parameshthi), as well as to Bharata Chakravarti, Bahubali, Vrishabhasena Ganadhara, and Parshvanatha Tirthankara. In accordance with the commentator's purport, the specific expositions are elaborated as follows:

The exposition in praise of Lord Rishabhadeva has been stated above.

In the sense of Arhant Parameshthi, the term 'Shrimate' signifies the Arhant, because He is endowed with both internal and external divine wealth (Lakshmi).

In the sense of Siddha Parameshthi, the phrase 'sakalajnanasamrajyapadamiyushe' signifies the Siddha, because He has attained the sovereign station of all omniscient beings—namely, eternal abode at the crest of the universe (Lokagra).

In the sense of Acharya Parameshthi, the term 'dharmachakrabhrite' signifies the Acharya, because he upholds the circle/collection (chakra) of the ten supreme virtues (dasha-dharma) such as supreme forbearance, etc.

In the sense of Upadhyaya Parameshthi, the word 'bhartre' signifies the Upadhyaya (preceptor), because he fosters and nourishes all souls with the nectar of right knowledge, dispelling the darkness of ignorance.

In the sense of Sadhu Parameshthi, the epithet 'samsarabhimushe' signifies the ascetic Sadhu, because through his lion-like fearless conduct he eradicates the dread of transmigration.

Since terms such as 'Shrimate' in this verse are generic class-nouns (jati-vachaka) used in the singular case, salutations to all Tirthankaras of the past, present, and future are comprehensively established through this single verse.

In the sense of Bharata Chakravarti, the interpretation is: Salutations to the wheel-bearing monarch Bharata, who is destined for liberation in the very same life (tadbhava-mokshagami); who is the master of the wealth of nine treasures (nava-nidhi) and fourteen jewels (chaturdasha-ratna); who attained the sovereign domain of protecting all living beings endowed with knowledge; who wields the jewel-wheel (Chakra-ratna) obtained through the power of righteousness (dharma) accumulated in past lives; who is the protector of the six divisions of Bharata-kshetra; and who removed all fear from worldly beings, or who traversed throughout the six divisions of Bharata-kshetra without encountering any fear, or who dispels fear through his righteous wheel.

In the sense of Bahubali, the interpretation is: Salutations to Lord Bahubali, who was endowed with supreme valorous glory after defeating Chakravarti Bharata in the righteous duel (dharma-yuddha); who attained the sovereign empire of Kevalajnana upon being venerated and praised by Bharata, the wielder of the Chakra-ratna through or for the sake of Dharma (for after one year of rigorous kayotsarga penance, Lord Bahubali became free of subtle psychological hindrance [nihshalya] and ascended the kshapaka-shreni to attain Kevalajnana when Bharata offered his humble homage); who is 'bhartre'—both Kamadeva (the supreme embodiment of beauty) and king, or the lord of spiritual prosperity; and who dispels the fear of worldly existence by severing the bonds of karma. In this application, the grammatical syntax (anvaya) of the verse is: Shrimate,

dharmachakrabhrita, sakalajnanasamrajyapadamiyushe, samsarabhimushe, bhartre, namah.

In the sense of Vrishabhasena Ganadhara, the interpretation is: The word 'Shrimate' is taken not in the dative case, but in the locative case—signifying: in the Jinashasana characterized by the glory of Syadvada—that is, salutations to Vrishabhasena Ganadhara, who attained the sovereignty of knowledge that indirectly knows all entities through scriptural knowledge (Shrutajnana); who bears the wheel of Dharma in the form of the twelve Angas (Dvadashanga); who preserves the infinite natures of living and non-living substances; who is the master of the assembly of ascetics; and who destroys the fear of worldly transmigration through his auspicious teachings.

According to the etymological derivation 'He who bears Dharanendra in the form of a circular canopy is Dharmachakrabhrit, namely Parshva Tirthankara', the word 'Dharmachakrabhrite' also denotes Lord Parshvanatha; thus, Lord Parshvanatha is also saluted in this verse. In like manner, salutations are extended to other prominent narrative figures such as Jayakumara, Narayana, Balabhadra, and others. Further detailed expositions may be found in the Sanskrit gloss.

Moreover, through the initial syllables of the four quarters of this verse—'Shri-sa-dha-na'—the revered author has revealed the ultimate objective of composing this treatise: namely, 'Shri-sadhana', the attainment of the supreme wealth of Kevalajnana (Kaivalya-Lakshmi). ॥ 1 ॥

> नमस्तमःपटच्छन्नजगदुद्योतहेतवे । जिनेन्द्रांशुमते तत्त्वप्रभाभाभारभासिने ॥ २ ॥

Salutations to the Sun-like Lord Jinendra, who illuminates the universe veiled by the screen of ignorance, and who shines resplendently with the boundless radiance of the light of truth (tattvajnana) spreading in all directions. ॥ 2 ॥

> जयत्यजर्यमाहात्म्यं विनाश्य सितकुशासनम् । शासनं जैनमुद्भासि मुक्तिलक्ष्म्येकशासनम् ॥ ३ ॥

Ever victorious is the sacred doctrine of the Jinas (Jinashasana), whose glory is unconquerable, which refutes the erroneous doctrines of the deluded, which shines

eternally through the illumination of valid cognition (pramana) and viewpoints (naya), and which is the foremost cause for attaining the bliss of liberation (mukti-lakshmi). ॥ 3 ॥

रत्नत्रयमयं जैनं जयत्यदः । यस्य प्रसादादजयन् दुरितारातिवाहिनीम् ॥ ४ ॥

Ever victorious is the triumphant chariot of the Three Jewels (Ratnatraya—Right Faith, Right Knowledge, and Right Conduct) expounded by the Jinas, by means of which the Holy Arhant effortlessly conquered the formidable army of sins and karmic adversaries. ॥ 4 ॥

यः साम्राज्यमधःस्थायि गीर्वाणाधिपवैभवम् । तृणाय मन्यमानः सन् प्राव्राजीदग्रिमः पुमान् ॥ ५ ॥

Victorious is that Supreme Primal Being, Lord Rishabhadeva, who, regarding His vast empire that surpassed even the grandeur of Indra as trifling as a blade of grass, embraced the holy ascetic initiation (muni-diksha). ॥ 5 ॥

यमनुप्राव्रजन् भूरि सहस्राणि महीक्षिताम् । इक्ष्वाकूणां अभूतानां स्वामिसक्त्यैव केवलम् ॥ ६ ॥

Following whom thousands of mighty kings belonging to the Ikshvaku and Bhoja dynasties renounced the world and embraced ascetic initiation purely out of devout loyalty and devotion to their Lord. ॥ 6 ॥

व्रतं यस्य सदोन्मुक्तं निर्वोढुमसहिष्णवः । वन्यं पर्णफलैः कायं वृत्त्या वन्यैः प्रपेदिरे ॥ ७ ॥

Unable to endure and sustain the flawless, rigorous conduct exemplified by the Lord, numerous kings such as Kachha and Mahakachha began to clothe their bodies with tree bark and leaves, and subsist upon wild forest roots and fruits. ॥ 7 ॥

अनश्नंस्तपस्तेपे चिरं सोढ्वा परीषहान् । सर्वं सहत्वमाध्याय निर्जरासाधनं परम् ॥ ८ ॥

Who, having renounced food and water, endured numerous hardships and afflictions (parishahas) with an unwavering resolve to bear all things like the all-enduring earth, and practiced rigorous penance for a prolonged duration as the supreme means for shedding karmas (nirjara). ॥ 8 ॥

चिरं तपस्यतो यस्य जटा जटिल बभुस्तराम् । ध्यानाग्निकर्मेन्धननिर्यद् धूमशिखा इव ॥ ९ ॥

The matted locks of hair growing upon the head of the Lord as He engaged in prolonged penance shone splendidly, resembling streams of smoke ascending from the fuel of karmas being consumed in the blazing fire of meditation. ॥ 9 ॥

मर्यादाविविक्षया हेतोर्विहरन्तं यदृच्छया । चलन्तमिव सौवर्णं मेरुं यमीक्षन्ते स्म सुरासुराः ॥ १० ॥

Beholding the Lord wander freely according to His will in order to establish the codes of conduct, gods (suras) and demons (asuras) gazed upon Him as though Mount Meru itself, radiant with gold, were moving across the earth. ॥ 10 ॥

श्रेयसि प्रयते दानं यस्मै तुष्ट्या प्रसेदुषि । पञ्चाश्चर्यमयीं वृष्टिं ववृषुः सुरवारिदाः ॥ ११ ॥

Upon the Lord being offered pure alms (ahara-dana) with devout joy by King Shreyamsa of Hastinapur, the celestial clouds of devas showered the five wondrous divine offerings (pancha-ashcharya). ॥ 11 ॥

उदपादि विभोर्यस्य घातिकर्मारिनिर्जयात् । केवलज्ञानसंज्ञं तत् परं ज्योतिर्लोकालोकावभासकम् ॥ १२ ॥

In due course, upon completely conquering the hostile destructive karmas (ghatiya karmas), the Lord manifested the supreme transcendent light known as Omniscience (Kevalajnana), which illuminates the entire universe and beyond (Lokāloka). ॥ 12 ॥

येनाभ्यधायि सद्धर्मः कर्मारातिनिबर्हणः । सदःसरोरुहाम्भोजवनदीधितिमालिना ॥ १३ ॥

Who, like the brilliant sun causing the lotus-like faces of worthy souls (bhavya jivas) assembled in the holy congregation (Samavasarana) to blossom, expounded the genuine Dharma that annihilates all karmic foes. ॥ 13 ॥

निशम्य स्वाम्वयमाहात्म्यं प्रनृत्तो वल्कलैर्वृतः । स सोख्यमगमत् साक्षात् चण्डीश्वर इवोत्कलः ॥ १४ ॥

And hearing the glorious heritage and spiritual greatness of his lineage from the Lord, Marichi, the son of Bharata, clad in ascetic bark garments, danced with exuberance, experiencing ecstatic joy. ॥ 14 ॥

तमादिदेवं नाभ्येयं पूज्यं वृषभध्वजम् । प्रणौमि प्रणिपत्याहं भक्त्या मुहुर्मुहुः ॥ १५ ॥

To that primal Lord, the revered son of King Nabhi, distinguished by the emblem of the bull—Lord Rishabhadeva—I bow down in deep reverence and praise Him repeatedly with an undivided heart. ॥ 15 ॥

अजितादीन् महावीरपर्यन्तान् परमेश्वरान् । जिनेन्द्रान् पर्युपासेऽहं धर्मसाम्राज्यनायकान् ॥ १६ ॥

Thereafter, I pay homage to the remaining twenty-three Supreme Lords and Jinendras, beginning with Lord Ajitanatha and concluding with Lord Mahavira, who are the sovereign lords of the realm of righteousness. ॥ 16 ॥

सकलज्ञानसाम्राज्ययौवराज्यपदे स्थितान् । संस्तौमि गणाधीशानाप्तज्ञानकण्ठिकान् ॥ १७ ॥

Next, I repeatedly extol the supreme Ganadharas (chief disciples), who occupy the exalted station of crown princes in the empire of omniscience and are adorned with the sacred necklace of authentic knowledge. ॥ 17 ॥

अनादिनिधनं तुङ्गमनेकलदायिनम् । पावनं विपुलच्छायां श्रुतस्कन्धतरुं श्रयत ॥ १८ ॥

O worthy souls (bhavya souls)! Take refuge in the venerable tree of the sacred canonical scriptures (Shruta-skandha), which, from the substantial standpoint (dravyarthika naya), is beginningless and endless, lofty, yields manifold spiritual fruits, and is endowed with vast, comforting shade. ॥ 18 ॥

एवं त्रिधात्मभिः स्तौत्रैः कृतमङ्गलसत्क्रियः । पुराणं संग्रहीष्यामि त्रिषष्टिपुरुषश्रितम् ॥ १९ ॥

Having thus performed the auspicious rite of invocatory worship through the threefold praise of Deva (Lord), Guru (Preceptor), and Shastra (Scripture), I shall compile the sacred Purana centered on the sixty-three illustrious personages (Trishashti Shalaka Purushas: twenty-four Tirthankaras, twelve Chakravartis, nine Narayanas, nine Pratinarayanas, and nine Balabhadras). ॥ 19 ॥

तीर्थेशानामपि चक्रेषां हलिनामर्धचक्रिणाम् । त्रिषष्टिलक्षणं वृत्तं वक्ष्ये तद्विषामपि ॥ २० ॥

I shall narrate the sacred epic containing the sixty-three distinct biographies of the Tirthankaras, Chakravartis, Balabhadras, Narayanas, and their adversaries—the Pratinarayanas. ॥ 20 ॥

पुरातनत्वात् पुराणं स्यात् तन्महन्महदाश्रयात् । महद्भिर्दिष्टत्वात् महाश्रेयोऽनुशासनात् ॥ २१ ॥

Because this narrative has been transmitted from the most ancient times, it is termed 'Purana'. Because it portrays the lives of great personages (Mahapurushas), or because great omniscient beings have expounded it, or because studying it bestows supreme spiritual welfare (Maha-shreyas), it is designated as the 'Mahapurana'. ॥ 21 ॥

> पूर्वं पुराणंमाश्रित्य प्रसृतत्वात् पुरातनम् । महच्च स्वमहिम्नैव तन्महैत्यभिधीयते ॥ २२ ॥

Having been disseminated through the transmission of ancient seers and poets, its antiquity (Puranata) is well established; and because its greatness is celebrated through its intrinsic spiritual glory, it is called the 'Mahapurana'—such is the etymological definition given by various learned scholars. ॥ 22 ॥

> महापुरुषसंबन्धि महाभ्युदयशासनम् । महापुराणमाम्नातं मतमेतन्महर्षिभिः ॥ २३ ॥

Because it relates to exalted personages (Mahapurushas) and serves as the guide to supreme spiritual elevation—the auspicious fruits of heaven and liberation—great sages hold this work to be the Mahapurana. ॥ 23 ॥

> ऋषिप्रणीतत्वादार्षं सूक्तं सूनृतशासनात् । धर्मानुशासनाच्चेदं धर्मशास्त्रमिति स्मृतम् ॥ २४ ॥

Being composed by enlightened sages, it is regarded as 'Arsha' (sage-authored); being an exposition of truthful reality, it is called 'Sukta' (well-spoken truth); and being the preceptor of spiritual righteousness, it is celebrated as 'Dharma-shastra' (the sacred canon of Dharma). ॥ 24 ॥

> इति ह आस इतीदं स्याद् वृत्तं तदन्वयात् । इतिवृत्तमथैतिह्यमाम्नायं चामनन्ति तत् ॥ २५ ॥

Because it recounts 'Thus indeed it occurred' (Iti ha asa), narrating veritable past events, enlightened sages also designate it as 'Itihasa' (history), 'Itivritta' (annals), 'Aitihya' (tradition), and 'Amnaya' (sacred transmission). ॥ 25 ॥

पुराणमितिहासाख्यं यत्प्रोवाच गणाधिपः । तदप्यहमधीवेक्ष्य केवलं भक्तियोदितः ॥ २६ ॥

This Mahapurana, designated as Itihasa, which was expounded by the supreme Ganadhara himself, I shall narrate prompted solely by deep devotion, conscious of my own modest knowledge. ॥ 26 ॥

धुरं गणभृतोक्तां विवक्षोर्मे महात्मनः । विवक्षोरिव दभ्रस्य पुंस्त्वमारभटं महत् ॥ २७ ॥

Just as a tender young calf faces immense difficulty in attempting to bear a heavy yoke meant for powerful mature bulls, even so do I, of humble intellect, encounter great difficulty in aspiring to narrate the profound Mahapurana expounded by the great Ganadhara Deva. ॥ 27 ॥

क्व गम्भीरः पुराणाब्धिः क्व चाहंबोधदुर्विधः । अगाधं महोदधिं दोर्भ्यां तितीर्षुर्यामि हास्यताम् ॥ २८ ॥

Where is this unfathomably deep ocean of the Purana, and where is my meager intellect! In desiring to cross this fathomless ocean with merely my two arms, I shall surely become an object of laughter. ॥ 28 ॥

अथवास्त्वेतदल्पोऽपि यद् घटेऽहं स्वशक्तितः । लूनवालधिरप्युक्षा किं नोत्पुच्छयते तराम् ॥ २९ ॥

Or consider it thus: though of modest learning, I exert myself to the utmost of my capacity to recount this Purana; does not even an ox with a truncated tail lift up its tail with pride? Indeed it does! ॥ 29 ॥

गणाधीशैः प्रणीतेऽपि पुराणेऽस्मिन्नहं यते । सिंहैरासेविते मार्गे शृगोऽन्यैः केन वार्यते ॥ ३० ॥

Though this Purana was originally expounded by the Ganadharas, I still endeavor to narrate it according to my ability. Along the path trodden by majestic lions, who can prevent a deer from treading according to its own strength? ॥ 30 ॥

पुराणऋषिभिः क्षुण्णे कथामार्गेऽस्ति मे गतिः । पौरस्त्यैः शोधितं मार्गं को वा नानुव्रजेज्जनः ॥ ३१ ॥

My progress lies upon the narrative pathway that has already been well-trodden and made accessible by ancient sage-poets; for when a path has been cleared by predecessors, who cannot traverse it with ease? Indeed, everyone can. ॥ 31 ॥

महाकरीन्द्रसंमर्दे विरलीकृतपादपे । वने वन्येभकलभाः सुखेन स्युः स्वैरचारिणः ॥ ३२ ॥

In a dense forest where the trees have been cleared and spaced out by the trampling of mighty elephants, even young elephant calves roam about happily and at ease. ॥ 32 ॥

महातिमिपृथुप्रोथपथीकृतजलेऽर्णवे । अतीत्य पर्यटन्त्येव ननु पोतोनशावकाः ॥ ३३ ॥

In an ocean where huge sea monsters have opened clear channels with the thrusts of their massive snouts, even the young aquatic creatures wander about freely. ॥ 33 ॥

सुभटास्त्रसंपातनिरुद्धपतियोधिके । भटब्रुवोऽपि विश्रब्धं वल्गन्त्येव रणाङ्गणे ॥ ३४ ॥

On a battlefield where valiant warriors have subdued the enemy forces with showers of weapons, even an ordinary soldier prances about fearlessly, fancying himself a champion. ॥ 34 ॥

तत्पुराणकवीनेव मत्वा हस्तावलम्बनम् । महतोऽस्य पुराणाब्धेस्तरणायोद्यतोऽस्म्यहम् ॥ ३५ ॥

Therefore, taking the venerable ancient poets as my supporting hand, I have undertaken to cross this immense ocean of the Purana. ॥ 35 ॥

महत्यस्मिन् पुराणाब्धौ शाखाशततरङ्गके । स्खलितं यत्प्रमादान्मे तद् बुधाः क्षन्तुमर्हथ ॥ ३६ ॥

If, perchance, through inadvertence or limited knowledge, I should stumble in this vast ocean of Purana surging with hundreds of narrative branches, may the wise and learned generously forgive me. ॥ 36 ॥

कविप्रमादजान् दोषानपास्यास्मात् कथामृतात् । सन्तो गुणान् जिघृक्षन्तु गुणगृद्धो हि सज्जनः ॥ ३७ ॥

Setting aside any shortcomings arising from the author's inadvertence, let noble persons seek only the virtues from this nectar of narrative; for virtuous beings are ever eager to grasp noble qualities alone. ॥ 37 ॥

सुभाषितामृतरससम्भृतेऽस्मिन् कथोदधौ । दोषग्राहानपाहाय यतध्वं सारसंग्रहे ॥ ३८ ॥

In this ocean of narrative filled with the ambrosial essence of noble maxims, one should avoid the predatory alligators of faults and exert oneself solely in gathering the precious pearls of essential truth. ॥ 38 ॥

कवयः सिद्धसेनाद्या वयं तु कवयो मताः । मणयः पद्मरागाद्या मणौ काचोऽपि मेचकः ॥ ३९ ॥

In ancient times, illustrious poets like Siddhasena flourished, and we too are reckoned as poets; yet though both share the common name of 'poet', the difference in merit is as vast as that between a precious ruby and common tinted glass. ॥ 39 ॥

यद्वचोदर्पणे विश्वं शास्त्रं प्रतिबिम्बितम् । तान् कवीन् बहु मन्येऽहं किमन्यैः कविमानिभिः ॥ ४० ॥

I deeply honor and revere those eminent poets in the mirror of whose speech all scriptural sciences were reflected; what concern have I with those others who merely boast of being poets in vain? ॥ 40 ॥

नमः पुराणकारेभ्यो यद्वक्त्राब्जे सरस्वती । येषामद्यापि संदृश्ये सूत्रपातायितं वचः ॥ ४१ ॥

Salutations to the venerable composers of the Puranas, in whose lotus-like mouth Sarasvati visibly resides, and whose words even today serve as foundational guidance (sutras) for the poetry of subsequent authors. ॥ 41 ॥

प्रवादिकरियूथानां केसरी नयकेसरः । सिद्धसेनकविर्जीयाद् विकल्पप्रसराङ्कुरः ॥ ४२ ॥

Victorious be the poet Siddhasena, who is like a lion confronting herds of rival disputant-elephants, having the nayas (standpoints of logic) as his mane and dialectical assertions (vikalpas of asti-nasti, etc.) as his sharp claws. ॥ 42 ॥

नमः समन्तभद्राय महते कविवेधसे । यद्वचोवज्रपातेन निर्भिन्नाः कुमताद्रयः ॥ ४३ ॥

I bow down to the great poet Samantabhadra, who is like Brahma among poets, and by the thunderbolt of whose speech the mountains of false doctrines were shattered to pieces. ॥ 43 ॥

कवीनां गमकानां च वादिनां वाग्मिनामपि । यशः समन्तभद्रीयं मूर्ध्नि चूडामणीयते ॥ ४४ ॥

The glorious fame of Swami Samantabhadra shines as a crest-jewel upon the heads of noble poets, profound commentators (gamakas) who unveil the inner core of scriptures, logical disputants (vadis), and eloquent orators (vagmins); he indeed reigns supreme among all. ॥ 44 ॥

श्रीदत्ताय नमस्तस्मै तपःश्रीदीप्तमूर्तये । कण्ठीरवायितं येन प्रवादीन्द्रप्रभेदने ॥ ४५ ॥

I bow to the revered Shridatta, whose bodily form was radiant with the splendor of ascetic penance, and who acted like a mighty lion in tearing apart the lordly elephants of opposing debaters. ॥ 45 ॥

विदुष्विणीषु संसत्सु यस्य नामापि कीर्तितम् । नियच्छति मदोद्रेकं यशोभद्रः स पातु नः ॥ ४६ ॥

May the great sage Yashobhadra protect us, the mere utterance of whose name in assemblies of learned scholars subdues all surges of arrogance and pride. ॥ 46 ॥

चन्द्रांशुशुभ्रयशसं प्रभाचन्द्रं कविं स्तुमः । यश्चन्द्रोदयं कृत्वा शश्वदाह्लादितं जगत् ॥ ४७ ॥

I extol the poet Prabhachandra, whose spotless fame is dazzling white like moonbeams, and who, having composed the treatise Chandrodaya (Nyayakumudachandrodaya), brought perpetual delight to the entire world. ॥ 47 ॥

चन्द्रोदयकृतस्तस्य यशः केन न वर्ण्यते । यदाकल्पमनाम्नानि सतां शेखरतां गतम् ॥ ४८ ॥

Who indeed does not celebrate the enduring fame of Acharya Prabhachandra, the author of Chandrodaya, whose renown remains steadfast until the end of time and serves as a diadem among virtuous beings? Indeed, all extol him. ॥ 48 ॥

यद्वचोऽमृतमास्वाद्य चाराध्यचतुष्टयम् । मोक्षमार्गं स जग्राह शिवकोटिमुनीश्वरः ॥ ४९ ॥

May the venerable sage Shivakoti protect us, by relishing whose ambrosial speech beings practice the path of liberation comprising the fourfold adoration (the Bhagavati Aradhana) and attain spiritual joy. ॥ 49 ॥

काव्यानुचिन्तने यस्य प्रबलोल्लासमूर्च्छयः । अर्थान् स्मारयन्तीव जटाचार्यः स नोऽवतात् ॥ ५० ॥

May Acharya Jatasinghanandi (the revered author of Varangacharita) protect us, whose rigorous and lucid commentaries upon poetic treatises shine during the contemplation of poetry as though revealing to us the true import of those works. ॥ 50 ॥

धर्मानुशासनाद् येषां वक्त्राद् वाङ्मणयोऽमलाः । कथालंकारतां भेजुः काणभिक्षुर्जयत्यसौ ॥ ५१ ॥

Victorious is Kanabhikshu, from whose mouth the flawless gems of speech, strung together through the sacred code of Dharma, attained the status of ornaments in narrative literature; indeed, his narrative treatises are supreme among all texts. ॥ 51 ॥

कवीनां तीर्थकृद्देवः किंतरां न प्रवर्त्यते । विदुषां वाङ्मलं क्षोदि तीर्थं यस्य वचोमयम् ॥ ५२ ॥

Who can adequately extol Devacharya (Pujyapada Devanandi), who stood like a Tirthankara among poets, who composed treatises on grammar and metrics to guide authors, and whose river of sacred words washes away all linguistic flaws of scholars? ॥ 52 ॥

भट्टाकलङ्कश्रीपालपात्रकेसरिणां गुणाः । विदुषां हृदयारूढा हारायन्तेऽतिनिर्मलाः ॥ ५३ ॥

The exceedingly immaculate virtues of Bhatta Akalanka, Shripala, and Patrakesari adorn the hearts of learned scholars like radiant pearl necklaces. ॥ 53 ॥

कवित्वस्य परा सीमा वाग्मित्वस्य च यः पदम् । गमकत्वस्य नेदिष्ठो वादिसिंहोऽर्च्यते न कैः ॥ ५४ ॥

By whom is the poet Vadisimha not revered?—he who represented the utmost pinnacle of poetic mastery, the supreme abode of eloquence, and the foremost rank among commentators and expositors. ॥ 54 ॥

श्रीवीरसेन इत्यासीद् भट्टारकपृथुप्रथः । स नः पुनातु शुद्धेन धीवैशारद्यभासिना ॥ ५५ ॥

May the widely celebrated Bhattarak Shri Virasena purify us—he whose own soul was intrinsically pure and who shone with consummate intellectual erudition. ॥ 55 ॥

लोकस्थितिः कवित्वं च स्थितं यत्र द्वयं द्वयम् । वाङ्मितया तिरस्कृत्य वचो वाचस्पतेरपि ॥ ५६ ॥

In whom worldly wisdom and profound poetic genius resided together in peerless harmony, and before whose consummate eloquence even the speech of Brihaspati, the preceptor of gods, seemed humbled and modest. ॥ 56 ॥

सिद्धान्तोपनिबन्धानां विधातुर्मद्गुरोर्गुरोः । मन्मनःसरसि नित्यं स्यात् पादकुशेशयम् ॥ ५७ ॥

May the tender lotus feet of Bhattarak Shri Virasena, the preceptor of my own guru and the composer of monumental sub-commentaries and treatises upon the fundamental Siddhantas such as Dhavala, dwell perpetually in the lake of my mind. ॥ 57 ॥

धवलां भारतीं यस्य कीर्तिं च विधुनिर्मलाम् । धवलीकृतनिश्शेषभुवनां प्रणमाम्यहम् ॥ ५८ ॥

I bow repeatedly to the dazzlingly pure speech (the Dhavala commentary) and the spotless moon-like fame of Guru Shri Virasena, which have illuminated and purified the entire universe with spiritual brilliance. ॥ 58 ॥

जन्मभूमिस्तपोलक्ष्म्याः श्रुतप्रशमयोर्निधिः । जयसेनमुनिः पातु बुधवृन्दाग्रणीः स नः ॥ ५९ ॥

May Guru Jayasena protect us—he who was the fertile cradle of ascetic glory, a treasure-house of scriptural wisdom and serene tranquility, and the foremost leader among the assemblies of the wise. ॥ 59 ॥

स पूज्यः सर्वलोकेन कवीनां परमेश्वरः । वागर्थसंग्रहं कृत्स्नं पुराणं यः समग्रहीत् ॥ ६० ॥

Revered by all the world was that supreme master among poets who compiled the entire Purana as a comprehensive compendium of sacred words and meanings. ॥ 60 ॥

कवयोऽन्येऽपि सन्त्येव कस्तानुद्देष्टुमप्यलम् । सत्कृता ये जगत्पूज्यैस्तन्मया मङ्गलार्थिना ॥ ६१ ॥

Besides these, there are numerous other illustrious poets; who is capable of recounting even their names, let alone extolling all their merits? Desiring supreme auspiciousness, I pay my sincere respects to all those world-venerated masters. ॥ 61 ॥

ते एव कृतिनो लोके त एव च विचक्षणाः । येषां धर्मकथाङ्गत्वं भारती प्रतिपद्यते ॥ ६२ ॥

In this world, they alone are truly fulfilled and they alone are genuinely wise whose speech serves as an instrument for expounding righteous narratives (Dharmakatha). ॥ 62 ॥

धर्मानुबन्धिनी या स्यात् कविता सैव शस्यते । शेषा पापाश्रवायैव सुप्रयुक्तापि जायते ॥ ६३ ॥

That poetry alone is deemed praiseworthy which is intrinsically bound with the sacred Dharma; poetry devoid of association with righteousness, however melodious and skillfully composed, leads only to the influx of demerit (papashrava). ॥ 63 ॥

केचिन्मिथ्यादृशः काव्यं कुर्वते श्रुतिपेशलम् । तदधर्मानुबन्धित्वान्न सतां प्रीणनक्षमम् ॥ ६४ ॥

Some deluded poets compose poetry that falls pleasantly upon the ear; yet because their compositions are rooted in unrighteousness and fail to expound the sacred Dharma, they cannot bring genuine satisfaction to virtuous beings. ॥ 64 ॥

अश्रुतप्रपञ्चतराः केचित् कवित्वाय कृतोद्यमाः । प्रयान्ति हास्यतां लोके मूका इव विवक्षवः ॥ ६५ ॥

Some endeavor to compose poetry without possessing a deep foundation in grammar and classical learning; like a mute person eager to speak, they become mere objects of ridicule in the world. ॥ 65 ॥

केचिदन्यवचोलेशानादाय कविमानिनः । छायामारोपयन्त्यन्यां वस्त्रेष्विव वणिग्ब्रुवाः ॥ ६६ ॥

Some, fancying themselves poets despite lacking competence, borrow phrases from other poets and merely alter them with superficial variations, just as fraudulent traders take clothes crafted by others, make minor modifications, and pose as merchants. ॥ 66 ॥

संभोक्तुमक्षमाः केचित् सरसां कृतिकामिनीम् । सहायान् कामयन्तेऽन्यानकल्पा इव कामुकाः ॥ ६७ ॥

Some poets, incapable of independently creating and relishing the delightful damsel of poetry vibrant with aesthetic sentiments (rasas), crave external aids, just as impotent lovers seek medicinal concoctions. ॥ 67 ॥

केचिदन्यकृतैरर्थैः शब्दैश्च परिवर्तितैः । प्रसारयन्ति काव्यार्थान् प्रतिशिल्प्येव वाणिजाः ॥ ६८ ॥

Some poets take the words and ideas formulated by other authors, alter them slightly, and disseminate them as their own compositions, just as traders modify goods made by craftsmen, stamp their own mark, and sell them. ॥ 68 ॥

केचिद्वर्णोज्ज्वलां वाणीं रचयन्त्यर्थदुर्बलाम् । जातुषी कण्ठिकेवासौ छायामृच्छति नोच्छिखाम् ॥ ६९ ॥

Some poets compose verse that is dazzling in vocabulary but impoverished in meaning; such poetry fails to attain sublime brilliance, like a necklace fashioned out of lac. ॥ 69 ॥

केचिदर्थमपि प्राप्य तद्योग्यपदवर्णनैः । न सतां प्रीणनाय स्युः पात्रा रब्धाश्रियो यथा ॥ ७० ॥

Some poets, even when possessing profound themes, fail to delight the wise due to inappropriate verbal expression, just as wealth obtained through luck by an unworthy

recipient fails to bring joy to noble minds when used without proper discernment. ॥ 70 ॥

अनिस्तीर्णप्रकृतारम्भाः केचिन्निर्वहणाकुलाः । कवयो बत सीदन्ति कराक्रान्तकुटुम्बिवत् ॥ ७१ ॥

Some poets embark upon composing an epic according to their wish, but lacking the endurance to bring it to completion, suffer distress like a householder with a large family crushed under heavy taxes. ॥ 71 ॥

आप्तपाशमताभ्यर्णे ग्रन्थैः पोषयन्त्यलम् । कवित्वं वृथैव तेषामकवित्वमुपासितम् ॥ ७२ ॥

Some poets employ their literary talents to sustain the doctrines of pseudo-authorities like Kapila, promoting erroneous paths; the poetic exertion of such authors is utterly futile, for it is far better to remain a non-poet than to be a wicked poet. ॥ 72 ॥

अनभ्यस्तमहाविद्याः कलाशास्त्रबहिष्कृताः । काव्यानि कर्तुमीहन्ते केचित् पश्यत साहसम् ॥ ७३ ॥

Some attempt to compose poetry without having studied the great disciplines of logic and grammar, and remaining ignorant of fine arts like music; behold their reckless audacity! ॥ 73 ॥

तस्मादभ्यस्य शास्त्रार्थानुपास्य च महाकवीन् । सधर्मं श्लाघ्यं सुयशः काव्यं कुर्वन्तु धीधनाः ॥ ७४ ॥

Therefore, the wise should compose poetry only after thoroughly mastering the meaning of the scriptures and serving great poets, ensuring that their work is endowed with righteous instruction, praiseworthy, and conducive to noble renown. ॥ 74 ॥

परेषां दूषणाज्जातु न बिभेति कवीश्वरः । किमुलूकभयाद् घोरं ध्वान्तं नोदेति भानुमान् ॥ ७५ ॥

A master poet is never frightened by the criticisms manufactured by others; does the sun, which dispels deep darkness, ever refrain from rising out of fear of owls? ॥ 75 ॥

> परे तुष्यन्तु वा मा वा कविः स्वार्थं प्रतोहताम् । न पराराधनाच्छ्रेयः श्रेयः सन्मार्गदेशनात् ॥ ७६ ॥

Whether others are pleased or not, a poet must strive solely to accomplish his true spiritual objective; for spiritual welfare is not achieved by pandering to others, but by proclaiming the righteous path. ॥ 76 ॥

> पुराणकवयः केचित् केचिद् नवकवीश्वराः । तेषां मतानि भिन्नानि कस्तदाराधने क्षमः ॥ ७७ ॥

Some are ancient poets and some are modern masters, and their opinions and tastes are diverse; who is capable of pleasing them all? ॥ 77 ॥

> केचित् सौशब्द्यमिच्छन्ति केचिदर्थस्य संपदम् । केचित् समासभूयस्त्वं परे व्यस्तां पदावलीम् ॥ ७८ ॥

For some seek verbal elegance, some desire wealth of meaning, some favor an abundance of compound words, while others prefer simple, uncompounded diction. ॥ 78 ॥

> मृदुबन्धार्थिनः केचित् स्फुटबन्धेषिणः परे । मध्यमाः केचिदन्येषां रुचिस्त्वन्यैव लक्ष्यते ॥ ७९ ॥

Some desire soft and delicate style, others prefer lucid and forceful construction, some choose a moderate blend, while the tastes of still others are entirely unique and distinctive. ॥ 79 ॥

> इति भिन्नाभिसन्धित्वाद् दुराराध्या मनीषिणः । पृथग्जनोऽपि सूक्तानामनाविर्भावतः सुहृत् ॥ ८० ॥

Thus, owing to conflicting perspectives, it is difficult to satisfy even the learned; and winning over a foolish person who is completely unacquainted with noble maxims is harder still. ॥ 80 ॥

सतीमपि कथां वक्तां दूषयन्ति हि दुर्जनाः । भुजङ्गा इव सच्छायां चन्दनद्रुममञ्जरीम् ॥ ८१ ॥

Wicked persons pollute even a flawless and delightful narrative, just as venomous serpents contaminate the fragrant and radiant shoots of a sandalwood tree. ॥ 81 ॥

सदोषामपि निर्दोषीं करोति सुजनः कृतिम् । घनात्यय इवात्यन्तं सरसीं पङ्कदूषिताम् ॥ ८२ ॥

Yet virtuous persons render even a defective composition immaculate, just as the arrival of the autumn season purifies muddy lakes, making them crystal clear. ॥ 82 ॥

दुर्जना दोषमिच्छन्ति गुणमिच्छन्ति सज्जनाः । स तेषां सहजः शीलो दुश्चिकित्स्यश्चिरादपि ॥ ८३ ॥

The wicked seek only defects, while the virtuous look solely for virtues; this is their inborn nature, which remains incurable even over vast spans of time—that is, their respective dispositions can never be altered. ॥ 83 ॥

यतो गुणधनाः सन्तो दुर्जना दोषवित्तकाः । यथा स्वधनमादत्त कः प्रतिबध्नाति जनः ॥ ८४ ॥

When virtues are the cherished wealth of the noble and faults are the treasure of the wicked, what wise person would ever hinder them from gathering their own respective wealth? ॥ 84 ॥

दोषान् गृह्णन्तु वा कामं गुणास्तिष्ठन्तु नः स्फुटम् । गृहीतदोषं काव्यं हि जायते तद्धि पुष्कलम् ॥ ८५ ॥

Or let the wicked gladly extract all the flaws from our poetry so that only pure virtues remain; this outcome is completely welcome to us, for a composition from which all defects have been excised becomes thoroughly flawless and sublime. ॥ 85 ॥

असतां दहति क्षिप्रं चेतो धर्मकथा सताम् । मन्त्रविद्यामिवाकर्ण्य महाग्रहविकारिणाम् ॥ ८६ ॥

Just as the mind of a person possessed by evil spirits or afflicted by malignant planets suffers intense torment upon hearing sacred incantations (mantras), so does the heart of the wicked burn with agony upon hearing the righteous spiritual discourses of the virtuous. ॥ 86 ॥

मिथ्यात्वदूषितधियामरुच्यं धर्मभेषजम् । सदप्यसदवाभाति तेषां पित्तोपपामिव ॥ ८७ ॥

To those whose intellect is contaminated by delusion (mithyatva), the curative medicine of Dharma is utterly distasteful; moreover, even the most beneficial and sweet things seem repulsive to them, just as to a patient suffering from bilious fever, medicine, milk, and delicious delicacies taste bitter. ॥ 87 ॥

सुभाषितमहामन्त्रान् प्रयुक्तान् कविसन्त्रिभिः । दुर्जनाः प्रकोपमायान्ति मन्त्राहता इवोरगाः ॥ ८८ ॥

Hearing the powerful mantras of noble maxims (subhashitas) employed by wise poet-adepts, wicked persons become fiercely enraged, resembling serpents struck by incantations. ॥ 88 ॥

चिरप्ररूढग्रन्थिर्वेणुमूलमिवोत्थितः । नयते न नम्रतां कुटिलः श्वपुच्छसदृशोऽथवा ॥ ८९ ॥

Just as an ancient, deep-rooted, knotty bamboo base is naturally crooked and cannot be straightened by anyone, even so a wicked person steeped in chronic deceit is crooked by nature and can never be made upright; or just as none can straighten the curled tail of a dog, none can make a wicked person straightforward. ॥ 89 ॥

सुजनः सुजनीकर्तुमशक्तो यच्चिरादपि । खलः खलीकरोत्येव जगदाशु तदद्भुतम् ॥ ९० ॥

It is truly a wonder that noble persons, despite lifelong endeavors, are unable to make the world virtuous like themselves, whereas wicked individuals corrupt it in an instant. ॥ 90 ॥

सौजन्यस्य परा कोटिरनसूया दयालुता । गुणपक्षानुरागश्च दौर्जन्यस्य विपर्ययः ॥ ९१ ॥

Freedom from envy (anasuya), universal compassion (dayaluta), and love for the virtuous—this constitutes the supreme pinnacle of nobility (saujanya); while the exact opposites—harboring envy, being merciless, and having disdain for the virtuous—mark the utmost limit of wickedness (daurjanya). ॥ 91 ॥

स्वभावमिति निश्चित्य सुजनस्येतरस्य च । सुजनेष्वनुरागो नो दुर्जनेष्ववधीरणा ॥ ९२ ॥

Recognizing that such is the inherent disposition of both the virtuous and the wicked, one should neither cultivate excessive worldly attachment toward the good nor harbor contempt toward the wicked. ॥ 92 ॥

सतां श्रुतिनिर्वाहार्थं सतो विज्ञाप्य चादरात् । कवितामोधिमुत्तर्तुं कृतनिश्चयोऽस्म्यहम् ॥ ९३ ॥

Firmly convinced that virtuous persons alone serve as the unfailing support for poets in accomplishing their sacred duty, I resolve to cross this vast ocean of poetry surging with the waves of ornaments, poetic virtues, and literary styles—that is, relying on the gracious patronage of noble beings, I undertake to bring this monumental poetic treatise to completion. ॥ 93 ॥

कवेर्भावोऽथवा कर्म काव्यं तद्विद्भिरिष्यते । तत्प्रतीतार्थमग्राम्यं सालंकारमनाकुलम् ॥ ९४ ॥

Learned scholars of aesthetics define poetry (kavya) as the inner sentiment or creative work of a poet. In their judgment, genuine poetry must convey widely recognized meaning, be free from vulgarity (agramya), adorned with poetic figures (alankaras), and embellished with clarity and poetic virtues (prasada and other gunas). ॥ 94 ॥

केचिदर्थस्य सौन्दर्यमपरे पदसौष्ठवम् । वाचामलंक्रियां प्राहुस्तद् द्वयं नो मतं मतम् ॥ ९५ ॥

Some scholars declare the beauty of meaning to be the ornament of speech, while others consider the elegance of words to be so; but our considered view is that the harmonious excellence of both word and meaning constitutes the true embellishment of speech. ॥ 95 ॥

सालंकारमुपारूढरसमद्भूतसौष्ठवम् । अनुच्छिष्टं सतां काव्यं सरस्वत्या मुखायते ॥ ९६ ॥

Poetry composed by noble authors that is endowed with poetic ornaments, infused with elevated aesthetic sentiments (rasas), brimming with exquisite beauty, and unborrowed (original) resembles the radiant face of Goddess Sarasvati; just as the face is the foremost limb of the body, without which bodily grace and permanence cannot exist, so too poetry complete in all literary virtues is paramount among all treatises, and without it other branches of learning lack charm and enduring preservation. ॥ 96 ॥

अस्पष्टबन्धलालित्यमपेतं रसवत्तया । न तत् काव्यमिति ज्ञेयं केवलं कटु वाङ्मयम् ॥ ९७ ॥

A composition lacking stylistic elegance, devoid of verbal grace, and empty of aesthetic sentiment should not be recognized as poetry; it is merely harsh, jarring speech that grates upon the ears. ॥ 97 ॥

सुश्लिष्टपदविन्यासं प्रबन्धं रचयन्ति ये । आख्यानरूपं सन्तस्ते महाकवयो मताः ॥ ९८ ॥

Those who compose sustained epic narratives (prabandhas / akhyanas) characterized by well-knitted phrasing conveying manifold profound meanings, adorned with charming styles, and luminous with clarity, are celebrated as Mahakavis (master poets). ॥ 98 ॥

महापुराणसंबन्धि महानायकगोचरम् । त्रिवर्गफलसंदर्भे महाकाव्यं तदिष्यते ॥ ९९ ॥

That monumental composition is termed a Mahakavya (great epic) which relates to ancient sacred history (Purana), portrays the noble lives of exalted heroes (such as Tirthankaras and Chakravartis), and illuminates the fruits of the three life-pursuits: Dharma, Artha, and Kama (culminating in Moksha). ॥ 99 ॥

> निस्तस्थन् कतिपयैः श्लोकैः सर्वोऽपि स्यात् कविः । पूर्वापरार्थघटितः प्रबन्धो दुष्करः परैः ॥ १०० ॥

Any writer can become a poet by composing a few isolated verses on an ordinary theme; but constructing an extensive epic (prabandha) that harmoniously links preceding and succeeding contexts throughout is an exceedingly arduous task for others. ॥ 100 ॥

> शब्दराशिरपर्यन्तः स्वाधीनोऽर्थः स्फुटो रसः । सुलभाश्च प्रतिच्छन्दाः कवित्वे का दरिद्रता ॥ १०१ ॥

When the treasury of words is infinite, the themes to be described are entirely at one's command, the aesthetic sentiments are vivid, and magnificent meters are readily available, what poverty can there be in poetic creation? That is, possessing such boundless resources, one ought to produce only superior poetry. ॥ 101 ॥

> प्रयान् महति शब्दार्थे खिन्नो गहनचारतः । महाकवितरुच्छायां विश्रामायाश्रयेत् कविः ॥ १०२ ॥

A poet wandering through the arduous realm of diction, feeling fatigued after roaming through dense forests of meanings, should take refuge in the refreshing shade of the trees of master poets for rest; just as the shade of great trees dispels the weariness of a traveler and refreshes his mind, so does the study of great poets' epics remove all fatigue arising from the search for meaning and fill the mind with delight. ॥ 102 ॥

> प्रज्ञामूलो गुणोदग्रस्कन्धो वाक्पल्लवोज्ज्वलः । महाकवितरुर्धत्ते यशःकुसुममञ्जरीम् ॥ १०३ ॥

Having innate creative genius (pratibha) as its deep root, the elevated poetic virtues (madhurya, ojas, prasada) as its lofty trunk and boughs, and radiant refined words as its

vibrant foliage, the majestic tree of the master poet bears the fragrant blossoms of enduring fame. ॥ 103 ॥

प्रज्ञावेलः प्रसादोर्मिर्गुणरत्नपरिग्रहः । महोदारवचोवीचिः कविरम्भोनिधीयते ॥ १०४ ॥

Or, having profound intellect as its expansive shore, the virtue of clarity (prasada) as its surging waves, abounding in the jewels of noble qualities, endowed with lofty and melodious diction, and flowing with the great lineage of preceptor and disciple, the master poet acts like the vast ocean. ॥ 104 ॥

अथोक्तमुपयुञ्जीत काव्यरसायनम् । येन कल्पान्तरस्थायि वपुः स्याद् यशोमयम् ॥ १०५ ॥

O learned beings! Avail yourselves fully of this ambrosial elixir of poetry expounded above, so that your spiritual body of fame may endure steadfast until the end of cosmic ages. (Just as partaking of an elixir revitalizes and strengthens the physical body, so too one who composes poetry with a true understanding of the nature of poetic art and master poets attains imperishable renown.) ॥ 105 ॥

यशोधनं चिकीर्षूणां पुण्यपुण्यपणायिनाम् । परं मूल्यमिहास्नातं काव्यं धर्मकथामयम् ॥ १०६ ॥

For those who desire to accumulate the wealth of renown and transact in the sacred merchandise of spiritual merit (punya), this poetry embodying righteous narratives (Dharmakatha) is revered as their primary capital. ॥ 106 ॥

इदमध्यवसायेहं कथां धर्मानुबन्धिनीम् । प्रस्तुवे प्रस्तुतां सद्भिर्महापुरुषगोचराम् ॥ १०७ ॥

Reflecting thus, I commence this sacred narrative linked with the canon of righteousness, which has been inaugurated by noble predecessors and portrays the sublime lives of exalted personages such as Lord Rishabhanatha. ॥ 107 ॥

विस्तीर्णानेकशाखाढ्यां स्वादुच्छायां फलशालिनीम् । आर्यनिषेवितां रम्यां सतीं कल्पलतामिव ॥ १०८ ॥

This Dharmakatha is like the wish-granting celestial creeper (kalpalata): endowed with extensive branches (diverse sub-narratives and episodes), pleasing shade (soothing brilliance and literary grace), adorned with delicious fruits (the attainment of heavenly prosperity and supreme liberation), cherished by noble beings (Aryas / worthy souls), charming, and intrinsically auspicious. ॥ 108 ॥

प्रसन्नामतिगम्भीरां निर्मलां सुखशीतलाम् । निर्वापितजगत्तापां महतीं सरसीमिव ॥ १०९ ॥

Or this Dharmakatha is like a vast, serene lake: limpid and clear (endowed with the quality of prasada), exceedingly deep (fathomless, containing profound esoteric meanings), immaculate (free from mud / devoid of jarring literary blemishes), delightful, cooling, and capable of extinguishing the burning afflictions of the three worlds. ॥ 109 ॥

गुरुप्रवाहसंभूतिपङ्कां तापविच्छिदाम् । कृतावतार्यां कृतिभिः पुण्यां व्योमापगामिव ॥ ११० ॥

Or this Dharmakatha is like the holy celestial river (Mandakini / Ganga): accompanied by a mighty, sacred flow (the hoary lineage of venerable preceptors), free from mire (devoid of faults), dispelling distress (alleviating the torment of worldly transmigration), graced by the descent and bathing of accomplished masters (Ganadharas and sages), and generating boundless spiritual merit. ॥ 110 ॥

चेतःप्रसादजननीं मङ्गलानामशेषतः । क्रोडीकृतजगद्बिम्बां हसन्तीं दर्पणश्रियम् ॥ १११ ॥

Or this Dharmakatha, generating tranquil joy in the mind, assembling all auspicious blessings, and reflecting the entire panorama of the three worlds within itself, seems to outshine the radiant beauty of a mirror. ॥ 111 ॥

कल्पाङ्घ्रिपादिवोत्तङ्गादभीष्टफलदायिनः । महाशाखामिवोदग्रं श्रुतस्कन्धादुपाहृताम् ॥ ११२ ॥

Or this Dharmakatha shines like a magnificent, flourishing bough derived from the lofty, wish-granting tree of the sacred canonical scriptures (Shrutaskandha) that bestows all cherished fruits. ॥ 112 ॥

प्रथमानुयोगनाम्नो गम्भीरस्योदधेरपि । वेलामिव बृहद्वानां प्रस्तुतार्थमहाजलाम् ॥ ११३ ॥

Or this Dharmakatha, like the shoreline of the deep ocean of Prathamanuyoga (the primary canonical exposition of sacred history), is resonant with profound and majestic diction and filled with the expansive waters of sublime themes. ॥ 113 ॥

आक्षिप्ताशेषतन्त्रार्थां विक्षिप्तपरशासनाम् । सतां संवेगजननीं निर्वेदरसबृंहिणीम् ॥ ११४ ॥

This Dharmakatha expounds all scriptural doctrines that lead to heavenly and liberated states, refutes contrary erroneous systems, awakens spiritual yearning (samvega) in the hearts of the virtuous, and enhances the sentiment of detachment (nirveda-rasa). ॥ 114 ॥

अद्भुतार्थां महाचित्रां परमार्थबृहत्कथाम् । सूत्रैरनेकैरारब्धां गुणवद्भिः पुरातनैः ॥ ११५ ॥

This great spiritual epic (Brihatkatha) of ultimate reality is filled with wondrous themes, exceptionally fascinating, accomplishes the supreme spiritual purpose, encompasses numerous sub-episodes, and was originally laid down with profound aphorisms (sutras) by virtuous ancient preceptors. ॥ 115 ॥

यशःप्रदां शुभां पुण्यां भुक्तिमुक्तिफलप्रदाम् । पूर्वानुपूर्वीमाश्रित्य वक्ष्ये तां शृणुत सजनाः ॥ ११६ ॥

Bestowing renown, auspiciousness, and spiritual merit, and conferring the fruits of celestial enjoyment (bhukti) and ultimate liberation (mukti), I shall recount this sacred

narrative in accordance with the unbroken tradition of the Acharyas; O noble souls, listen to it with devoted attention! ॥ 116 ॥

कथाकथकयोरत्र श्रोतॄणामपि लक्षणम् । व्यावर्त्य वर्णिते शास्त्रे कथारम्भे मनीषिभिः ॥ ११७ ॥

Before embarking upon the narrative, the wise must clearly delineate the defining characteristics of the narrative (katha), the speaker/narrator (kathaka), and the audience/ listeners (shrota). ॥ 117 ॥

पुरुषार्थोपयोगित्वात् त्रिवर्गकथनात् कथा । तत्रापि धर्मभूयिष्ठां सद्धर्मकथां विदुः ॥ ११८ ॥

Expounding the three life-pursuits—Dharma, Artha, and Kama—as conducive to the ultimate human pursuit of liberation (Moksha) is called Katha (narrative). Among these, that in which righteousness (Dharma) is pre-eminently expounded is recognized by the wise as Saddharmakatha (righteous narrative). ॥ 118 ॥

धर्मफलाभ्युदयाङ्गत्वादर्थकामफला कथा । तद्विना विकथैवासावपुण्यास्रवकारणम् ॥ ११९ ॥

Since Artha (wealth) and Kama (enjoyment) are prominent aspects of the worldly prosperity resulting as the fruit of Dharma, describing Artha and Kama to demonstrate the fruits of Dharma is also included in narrative. However, if tales of wealth and pleasure are devoid of righteous instruction (Dharma), they are mere unprofitable gossip (vikatha) and serve solely as causes for the influx of demerit. ॥ 119 ॥

यतोऽभ्युदयनिःश्रेयसार्थसंसिद्धिरञ्जसा । सद्धर्मस्तत्प्रबद्धा या सा सद्धर्मकथा स्मृता ॥ १२० ॥

That by which living beings truly attain celestial prosperity (abhyudaya) and final liberation (nihshreyasa) is genuine Dharma; the narrative inherently connected with such Dharma is remembered as Saddharmakatha. ॥ 120 ॥

प्राहुः सप्तकथाङ्गानि सप्तर्द्धिभूषणाः । तैर्भूषिता कथा ज्ञेया नटीव रसिका जनैः ॥ १२१ ॥

The venerable preceptors and Ganadharas adorned with the seven supernatural faculties (riddhis) have declared seven essential components (kathan-gas) of this righteous narrative. Embellished with these seven limbs, the narrative becomes intensely delightful, like an actress adorned with exquisite ornaments. ॥ 121 ॥

द्रव्यं क्षेत्रं तथा तीर्थं कालो भावः फलं महत् । प्रकृतं चेत्यमून्याहुः सप्तैवाङ्गानि सूरयः ॥ १२२ ॥

Substance (dravya), realm/location (kshetra), sacred ford / life-conduct of the Jinas (tirtha), time (kala), spiritual disposition (bhava), supreme fruit (phala), and the primary narrative theme (prakrita)—these are the seven essential limbs declared by the revered Acharyas. ॥ 122 ॥

द्रव्यं जीवादि षोढा स्यात् क्षेत्रं त्रिभुवनस्थितिः । जिनेन्द्रचरितं तीर्थं कालस्त्रेधा प्रकीर्तितः ॥ १२३ ॥

The six substances are Soul (Jiva), Matter (Pudgala), Principle of Motion (Dharma), Principle of Rest (Adharma), Space (Akasha), and Time (Kala); the realm consists of the configuration of the three worlds: Upper, Middle, and Lower; the Tirtha is the sacred life-conduct of the Jinendras; and time is threefold: past, future, and present. ॥ 123 ॥

प्रकृतं वर्ण्यते यत् स्यात् फलं तत्त्वावबोधनम् । भावः क्षयोपशमजस्तस्य स्यात् क्षायिकोऽथवा ॥ १२४ ॥

The spiritual disposition (bhava) is twofold: destruction-cum-suppression (kshayopashamika) or absolute destruction of karmas (kshayika); the supreme fruit (phala) is the attainment of tattvajnana (realization of ultimate reality); and the central story to be narrated is called prakrita. ॥ 124 ॥

इत्यमूनि कथाङ्गानि यत्र सा सत्कथा मता । यथावसरमेवैषां प्रपञ्चो दर्शयिष्यते ॥ १२५ ॥

That narrative in which these aforementioned seven limbs are fully present is regarded as a true spiritual narrative (Satkatha). In this sacred treatise as well, the detailed exposition of these limbs will be unfolded at appropriate occasions. ॥ 125 ॥

व्याख्याता कथकः शास्ता सद्वृत्तः स्थिरधीर्वशी । स्पष्टेन्द्रियः प्रशस्ताङ्गः स्पष्टमृष्टेष्टवाग्गुणः ॥ १२६ ॥

Only that venerable person can be the exponent, speaker, and preceptor of the aforementioned narrative who is virtuous in conduct, steadfast in intellect, master of his senses, endowed with unimpaired sense faculties, possessing auspicious bodily limbs, and whose speech is distinct, refined, and pleasing to all. ॥ 126 ॥

यः सर्वज्ञमताम्भोधिवाधीतविमलांशयः । अशेषवाङ्मलापायादुज्ज्वला यस्य भारती ॥ १२७ ॥

Whose inner heart is thoroughly purified and cleansed by immersion in the ocean of the omniscient Lord's doctrine, and whose speech shines brilliantly through the complete absence of all linguistic and conceptual blemishes. ॥ 127 ॥

श्रीमाञ्जितसभो वाग्मी प्रगल्भः प्रतिभासवान् । यः सतां संमतव्याख्यो वाग्विमर्दभरक्षमः ॥ १२८ ॥

Who is dignified and majestic, capable of winning over vast assemblies, eloquent in noble expression, profound, endowed with luminous creative intellect, whose expositions are deeply respected by the virtuous, and who is capable of bearing the heavy burden of rigorous philosophical debates and opposing dialectics. ॥ 128 ॥

दयालुर्वत्सलको धीमान् परेङ्गितविशारदः । निष्णातश्च विश्वविद्यासु स शास्ता कथयेत् कथाम् ॥ १२९ ॥

Who is compassionate, full of spiritual affection (vatsalya), wise, expert in discerning the subtle intentions of others, proficient in all branches of learning, and courageous—such an accomplished preceptor alone is qualified to expound the sacred narrative. ॥ 129 ॥

> नानोपाख्यानकुशलो नानाभाषाविशारदः । नानाशास्त्रकलाभिज्ञः स भवेत् कथकः सताम् ॥ १३० ॥

He who is skilled in elucidating the true nature of reality through diverse illustrative allegories and sub-narratives, proficient in multiple languages such as Sanskrit, Prakrit, and vernaculars, and well-versed in numerous scriptures and fine arts—he alone is recognized among virtuous souls as a consummate narrator. ॥ 130 ॥

> नाङ्गुलीस्फोटनं कुर्यान् न नेत्रादि नर्तयेद् मुहुः । नाधिक्षिपेन्न च हसेन्नात्युच्चैर्न शनैर्वदेत् ॥ १३१ ॥

While delivering the discourse, the speaker should not snap his fingers, nor roll or dance his eyes repeatedly, nor cast derogatory aspersions upon anyone, nor indulge in inappropriate laughter, nor shout too loudly, nor speak in an inaudible murmur. ॥ 131 ॥

> यतः प्रभाषितव्यं स्यात् सभामध्ये कदाचन । संश्राव्यमुद्धतं ब्रूयाद् वचः सम्यगनाकुलम् ॥ १३२ ॥

Whenever the speaker must speak in the midst of an august assembly, he should cast aside all arrogance and deliver truthful, authoritative, and audible words in a serene manner that causes no agitation or distress to anyone. ॥ 132 ॥

> हितं मितं च धर्म्यं च प्रशस्तं च वचस्करम् । प्रसङ्गेऽपि न ब्रूयादधर्म्यमपयशस्करम् ॥ १३३ ॥

A speaker must always utter speech that is beneficial (hita), measured (mita), imbued with righteousness (dharmya), and conducive to noble renown; even when a controversial context arises, he must never utter unrighteous words or speech bringing disgrace. ॥ 133 ॥

इत्यालोच्य कथायुक्तिमयुक्तिपरिहारिणीम् । प्रस्तौयाद् यः कथावस्तु स शास्ता वदतां वरः ॥ १३४ ॥

Having thus thoroughly considered the sound methodologies of narration that eliminate all improprieties, he who commences the exposition of the narrative theme is deemed the foremost among speakers. ॥ 134 ॥

आक्षेपणीं कथां कुर्यात् प्राज्ञः स्वमतसंग्रहे । विक्षेपणीं कथां तज्ज्ञः कुर्यात् परमतापहौ ॥ १३५ ॥

A wise speaker should employ the expository mode (akshepani katha) while establishing and elucidating his own philosophical doctrine, and employ the refutative mode (vikshepani katha) while dispelling erroneous and contrary viewpoints. ॥ 135 ॥

संवेदिनीं कथां कुर्यात् पुण्यफलसंपत्प्रदर्शने । निर्वेदिनीं कथां कुर्याद् वैराग्यजननं प्रति ॥ १३६ ॥

He should employ the inspiring, merit-awakening mode (samvedini katha) when depicting the glorious splendors and heavenly rewards resulting from spiritual merit, and employ the dispassionate, renunciatory mode (nirvedini katha) when instilling the spirit of detachment (vairagya) from mundane existence. ॥ 136 ॥

इति धर्मकथाङ्गत्वान्नावधार्या चतुर्विधीम् । कथां यथार्हं श्रोतृभ्यः शास्ता प्रतिपादयेत् ॥ १३७ ॥

Having thus thoroughly comprehended the fourfold modes of narration—akshepani, vikshepani, samvedini, and nirvedini—which constitute the vital limbs of Dharmakatha, the preceptor should deliver his discourse tailored to the spiritual aptitude and capacity of his listeners. ॥ 137 ॥

धर्मश्रुतौ नियुक्ता ये श्रोतारस्ते मता बुधैः । तेषां च सदसद्भावव्यक्तौ दृष्टान्तकल्पना ॥ १३८ ॥

Those who are constantly devoted to listening to the sacred scriptures of Dharma are recognized by the wise as listeners (shrota). To understand their noble and ignoble spiritual dispositions, the following analogies are formulated by the learned: ॥ 138 ॥

> मृच्छागिहस्त्यजमार्जारशुककङ्कशिलाहिभिः । गोहंसमहिषच्छिद्रपृषदंशजलोककैः ॥ १३९ ॥

Earth (clay), sieve, he-goat, cat, parrot, heron (crane), stone, serpent, cow, swan, buffalo, cracked pot, horsefly (gadfly), and leech—thus are the fourteen symbolic analogies of listeners to be understood. ॥ 139 ॥

> श्रोतारः सप्तधा भिन्नाः स्युरुत्तमाधममध्यमाः । अन्यादृशोऽपि बहवः किं तेषामियत्तया ॥ १४० ॥

Purport:

(1) Just as clay remains soft while in contact with water but turns hard thereafter, so are those listeners who maintain tender spiritual dispositions while listening to the discourse, but become hard-hearted once they leave—they are like clay.

(2) Just as a sieve allows the fine flour to fall through and retains only the coarse chaff, so are those listeners who let the essential spiritual truths slip away and retain only non-essential, superficial matters—they are like a sieve.

(3) Those who are excessively lustful, whose minds turn toward carnal desires upon hearing descriptions of beauty during the narrative, are like a he-goat.

(4) Just as a cat never abandons its predatory cruelty despite all training and pounces upon a mouse the moment it appears, so are those listeners who do not abandon their cruel tendencies despite much instruction and revert to wicked habits at the first opportunity—they are like a cat.

(5) Just as a parrot lacks its own understanding and merely mimics words taught by others, so are those listeners who lack spiritual discernment and merely repeat a few words without comprehending the essence—they are like a parrot.

(6) Those who outwardly appear gentle and pious like a heron/crane, but harbor deceit and cruelty within, are like a heron.

(7) Those whose hearts remain perpetually rigid, and into whose minds the cooling waters of the Jina's teachings fail to penetrate despite all instruction, are like a stone.

(8) Just as nourishing milk fed to a venomous serpent turns into deadly poison, so to those upon whom even the most sublime teachings produce a harmful or twisted effect are like a serpent.

(9) Just as a cow consumes ordinary grass and yields sweet, nourishing milk, so those listeners who derive immense spiritual benefit and moral elevation from brief instructions are like a cow.

(10) Those who discern and absorb solely the pure, essential truth (separating milk from water) are like a swan.

(11) Just as a buffalo drinks little water but muddies the entire pond with its hooves, so those listeners who absorb little instruction but create disturbance and agitation throughout the assembly with their rude words are like a buffalo.

(12) Those in whose memory no teaching ever abides are like a cracked pot (which loses all water).

(13) Those who absorb no instruction whatsoever but cause annoyance, restlessness, and distress to the entire assembly are like a horsefly/gadfly.

(14) Those who overlook all virtues and eagerly extract only defects are like a leech (which sucks only impure blood).

These listeners are categorized into superior, mediocre, and inferior. Besides these, there are numerous other varieties of listeners, but what is the use of enumerating them all? ॥ 140 ॥

> गोहंससदृशान् प्राहुत्तमान् कच्छकोपमान् । मध्यमान् मृत्शुकप्रख्यानधमान् शेषकल्पितान् ॥ १४१ ॥

Among these listeners, those who resemble the cow and the swan are declared superior; those who resemble clay and the parrot are known as mediocre; and all those resembling the remaining analogies are regarded as inferior. ॥ 141 ॥

शेमुष्यब्धितुलादण्डनिकषोपलसन्निभाः । श्रोतारः सत्कथारत्नपरीक्षाध्यक्षका मताः ॥ १४२ ॥

Those discerning listeners who, like keen vision, a clear mirror, a balance scale, and a touchstone, evaluate virtues and flaws with precise discrimination, are recognized as the supreme examiners of the gems of righteous narrative. ॥ 142 ॥

श्रोता न लभते किञ्चित् फलं वाञ्छेत् कथाश्रुतौ । नेच्छेद् वक्ता च सत्कारधनभेषजसंस्क्रियाः ॥ १४३ ॥

Listeners should not harbor any worldly desire in return for listening to the sacred scripture; likewise, the speaker must not crave honor, wealth, medicine, or lodging from the listeners. ॥ 143 ॥

फलेनैव केवलं पुण्यं सन्मार्गप्रभवेन वै । श्रेयोऽर्था हि सतां चेष्टा न तु लोकपरिपक्तये ॥ १४४ ॥

Aspiring solely for the spiritual fruits of heaven and ultimate liberation born of the righteous path, the speaker must expound the truth and the listener must receive it; for the endeavors of noble souls are directed exclusively toward authentic spiritual welfare, never toward mundane worldly gratification. ॥ 144 ॥

श्रोता शुश्रूषणाद्यैश्च स्वैर्गुणैर्युक्तः प्रशस्यते । वक्ता च वत्सलत्वाद्यैः स्वोक्तगुणभूषणैः ॥ १४५ ॥

A listener is praiseworthy when endowed with essential qualities such as the earnest desire to learn (shushrusha); likewise, a speaker is praiseworthy when adorned with his requisite virtues such as spiritual affection (vatsalya). ॥ 145 ॥

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा । स्मृत्यूहापोहनिर्णीतीः श्रोतुश्चैतान् गुणान् विदुः ॥ १४६ ॥

The eight essential qualities of an ideal listener are: desire to learn (shushrusha), attentive hearing (shravana), comprehension (grahana), retention (dharana), recollection (smriti), logical inquiry (uha), critical elimination of the unwholesome (apoha), and decisive conviction of truth (nirniti).

Purport: The eager yearning to listen to the sacred narrative is shushrusha; attentive listening is shravana; grasping the meaning is grahana; retaining the teachings in mind for a long duration is dharana; recalling past instruction at the appropriate moment is smriti; the intellectual ability to examine the nature of entities through logic is uha; relinquishing worthless and unwholesome elements is apoha; and arriving at a firm, conclusive conviction regarding the truth through reasoning is nirniti. The cultivation of these eight virtues is indispensable for listeners. ॥ 146 ॥

सत्कथाश्रवणात् पुण्यं श्रोतुर्यदुपचीयते । तेनाभ्युदयसंसिद्धिः क्रमात्निःश्रेयसस्थितिः ॥ १४७ ॥

The immense spiritual merit accumulated by listeners through hearing the sacred narrative brings about celestial prosperity (abhyudaya) in heaven first, and progressively culminates in the attainment of eternal liberation (nihshreyasa). ॥ 147 ॥

इत्याप्तोक्त्यनुसारेण कथितं वः कथामुखम् । कथावतारसंबन्धं वक्ष्यामः शृणुताधुना ॥ १४८ ॥

Thus, in accordance with the authentic canonical tradition of the omniscient Lord, I have expounded to you the introduction to the narrative (Kathamukha). Now I shall narrate the sacred lineage and descent of this epic narrative (Katha-avatara); listen attentively! ॥ 148 ॥

इत्यनुश्रूयते देवः पुराकल्पे युगादितः । अध्युवास मुदा काञ्चित् कैलासादौ यदृच्छया ॥ १४९ ॥

It is traditionally transmitted through the hoary lineage of venerable preceptors that in the ancient cosmic age, at the conclusion of the third era (Tritiya Kala), the son of King Nabhi, Lord Rishabhadeva, wandering according to His divine will, arrived with joy upon Mount Kailasa, the magnificent crown of the earth. ॥ 149 ॥

तत्रासीनं सुरैः सर्वैः परिचेरे सपर्यया । कृताञ्जलि किरीटाग्रसंदष्टकरकुड्मलाः ॥ १५० ॥

The celestial devas worshipped Lord Rishabhadeva seated upon Mount Kailasa with profound devotion, placing their folded hands crowned with diadem-gems to their foreheads in humble adoration. ॥ 150 ॥

सभावि Standart कृत्वा सुत्रामा त्रिजगद्गुरोः । प्रीतः प्रवर्तयामास प्राप्तकैवल्यसंपदः ॥ १५१ ॥

Upon that very sacred mountain, when the Lord, Preceptor of the three worlds, attained the supreme glory of Omniscience (Kevalajnana), Indra, filled with boundless joy, caused the wondrous assembly hall of the Samavasarana to be erected there. ॥ 151 ॥

तत्र देवसभे देवं स्थितमप्यद्भुतस्थितिम् । प्रणेमे मुदामेत्य भरतो भक्तिनिर्भरः ॥ १५२ ॥

While the Lord of Lords was seated in that Samavasarana assembly with transcendent, wondrous majesty, King Bharata arrived with jubilation and bowed down before Him, overflowing with deep devotion. ॥ 152 ॥

स तं स्तुतिभिरन्याभिरभ्यर्च्य मुदमुद्वहन् । यथोचितं सभास्थानमध्यास्त विनयानतः ॥ १५३ ॥

King Bharata worshipped Lord Jinendra, who is adored by mortals and immortals alike, with manifold hymns of praise filled with ecstasy, and then, bowing low in modesty, seated himself in his designated place in the assembly. ॥ 153 ॥

सभा समासुरसुरा पीत्वा धर्म्यामृतं विभोः । ततोऽभूत् पद्मिनीबोधं भुञ्जानांशुरिवाग्र्यभाः ॥ १५४ ॥

That august assembly, radiant with celestial beings and mortals, drank the nectar of righteousness flowing from the Lord and experienced supreme satisfaction, just as a lotus bed blossoms with delight upon drinking the luminous rays of the sun. ॥ 154 ॥

मध्येसभमथोस्थाय भरतो रचिताञ्जलिः । व्यजिज्ञपदिदं वाक्यं प्रश्रयो मूर्तिमानिव ॥ १५५ ॥

Thereupon, standing up in the midst of the assembly with folded hands like modesty personified, King Bharata made the following humble supplication: ॥ 155 ॥

ब्रुवतोऽस्य मुखाम्भोजाल्लसद्दन्तांशुकेसरात् । निर्ययौ मधुरा हृद्या सुव्यक्ता भारती ॥ १५६ ॥

As King Bharata spoke, the melodious, captivating, and lucid speech flowing from his lotus-like mouth—beautified by the filament-like rays of his sparkling teeth—appeared as though Goddess Sarasvati herself, radiant and pure, were delightedly emerging from his countenance. ॥ 156 ॥

यतः प्रबोधिता सेयं सभेयं ससुरासुरा । प्रफुल्लवदनाम्भोजा व्यक्तमम्भोजिनीयते ॥ १५७ ॥

"O Lord! Having attained supreme awakening and enlightenment through Your grace, this grand assembly filled with devas and asuras shines like a blooming lotus lake, for the lotus-like faces of all present are blossoming with radiant joy. ॥ 157 ॥

तमःप्रलयलीनस्य जगतः स्रजनं प्रति । त्वयामृतमिवासिक्तमिदमालोक्यते वचः ॥ १५८ ॥

O Blessed One! Your divine words appear like a shower of ambrosia sprinkled to resurrect this world that lay submerged in the cosmic dissolution of ignorance. ॥ 158 ॥

नोदभाविष्यन् यदि ध्वान्तविच्छिदस्तव वचोऽंशवः । तमोऽन्धं जगत् कृत्स्नमपतिष्यदिदं ध्रुवम् ॥ १५९ ॥

O Lord! Had the radiant sunbeams of Your words that pierce the darkness of ignorance not manifested, this entire world would surely have remained plunged in deep, blinding gloom. ॥ 159 ॥

युष्मत्संदर्शनादेतत् देवानां नः कृतार्थता । कस्य वा न भवेत् तृप्तिर्लब्धे महति सन्निधौ ॥ १६० ॥

O Lord! By the mere sight of Your divine presence, our lives have attained true fulfillment; indeed, who would not feel supreme contentment upon discovering a priceless treasure? ॥ 160 ॥

श्रुत्वा पुनस्त्वद्वाक्यं कृतार्थतरकोऽस्म्यहम् । दृष्ट्वामृतं तृप्यति लोकः किं पुनस्तद्रसोपभुक् ॥ १६१ ॥

Hearing Your divine speech has rendered me even more fulfilled; for when people feel delighted merely by beholding ambrosia, how much more satisfied must one feel upon actually tasting its essence! ॥ 161 ॥

यथैव किलारण्ये वृष्टिर्हृद्या इति श्रुतिः । स्पष्टीभूताद्य मे देव सा हि धर्मवृष्ट्या यस्त्वया ॥ १६२ ॥

O Lord! The ancient adage 'Rain in a forest is delightful to all' has become a living reality to me today, beholding the shower of the water of righteousness poured forth by You in this forest of Mount Kailasa. ॥ 162 ॥

त्वयोपदिष्टतां गत्वा किं नाम परिशेषितम् । धूतान्धतमसो भानुर्भास्यं किमवशेषयेत् ॥ १६३ ॥

O Blessed One! In delivering Your discourse, what reality have You left unrevealed? None whatsoever! Does the sun, in dispelling dense darkness, ever leave any object unilluminated? Never! ॥ 163 ॥

त्वयोपदर्शिते तत्त्वे सतां मोमुह्यते न धीः । महत्यादर्शिते वर्त्मन्यनन्धः कः परिस्खलेत् ॥ १६४ ॥

O Blessed One! The intellect of virtuous souls never falls into delusion regarding the fundamental realities expounded by You. Along a wide, well-illumined highway revealed by great beings, does a person endowed with sight ever stumble? Indeed not! ॥ 164 ॥

त्वद्वचोविस्तरे दृश्यं सर्वमेतन्मयेक्षितम् । त्रैलोक्यश्रीमुखालोकमङ्गलादर्शतायिते ॥ १६५ ॥

O Lord! Though I behold all the realities of the universe reflected within the expansive scope of Your divine speech, which acts like an auspicious mirror reflecting the countenance of the glory of the three worlds; ॥ 165 ॥

तथापि किमपि प्रष्टुमिच्छा मे हृदि वर्तते । भवद्वचोऽमृतामीक्ष्णं पिपासा तत्र कारणम् ॥ १६६ ॥

Yet a deep yearning arises in my heart to ask something; the sole cause for this desire is my insatiable thirst to perpetually drink the ambrosia of Your sacred words. ॥ 166 ॥

गणपमुत्सृज्य साक्षात् त्वां प्रष्टुं क इवाहंकृतः । नाहं गणयाम्येतदतिभक्तिर्हिनोति माम् ॥ १६७ ॥

O Lord! People might wonder: 'Who is this person that dares to question the Supreme Lord directly, bypassing the Ganadhara?' Yet I pay no heed to such thoughts, for an overwhelming surge of devotion impels me to petition You. ॥ 167 ॥

तत्त्वविशेषैषितैषा मे किमु मुग्धत्वमादरः । श्रद्धोद्रेकोऽथवा कश्चिन्मुखरीकुरुतेऽथ माम् ॥ १६८ ॥

O Blessed One! Whether it be an intense desire to know the specific nature of reality, an aspiration for greater spiritual benefit, a surge of faith, or an eager urge to act—something makes me vocal before Your holy presence. ॥ 168 ॥

भगवन् श्रोतुकामोऽस्मि विश्वगुह्यधर्मसंग्रहम् । पुराणं महतां पुंसां प्रसीद कुरु मे दयाम् ॥ १६९ ॥

O Lord! I yearn to hear the sacred Purana of the illustrious Mahapurushas, wherein the entire collection of all righteous doctrines expounded by the omniscient ones is gathered. Be gracious unto me, O Lord, and bestow Your compassion upon me! ॥ 169 ॥

त्वत्समाः कति सर्वज्ञा मत्समाः कति चक्रिणः । केशवाः कति वा देवाः सरामाः कति तद्द्विषः ॥ १७० ॥

Tell me, O Lord: How many omniscient Tirthankaras like You shall arise? How many sovereign Chakravartis like me shall there be? How many Narayanas (Keshava), how many Balabhadras (Rama), and how many of their adversaries, the Pratinarayanas, shall appear? ॥ 170 ॥

अतीतं चरितं तेषां किमासीद् वर्तमानम् । भविष्यं च ज्ञातुकामोऽस्मि वद मे वदतां वर ॥ १७१ ॥

What was their conduct in the past? What is their conduct in the present, and what shall it be in the future? O foremost among speakers, I earnestly desire to hear all this from You! ॥ 171 ॥

किंनामानश्च ते सर्वे किंगोत्राः किंसनाभयः । किंलक्षणाः किमाकाराः किमाहार्याः किमायुधाः ॥ १७२ ॥

O Jinendra, benefactor of the universe, tell me also: What shall be their names? In which lineages (gotras) shall they be born? Who shall be their brothers? What auspicious signs and marks shall they bear? What bodily complexions and forms shall they have? What ornaments shall they wear, and what divine weapons shall they wield? ॥ 172 ॥

किं तेषामायुषो मानं किं देहोत्सेधमन्तरम् । कौतूहलमिदं जातं विश्वविद् विश्वजनीनं मे ॥ १७३ ॥

What shall be the measure of their lifespan? What shall be their bodily height, and what shall be the intervening time between one and another? O Omniscient Lord, a deep and eager curiosity has arisen within me to know all this! ॥ 173 ॥

कस्मिन् युगे कियन्तो वा युगांशाः किं युगान्तरम् । युगानां परिवर्तो वा कतिकृत्वः प्रवर्तते ॥ १७४ ॥

In which cosmic era (yuga) how many epochs/divisions are there? What is the duration between one era and another? How many times does the cyclic rotation of cosmic eras take place? ॥ 174 ॥

युगांशाः कति वाख्याताः के वा मनवो मन्वते च किम् । किं वा मन्वन्तरं देव तन्मे ब्रूहि तत्त्वतः ॥ १७५ ॥

In which division of the era are the Manus (Kulakaras) born? What knowledge do they possess? What is the intervening period (manvantara) between the appearance of one Manu and the next? O Lord, expound the true nature of all these realities to me accurately according to truth! ॥ 175 ॥

लोकं कालावतारं च वंशोत्पत्तिलयस्थितीः । वर्णसंभूतिमन्यच्च बुभुत्सेऽहं भवन्मुखात् ॥ १७६ ॥

Furthermore, the structure of the cosmos (loka), the descent of cosmic time, the origin, dissolution, and continuity of royal dynasties, and the origin of the social orders (such as Kshatriyas, etc.)—all this I desire to learn directly from Your holy lips. ॥ 176 ॥

अनादिवासनोद्भूतमिथ्याज्ञानसमुत्थितम् । नुद मे संशयध्वान्तं जिनाकं वचनांशुभिः ॥ १७७ ॥

O Sun of Jinendras! With the radiant sunbeams of Your divine words, swiftly dispel this darkness of doubt within me, which has grown intensely through the impressions of beginningless delusion. ॥ 177 ॥

इति प्रश्नमुपन्यस्य भरतः श्रोतुमातुरः । विरराम यथास्थानमासीनश्च सभासदि ॥ १७८ ॥

Having thus presented his comprehensive inquiries, King Bharata fell silent, and eager to hear the sacred narrative, seated himself upon his designated throne in the assembly. ॥ 178 ॥

लब्धावसरमुद्भूतं सुसंबद्धमनुद्धतम् । अभ्यनन्दन् मुदा युक्तं प्रश्नमस्येशितुर्विशाम् ॥ १७९ ॥

Then the entire assembly joyfully applauded King Bharata's inquiries, which were propounded at an opportune moment, luminous with profound meaning, harmonious in logical sequence, and entirely free from arrogance. ॥ 179 ॥

यतस्तं सत्कथाप्रश्नात्तदुदितदृशः सुराः । पुष्पवृष्टिमिवोत्सेदुः प्रतीता भरतं प्रति ॥ १८० ॥

Hearing his sublime inquiry regarding the sacred Purana, all the celestial devas gazed upon King Bharata with reverence and wonder, appearing as though showering flowers upon him with their delighted glances. ॥ 180 ॥

साधु भो भरताधीश प्रतीक्ष्योऽसि त्वमद्य नः । प्रशशंसुरितीन्द्रास्तं प्रश्रयात् को न शस्यते ॥ १८१ ॥

"O Sovereign of Bharata! Blessed are you! Today you have become venerable even to us!"—thus did the Indras praise him; and rightly so, for who is not exalted by supreme modesty and devotion? Indeed, everyone is! ॥ 181 ॥

प्रश्नाद्विनापि सर्वज्ञः सर्ववित् स कृपानिधिः । तत्प्रश्नान्तमविज्ञासीत् प्रतिपत्त्रनुरोधतः ॥ १८२ ॥

Although the omniscient Lord Rishabhanatha, knowing all entities throughout the universe simultaneously, knew King Bharata's intention even without being questioned, He waited until the completion of the inquiry out of gracious deference to the listeners. ॥ 182 ॥

इति विज्ञापितस्तेन भगवानादितीर्थकृत् । व्याजहार पुराणार्थमतिगम्भीरया गिरा ॥ १८३ ॥

Thus supplicated by King Bharata, the primal Tirthankara, Lord Adinatha, began to expound the profound meaning of the Purana in His exceedingly deep and majestic voice. ॥ 183 ॥

अपरिस्पन्दतालुकादेरस्पष्टदशनद्युतेः । स्वयंभुवो मुखाम्भोजाज्जाता चित्रा सरस्वती ॥ १८४ ॥

The divine speech (Divyadhvani) issuing from the lotus mouth of the Self-born Lord was wondrously miraculous; for as it emerged, neither His palate, throat, nor lips moved, nor did the flash of His teeth become visible. ॥ 184 ॥

प्रसवावासमेतस्याः स्रष्टुर्मुखसरोरुहम् । तत्र लब्धात्मलाभा सा यज्जगद्व्यवसाययत् ॥ १८५ ॥

Truly, the Lord's lotus mouth was the sacred birthplace of Goddess Sarasvati, and having originated there, she awakened and enlightened the entire universe. ॥ 185 ॥

विवक्षया विनैवास्य दिव्यो वाक्प्रसरोऽभवत् । महतां चेष्टितं चित्रं जगदभ्युज्जिहीर्षताम् ॥ १८६ ॥

The divine flow of speech manifested from the Lord's mouth effortlessly, without any conscious desire to speak; this is truly fitting, for the actions of great beings dedicated to the salvation of the world are wondrous by nature. ॥ 186 ॥

एकरूपापि सा वाणी प्राप्य श्रोतॄन् पृथग्विधान् । भेजे नानात्मतां कुल्योदकावलिरिवाङ्घ्रिपान् ॥ १८७ ॥

Just as the single stream of water in irrigation channels transforms into diverse nourishing juices upon reaching different species of trees, so too the divine speech of Lord Jinendra, though uniform in its emergence, assumes diverse linguistic forms for different listeners. (The Lord's Divyadhvani emanates as a unified sound, yet possesses

the miraculous attribute of transforming into all languages, so that every listener understands it in his own mother tongue.) ॥ 187 ॥

कृतकृत्योऽपि स कृती यदैषिष्ट जगद्गुरुः । प्रायो महतां चेष्टा परार्थेन निसर्गतः ॥ १८८ ॥

Though the World-Teacher Lord was already accomplished and had fulfilled all purposes, He exerted Himself for the spiritual welfare of others through religious discourse; this proves that the actions of great beings are naturally dedicated to the benefit of others. ॥ 188 ॥

तन्मुखात् प्रसृता वाणी श्रयन्ती तां महतीं सभाम् । प्रीणयामास सौधीव धारा संतापहारिणी ॥ १८९ ॥

The divine speech emerging from His mouth, pervading that vast assembly, delighted everyone like a shower of ambrosia; for like nectar, His speech dispelled the spiritual distress of worthy souls and freed them from the afflictions of birth and death. ॥ 189 ॥

यत्पृष्टमादितस्तेन तत् सर्वं जगदेकधीः । वाचस्पतिरनायासात् सर्वं प्रत्यवबोधयत् ॥ १९० ॥

Everything that King Bharata had inquired about, Lord Rishabhadeva, the supreme intellectual master of the universe, expounded effortlessly and in systematic order. ॥ 190 ॥

प्रोचे यदुत्सर्पिणीकालसंबन्धि त्रिषष्टिलक्षणम् । पुराणमतिगम्भीरं व्याजहार जगद्गुरुः ॥ १९१ ॥

First, the World-Teacher Lord Rishabhadeva expounded the profound Purana depicting the lives of the sixty-three illustrious personages belonging to the ascending cosmic cycle (Utsarpini-kala). ॥ 191 ॥

ततोऽवसर्पिणीकालमाश्रित्य प्रस्तुतां कथाम् । प्रस्तोष्यन् स पुराणं पीठिकां प्राक्समादधे ॥ १९२ ॥

Then, taking up the descending cosmic cycle (Avasarpini-kala), with the desire to narrate the lives of its sixty-three illustrious personages, He expounded their Purana together with its introductory framework (Pithika). ॥ 192 ॥

युगादिजं यत् पुराणं यत्प्रोवाच गिरांपतिः । तच्च श्रुत्वा वृषभसेनाद्यस्तदादिजगदधीश्वरः ॥ १९३ ॥

The ancient sacred history which the Lord of Speech, Rishabhanatha, expounded at the end of the third era, Vrishabhasena Ganadhara received and comprehended in its full conceptual meaning (Artha). ॥ 193 ॥

श्रुत्वा स्वायम्भुवीं वाणीमवधार्यार्थतः स्वयम् । जगद्धिताय सोऽग्रन्थीत् तत्पुराणं गणाग्रणीः ॥ १९४ ॥

Thereupon, Vrishabhasena, foremost among Ganadharas, having retained the divine words of the Self-born Lord in his heart in the form of meaning, composed that Purana in textual form for the spiritual welfare of the world. ॥ 194 ॥

शेषैरपि तथा तीर्थकृद्भिर्गणधरैरपि । महर्द्धिभिश्च यथास्तार्थं तत्पुराणं प्रकाशितम् ॥ १९५ ॥

That very same Purana was subsequently expounded and illuminated by the remaining Tirthankaras beginning with Ajitanatha, their Ganadharas, and great sages endowed with extraordinary spiritual faculties. ॥ 195 ॥

ततो युगावसानेऽभूद् वीरः सिद्धार्थनन्दनः । विपुलाद्रिमलंकुर्वन्नेकदास्तारिघातकः ॥ १९६ ॥

Thereafter, at the close of the fourth era (Chaturtha Kala), Lord Mahavira, the son of King Siddhartha, the destroyer of karmic foes, while wandering in His divine mission, arrived and adorned Mount Vipulachala near Rajagriha. ॥ 196 ॥

अथोपसृत्य संप्रैक्षत पश्चिमं तीर्थनायकम् । पप्रच्छ च पुराणार्थं श्रेणिको विनयानतः ॥ १९७ ॥

Learning of this, King Shrenika, the modest and devoted sovereign of Magadha, approached the final Tirthankara, Lord Mahavira, and inquired about that sacred Purana. ॥ 197 ॥

तं प्रत्यनुग्रहं मत्वा प्रत्यबुद्ध्य गणाधिपः । पुराणसंग्रहं कृत्स्नमन्वबोधत स गौतमः ॥ १९८ ॥

Reflecting upon the grace of Lord Mahavira toward King Shrenika, Gautama Ganadhara, the chief of preceptors, expounded the entire compendium of the Purana. ॥ 198 ॥

कालादन्वस्मृतं तत्र गौतमेन महर्षिणा । ततोऽबोधि सुधर्माख्यस्ततो जम्बूनाम्ने समर्पयत् ॥ १९९ ॥

The great sage Gautama remembered and contemplated upon it for a long time; thereafter he transmitted it to Acharya Sudharma, and Sudharma transmitted it to Swami Jambu. ॥ 199 ॥

ततः प्रभृत्यविच्छिन्नगुरुपर्वक्रमागतम् । पुराणमधुनास्माभिर्यथाशक्ति प्रकाश्यते ॥ २०० ॥

From that time onwards, this Purana has been transmitted down to this day in an unbroken, continuous lineage of venerable preceptors. That very same Purana I shall now illuminate according to my capacity. ॥ 200 ॥

तत्रोक्तं मूलतन्त्रस्य पश्चिमस्तीर्थकृत् । गौतमश्चानुचक्रस्य प्रत्यासत्तिक्रमाश्रयात् ॥ २०१ ॥

From this account, it is established that the ultimate primal author (Mula-kartri) of this sacred scripture is the final Tirthankara, Lord Mahavira, and by proximal sequential succession, the subsequent author (Uttara-grantha-kartri) is Gautama Ganadhara. ॥ 201 ॥

श्रेणिकप्रश्नमुद्दिश्य गौतमः प्रत्यभाषत । इतीदमनुसन्धाय प्रबन्धोऽयं निबध्यते ॥ २०२ ॥

Having deeply considered the comprehensive answers delivered by Gautama Swami in response to King Shrenika's inquiries, I compose this epic narrative of the Purana. ॥ 202 ॥

> इदमामुखं कथासंबन्धसूचनम् । कथाप्रामाण्यसंसिद्धावुपयोगीति वर्णितम् ॥ २०३ ॥

This introductory section named 'Amukha' indicates the contextual connection of the narrative and is essential for establishing the canonical authority and validity of the text; hence I have described it here. ॥ 203 ॥

> पुराणमृषिभिः प्रोक्तं प्रमाणं सूक्तमाञ्जसम् । ततः श्रद्धेयमध्येयं ध्येयं श्रेयोऽर्थिनामिदम् ॥ २०४ ॥

Because this Purana was declared by enlightened sages, it is certainly authoritative, authentic, and truthful. Therefore, those who seek spiritual liberation must place faith in it, study it, and meditate upon it. ॥ 204 ॥

> पुण्यमिदं पवित्रं च मङ्गल्यं च । इदमायुष्यमग्र्यं च यशस्यं स्वर्ग्यमेव च ॥ २०५ ॥

This Purana enhances spiritual merit, is supremely sacred, brings auspiciousness, increases lifespan, is sublime, augments noble fame, and bestows heavenly abodes. ॥ 205 ॥

> इदमर्चयतां शान्तिस्तुष्टिः पुष्टिः । पठतां क्षेममारोग्यं शृण्वतां कर्मनिर्जरा ॥ २०६ ॥

Those who worship this Purana attain peace and their obstacles are destroyed; those who inquire about its teachings attain contentment and spiritual strength; those who recite and study it attain health, well-being, and manifold blessings; and those who listen to it attain the shedding of karmas (karma-nirjara). ॥ 206 ॥

इतो दुःस्वप्ननिर्णाशः सुस्वप्नस्फूर्तिरेव च । इतोऽभीष्टफलव्यक्तिर्निमित्तमिदं पश्यताम् ॥ २०७ ॥

Through the study of this Purana, inauspicious and distressing dreams are eliminated, and auspicious, delightful dreams manifest; it brings about the realization of cherished spiritual goals, and those who contemplate it attain knowledge of auspicious and inauspicious portents and omens. ॥ 207 ॥

वृषभकविभिर्यातं मार्गं यमेव पुरा तमेवाहमुपि गन्तुं प्रवृत्तस्तत उपहास्यतामेमि । अथवा किमत्र चित्रं पतत्पतिलङ्घितं गगनशिखरं नाक्रामेयुः किमु मशकादयः ॥ २०८ ॥

In the ancient past, Vrishabhasena and other Ganadharas traversed this very pathway, and now I too undertake to travel along that same path—that is, I endeavor to expound the very Purana that they expounded; hence I may become an object of ridicule, for what else could happen? Or rather, this is not surprising at all, for in the vast sky where mighty birds like Garuda soar, do not tiny birds also fly? Indeed they do! ॥ 208 ॥

इति वृषभकवीन्द्रद्योतितं मार्गमेनं वयमपि यथावद् द्योतयामः स्वशक्त्या । सवितृकिरणजालैर्द्योतिते व्योममार्गे विरलगुरुडुगणोऽयं भासयेत् किं न लोके ॥ २०९ ॥

Just as Vrishabhasena and other supreme sage-poets illuminated this path of the Purana, so do we also illuminate it according to our own capacity. For in this world, in the celestial vault illuminated by the blazing rays of the sun, do not the modest clusters of stars also shine? Indeed they do! (I have certainly entered upon this path, but I cannot expound it with the matchless brilliance of Vrishabhasena and other Ganadharas; just as stars illumine the sky, yet cannot match the radiance of the sun.) ॥ 209 ॥

हृद्याम्भोजं प्रबोधं निजसद्विधया भव्यसत्त्वानामादधत् । मिथ्यावादान्धकारस्थितिमपघटयद् वाङ्मयूखप्रतानैः । सद्वृत्तं शुद्धमार्गप्रकटनमहिमालम्बि भानोर्बिम्बप्रस्पर्धीद्धर्द्धि जैनं जगति विजयतां पुण्यमेतत् पुराणम् ॥ २१० ॥

May this holy, merit-bestowing Purana of the Jinas reign eternally victorious in the world!—which, by bestowing right knowledge and awakening, removes the contraction of the lotus-like hearts of worthy souls (bhavya jivas); which, through the expansive rays of its words, dispels the darkness of false doctrines; which portrays noble conduct and is composed in elegant meters; which illuminates the pure path of liberation (the Ratnatraya); and which, radiant with the splendor of sacred words and meanings, rivals the glorious orb of the sun! ॥ 210 ॥

Thus ends the first chapter named 'Description of the Introduction to the Narrative' (Kathamukha-varnana) in the Mahapurana collection consisting of sixty-three illustrious personages, composed by Bhagavat Acharya Jinasena.

Exordium / Narrative Introduction (Upodghata / Kathamukha-varnana)

> तमादिदेवं देवानामानिन्द्यं स्वयंभुवम् । प्रणम्य तत्पुराणस्य वच्म्युपोद्घातविस्तरम् ॥ १ ॥

Now, bowing down to the Supreme Lord of Lords, the unblemished, self-born Lord Rishabhadeva, I expound in detail the exordium (upodghata) and introduction of this sacred Mahapurana. ॥ 1 ॥

> अथातो धर्मजिज्ञासासमाहितमतिः कृती । श्रेणिकः परिपप्रच्छ गौतमं गणभृत्प्रभुम् ॥ २ ॥

Thereupon, the wise and accomplished King Shrenika, whose intellect was intently devoted to comprehending the true nature of Dharma, inquired of the supreme leader of the assembly, Lord Gautama Swami. ॥ 2 ॥

> स्वामिन् श्रुतमिदं सर्वं स्वायम्भुवान्मुखात् । ग्रन्थतः श्रोतुमिच्छामि पुराणं त्वदनुग्रहात् ॥ ३ ॥

"O Venerable Master! From the holy lips of Lord Vardhamana (Mahavira), I have heard this entire Purana in its essential conceptual meaning; now, through your gracious favor, I yearn to hear it in systematic textual form." ॥ 3 ॥

त्वमकारणबन्धुर्नस्त्वमकारणवत्सलः । त्वमकारणवैद्योऽसि दुःखार्तज्वरितात्मनाम् ॥ ४ ॥

"O Master! You are our selfless friend, loving us without any worldly motive, and you are the altruistic physician to mundane souls afflicted with the agonizing fever of birth, death, and worldly suffering." ॥ 4 ॥

पुण्याभिषेकमभितः कुर्वन्तीव शिरस्सु नः । व्योमगङ्गाम्बुसच्छाया युष्मत्पादनखांशवः ॥ ५ ॥

"O Lord! The luminous rays of the nails of your holy feet, pure like the waters of the celestial Ganga, falling upon our heads, appear as though performing an auspicious ablution (abhisheka) upon us from every direction." ॥ 5 ॥

तपोदीप्तितरोद्भूता या कान्तिस्ते प्रतायिनी । अकालेऽप्यनुसन्धत्ते सान्द्रबालातपश्रियम् ॥ ६ ॥

"O Master! The radiant aura spreading from your bodily form, born of the spiritual attainment of austere penance, manifests untimely the dense and brilliant glory of the morning sun." ॥ 6 ॥

त्वया जगदिदं कृत्स्नमविद्यामीलितेक्षणम् । प्रबोधमानीतं भास्वतेवाब्जिनीवनम् ॥ ७ ॥

"O Lord! Just as the rising sun swiftly awakens and blossoms the lotus flowers that had closed during the night, even so have you awakened and enlightened this entire universe that lay slumbering with eyes closed in the sleep of ignorance." ॥ 7 ॥

अम्लेन्दुकिरणैः स्पष्टमभालीढं यदन्तरम् । तमो देवयोदपास्तं तद् ध्वान्तं वचोऽंशुभिः ॥ ८ ॥

"O Lord! That inner darkness of ignorance in the heart which the moon cannot touch with its cool rays and which the sun cannot reach with its blazing beams, you effortlessly dispel with the illuminating rays of your sacred speech." ॥ 8 ॥

शब्दोच्छिखाः स्फुरन्त्येता बुद्ध्याद्या ऋद्धयो मुनेः । कर्मेन्धनदहोद्दीप्ताः सप्तार्चिष इवार्चिषः ॥ ९ ॥

"O Holy Sage! These seven escalating supernatural faculties (riddhis)—such as intellect (buddhi) and others—manifesting brilliantly within you appear like the seven blazing flames of fire ignited by consuming the fuel of karmas." ॥ 9 ॥

इदं पुण्याश्रमस्थानं पवित्रं त्वत्परिग्रहात् । रक्षारण्यमिवाभाति तपोवृद्धेर्निराकुलम् ॥ १० ॥

"O Sovereign of Ascetics! Sanctified by your holy presence, this sacred assembly (Samavasarana) has become a hallowed hermitage of spiritual merit; or it appears like an undisturbed, protected grove for the flourishing of the wealth of ascetic penance." ॥ 10 ॥

धन्या यदत्र वर्तन्ते वन्या मृगगणा इमे । तृणाहाराः परं तृप्ता न जानन्ति दुरापदम् ॥ ११ ॥

"O Lord! Blessed are these wild forest beasts assembled peacefully within this Samavasarana; their bodies are well-nourished by grazing on sweet grass, and they are completely unacquainted with the fear and affliction caused by predatory foes." ॥ 11 ॥

पादप्रधावनोत्सृष्टैः कमण्डलुजलैरिव । वर्धन्ते नूनममी बालमृगाः पयःसिक्तवत् ॥ १२ ॥

"Sanctified by the holy water sprinkled from the ascetic water-pot (kamandalu) during the washing of your feet, these young fawns are thriving as though nourished on divine nectar." ॥ 12 ॥

सिंहस्तनन्धयानेष हरिणी पाययत्यमून् । सिंहधेनुस्तनं चापि स्पृशन्ति कलभा इमे ॥ १३ ॥

"On this side, female deer are suckling lion cubs with their milk, and young elephant calves playfully touch the teats of lionesses and drink their milk in peace." ॥ 13 ॥

अहो चित्रं यद्वाचोऽप्यमी मुग्धा मृगा अपि । भजन्ति भगवत्पादच्छायां मुनिगणा इव ॥ १४ ॥

"Ah, what a wondrous marvel! Even these innocent forest deer, who cannot utter words, take refuge under the comforting shade of the Lord's lotus feet like serene ascetics!" ॥ 14 ॥

अच्छिन्नवल्कलाश्चामी प्रसूनफलशालिनः । धर्मारामतरूयन्ते परितो वनपादपाः ॥ १५ ॥

"These forest trees spreading all around, whose barks no one has stripped and which are adorned with blossoms and luscious fruits, appear as though they were trees belonging to the divine orchard of Dharma." ॥ 15 ॥

इमा वनलता रम्याः प्रफुल्ला भ्रमरावृताः । न विदुः करसंबाधां राजन्वत्य इव प्रजाः ॥ १६ ॥

"How enchanting are these blooming forest creepers surrounded by humming bees! Like the happy subjects of a righteous king who know no oppression of taxes (kara), these creepers know no harassment from hands (kara) plucking their blossoms and fruits!" ॥ 16 ॥

तपोवनमिदं चारु परितो विपुलाचलम् । दयावनमिवोद्भूतं प्रसादयति मे मनः ॥ १७ ॥

"This delightful penance-grove of yours, extending around Mount Vipulachala, gladdens my heart like a manifested grove of universal compassion." ॥ 17 ॥

इमे तपोधना दीक्षतपसो वातवल्कलाः । भवत्पादप्रसादेन मोक्षमार्गमुपासते ॥ १८ ॥

"O Blessed One! These sky-clad (Digambara) ascetics performing rigorous penances, clad only in the garments of the breeze, are devoutly pursuing the path to liberation solely through the grace of your holy feet." ॥ 18 ॥

इति प्रस्पष्टमाहात्म्यः कुशलस्त्वं जगदनुग्रहे । भगवन् भव्यसार्थस्य सार्थवाहत्वमागतः ॥ १९ ॥

"O Lord! Your spiritual majesty is universally manifest; you are supremely skilled in conferring grace upon the world; hence you are celebrated as the supreme caravan-leader (Sarthavaha) of the assembly of worthy souls (bhavya jivas)." ॥ 19 ॥

तत् ब्रूहि महायोगिन् न ते किञ्चिदगोचरः । तव ज्ञानांशवो दिव्याः प्रसरन्ति जगत्त्रये ॥ २० ॥

"Therefore, O Great Yogi, speak! There is nothing in this world that is beyond the reach of your knowledge; your divine rays of wisdom radiate throughout all the three worlds. Hence, O Lord, do you yourself expound this sacred Purana!" ॥ 20 ॥

विज्ञाप्यमन्यदप्यस्ति समाधाय मनः शृणु । येन ते भगवन् चित्तं दृढं स्यान्मदनुग्रहे ॥ २१ ॥

"O Master! There is yet another supplication I must make; listen to it with a focused mind, so that your heart may become even more firmly resolved to bestow your grace upon me." ॥ 21 ॥

पुरा चरितमज्ञानान्मया दुष्कृतं महत् । तन्निबन्धनशान्त्यर्थं प्रायश्चित्तं चराम्यहम् ॥ २२ ॥

"In the past, driven by ignorance, I committed grave misdeeds; now, for the appeasement and expiation of those sins, I undertake this repentance and seek refuge in the sacred discourse." ॥ 22 ॥

हिंसानृतास्तेयपरद्रव्यारम्भपरिग्रहैः । मया संचितमज्ञेन पुरैनो निरयोचितम् ॥ २३ ॥

"O Lord! In my former state of delusion, through violence (himsa), falsehood (anrita), theft (asteya), attachment to others' possessions, and extensive worldly undertakings and acquisitions (parigraha), I accumulated formidable demerits deserving of hellish torment." ॥ 23 ॥

अपि च मुनिवधानन्दस्तीव्रो मिथ्यादृशा मया । येनायुष्कर्म दुर्मोचं बद्धं नरकगतिं प्रति ॥ २४ ॥

"What is more, blinded by false belief (mithyadrishti), I even took intense delight in the persecution and killing of a holy ascetic (muni), whereby I bound the formidable bondage of infernal lifespan-karma (narakayu-karma) destined for hell, which is exceedingly difficult to sever." ॥ 24 ॥

तस्मादिदं मुदा विद्मः श्रोतुमाद्यं पुरातनम् । निष्क्रयो दुष्कृतस्यास्तु मम पुण्यकथाश्रुतिः ॥ २५ ॥

"Therefore, O Master, be pleased to expound from the beginning this sacred and ancient Purana; may the listening to this righteous narrative serve as the true expiation and eradication of my past sins!" ॥ 25 ॥

इति प्रश्रयिणीं वाचमुदीर्य मगधाधिपः । व्यरमद्दशनज्योत्स्नाकृतपुष्पाञ्जलिस्तुतिः ॥ २६ ॥

Having thus spoken these humble words, offering worship and praise through the flower-like radiance of his teeth, the Sovereign of Magadha fell silent with deep reverence. ॥ 26 ॥

ततस्तमृषयो दीप्ततपोलक्ष्मीविभूषणाः । प्रशशंसुरिति प्रीता मुदा मगधेश्वरम् ॥ २७ ॥

Thereupon, delighted with King Shrenika, the revered sages adorned with the blazing glory of austere penance began to praise that wise monarch of Magadha as follows: ॥ 27 ॥

साधु भो मगधाधीश साधु प्रश्नविदां वर । पुराणप्रश्नेन त्वया नूनं प्रीणितं मनः ॥ २८ ॥

"Well done, O King of Magadha! Blessed are you, foremost among discerning inquirers! Indeed, by asking these questions regarding the Mahapurana, you have brought immense joy to our hearts!" ॥ 28 ॥

यत् प्रच्छिषितमस्माभिर्यदेव परमार्षजम् । तदेव त्वत्प्रसादेन संवादः समुपस्थितः ॥ २९ ॥

"O Shrenika! The very sacred Purana composed of supreme scriptural truths that we ourselves longed to ask, you have inquired about; behold, what a delightful and auspicious convergence has come to pass!" ॥ 29 ॥

बुभुत्सावेदनं प्रश्नः स ते धर्मो बुभुत्सितः । धर्मं बुभुत्सता नूनं विश्वमेव बुभुत्सितम् ॥ ३० ॥

"An expression of the desire to know is called an inquiry (prashna). In your question, you have sought to comprehend the nature of Dharma. In desiring to comprehend Dharma, O Shrenika, you have truly sought to comprehend the entire universe!" ॥ 30 ॥

पश्य धर्मतरोरर्थः फलं कामस्तु तद्रसः । त्रिवर्गत्रितयस्यास्य मूलं पुण्यकथाश्रुतिः ॥ ३१ ॥

"Behold, O Shrenika: Dharma is a majestic tree; wealth (Artha) is its fruit, and enjoyment (Kama) is the sweet juice of that fruit. These three are called the Trivarga (the three pursuits of life); and the foundational root for attaining this Trivarga is the hearing of the sacred Dharmakatha." ॥ 31 ॥

धर्मादर्थस्तथा कामः स्वर्गश्चेत्यभिधीयते । धर्मः कामार्थयोर्मूलमित्यायुष्मन् विनिश्चिनु ॥ ३२ ॥

"O long-lived one! Know with absolute certainty that from Dharma alone arise wealth, enjoyment, and heavenly abode. In truth, Dharma is the sole fountainhead of both wealth and happiness." ॥ 32 ॥

धर्मार्थी सर्वकामार्थी धर्मार्थी धनसौख्यवान् । धर्मो हि मूलं सर्वासां धनर्द्धिसुखसंपदाम् ॥ ३३ ॥

"He who desires Dharma seeks all cherished objects. The person devoted to Dharma becomes truly wealthy and joyful; for Dharma alone is the primal root of all wealth, supernatural splendor (riddhi), happiness, and fortune." ॥ 33 ॥

धर्मः कामदुधा धेनुर्धर्मश्चिन्तामणिर्महान् । धर्मः कल्पतरुः स्थेयान् धर्मो हि निधिरक्षयः ॥ ३४ ॥

"Dharma is the wish-yielding cow (Kamadhenu) that grants all desired blessings; Dharma is the supreme wish-fulfilling jewel (Chintamani); Dharma is the eternal wish-granting tree (Kalpavriksha); and Dharma is the imperishable divine treasure." ॥ 34 ॥

पश्य धर्मस्य माहात्म्यं योऽपायात् परिरक्षति । धर्मे स्थितं नरं दृष्ट्वा व्यतिक्रामन्ति देवताः ॥ ३५ ॥

"Behold the transcendent glory of Dharma: it protects the person who remains steadfast in Dharma—who practices spotless righteousness—from all perils and downfalls; and beholding a soul firmly established in Dharma, even celestial deities dare not harm him, but keep a respectful distance." ॥ 35 ॥

विचारनृपलोकात्मदिव्यप्रत्ययतोऽपि च । धर्मस्य परमं माहात्म्यं निर्विचारमवेहि भोः ॥ ३६ ॥

"O wise king! Through logical discernment, royal statecraft, universal renown, experiential realization of the soul, and the attainment of higher clairvoyant knowledge, the unfathomable greatness of Dharma is directly verified. That is, profound insight into the infinite powers of substances, sovereign honor, world renown, inner spiritual experience, and clairvoyant/telepathic knowledge (Avadhi and Manahparyaya jnana) are all attained through Dharma alone." ॥ 36 ॥

स धर्मो विनिपातेभ्यो धृत्वा जीवं दधात्यदः । ध्रुवे चाभ्युदयस्थाने निरपायसुखोदये ॥ ३७ ॥

"This Dharma rescues the living being from falling into the abysses of hellish and sub-human suffering (nigoda), and establishes it in the eternal, unblemished station of liberation endowed with imperishable bliss; hence it is designated as Dharma." ॥ 37 ॥

स च धर्मः पुराणार्थः पुराणं पञ्चधा विदुः । क्षेत्रं कालोऽथ तीर्थं च सत्पुंसस्तद्विचेष्टितम् ॥ ३८ ॥

"And that Dharma constitutes the very essence of the Purana. The enlightened sages know the Purana to be fivefold: Realm (Kshetra), Time (Kala), Sacred Ford / Spiritual Path (Tirtha), Virtuous Personages (Satpurushas), and their Noble Deeds (Tadvichestita)." ॥ 38 ॥

क्षेत्रं त्रैलोक्यविन्यासः कालस्त्रैकाल्यविस्तरः । मुक्त्युपायो भवेत् तीर्थं पुरुषास्तन्निषेविणः ॥ ३९ ॥

"The structural arrangement of the three worlds (Upper, Middle, and Lower) is termed Kshetra. The expansive progression of the three divisions of time (past, future, and present) is termed Kala. The means of liberation—Right Faith, Right Knowledge, and Right Conduct—is termed Tirtha. The illustrious personages (Shalaka Purushas) who cultivate this Tirtha are the Satpurushas." ॥ 39 ॥

न्याय्यमाचरितं तेषां क्रिया दुरितच्छिदाम् । इति कृत्स्नः पुराणार्थः प्रश्ने संभावितस्त्वया ॥ ४० ॥

"And the righteous, sin-destroying conduct of those virtuous personages constitutes their deeds or actions. O Shrenika, you have encompassed the entire meaning of the Purana within your sublime inquiry!" ॥ 40 ॥

अहो प्रसन्नगम्भीरः प्रश्नस्ते विश्वगोचरः । क्षेत्रक्षेत्रज्ञसन्मार्गकालसच्चरिताश्रयः ॥ ४१ ॥

"Ah, Shrenika! Your inquiry, though delightfully lucid, is unfathomably profound; it embraces the whole universe and is grounded in the realm, the soul that knows the realm (kshetrajna), the righteous path, time, and the noble conduct of great personages." ॥ 41 ॥

इममेव पुराणं प्रश्नं पप्रच्छ भरतः पुरुम् । अथाप्यनुयुगे सम्राट् सगरोऽजितमच्युतम् ॥ ४२ ॥

"O wise Shrenika! In the beginning of the cosmic era, Chakravarti Bharata asked this very question to Lord Adinatha (Puru); and in the subsequent era, Emperor Sagara asked this very question to Lord Ajitanatha." ॥ 42 ॥

अतोऽपि प्रमाणभूतेयं वक्तृश्रोतृपरम्परा । त्वयाद्यालंकृता धीमन् पृच्छतेमं महाधियम् ॥ ४३ ॥

"Today you too have addressed this very inquiry to the supremely wise Gautama Ganadhara. In doing so, O discerning king, you have adorned and perpetuated the authentic, authoritative lineage of speaker and listener!" ॥ 43 ॥

त्वं प्रष्टा भगवान् वक्ता सहशुश्रूषवो वयम् । सामग्री नेदृशी जातु जाता नैव जनिष्यते ॥ ४४ ॥

"You are the inquirer, the venerable Ganadhara of Lord Mahavira is the speaker, and we all are eager listeners alongside you. O King, such an incomparable convergence of auspicious circumstances has never occurred before, nor shall it ever occur again!" ॥ 44 ॥

तस्मात् पुण्यकथामेनां श्रोतुकामाः स्म वयम् । प्रज्ञापारमितो देवो वक्तुमुत्सहतामयम् ॥ ४५ ॥

"Therefore, we all yearn to hear this sacred narrative; let this Lord Gautama, who has attained the consummate perfection of wisdom, joyfully commence its narration!" ॥ 45 ॥

इति संहर्षयन्तस्तं धर्मे ते समाधानचक्षुषः । ततो गणधरस्तोत्रं पेठुरित्युच्चकैस्तदा ॥ ४६ ॥

Having thus encouraged King Shrenika in Dharma, all those sages, focusing their minds with concentrated devotion, loudly recited the following hymn of praise (stotra) dedicated to Ganadhara Swami: ॥ 46 ॥

नो प्रत्यक्षविदां बोधैरप्यबुद्धप्रभोदयम् । प्रत्यक्षस्तवनैः स्तोतुं त्वां वयं किल मुत्सुकाः ॥ ४७ ॥

"O Venerable Master! Though even great sages endowed with direct clairvoyant vision cannot fully comprehend the boundless height of your spiritual glory through their

intellect, yet we eagerly undertake to extol you through direct hymns of praise; this is indeed a marvel!" ॥ 47 ॥

चतुर्दशमहाविद्यास्थानाकूपारपारगम् । त्वामृषे स्तोतुकामाः स्मः केवलं भक्तियोदिताः ॥ ४८ ॥

"O Holy Sage! You have crossed to the farther shore of the vast ocean of the fourteen great sciences (the fourteen Purvas); prompted purely by deep devotion, we desire to sing your praises." ॥ 48 ॥

भगवन् भवसंसारदुःखान्मुञ्च शिवाकरम् । पताकेवोच्छ्रिता भाति कीर्तिरेषा विधूज्ज्वला ॥ ४९ ॥

"O Blessed One! You lead worthy souls to the blissful realm of liberation, freeing them from the miseries of mundane transmigration; your fame, spotless and radiant like the moon, shines aloft like an exalted, fluttering banner." ॥ 49 ॥

आवालवालीकृताम्भोधिपाताला कीर्तिवल्लरी । जगन्नाडीतरोरग्रमाक्रामति तवोच्छिखा ॥ ५० ॥

"O Lord! Your ascending creeper of fame, which has made the vast encircling ocean its watering basin, is now ascending and reaching the topmost crest of the cosmic tree of the Trasanadi (the mobile channel of the universe)!" ॥ 50 ॥

त्वामामनन्ति मुनयो योगिनामधियोगिनम् । त्वां गण्यं गणनातीतगुणं गणधरं विदुः ॥ ५१ ॥

"O Lord! The greatest sages revere you as the supreme Yogi among yogis; they recognize you as the celebrated, infinitely virtuous Ganadhara—the revered head of the monastic congregation." ॥ 51 ॥

गौर्वाग् गौः प्रकृष्टो यस्याः सा च स्वन्भारती । तां वेत्सि तामधीषे च यतस्त्वं गौतमो मतः ॥ ५२ ॥

"Exalted speech is designated as 'Gau', and that supreme speech is the divine sound (Divyadhvani) of the omniscient Tirthankara; because you comprehend it and study it in its entirety, you are celebrated as Gautama—thus your sacred name is truly meaningful." ॥ 52 ॥

गोतमादागतो देवः स्वर्गाग्राद् गौतमो मतः । तेन प्रोक्तमधीयानस्त्वं चासौ गौतमश्रुतिः ॥ ५३ ॥

"Or consider it thus: Lord Vardhamana (Mahavira) descended from Gotama—namely, the crest of the highest heavens (Sarvarthasiddhi)—hence Lord Vardhamana is called Gotama. Since you study and master the divine scriptures expounded by this Lord Gotama, you are honored as Gautama." ॥ 53 ॥

इन्द्रेण प्राप्तपूजत्वादिरन्द्रभूतिस्त्वमिष्यसे । साक्षात् सर्वज्ञपुत्रस्त्वमाप्तसंज्ञानकण्ठिकः ॥ ५४ ॥

"Having received the highest worship from Indra, you are celebrated as Indrabhuti; and being adorned with the sacred necklace of authentic knowledge of the Arhant, you are like the direct spiritual son of the omniscient Lord Vardhamana." ॥ 54 ॥

चतुर्भिरामलैर्बोधैरबुद्धस्त्वं जगद् यतः । प्रज्ञापारमितं पूतं त्वां प्राहुस्ततो बुधाः ॥ ५५ ॥

"O Lord! Because you have comprehended the entire universe through your four spotless types of knowledge (Mati, Shruta, Avadhi, and Manahparyaya) and have reached the utmost pinnacle of wisdom, the learned call you the enlightened one (Buddha)." ॥ 55 ॥

तमोऽन्तरतिक्रान्तं परं ज्योतिस्त्वामदृष्ट्वा दुरासदम् । ज्योतिर्मयः प्रदीपोऽसि त्वं तस्याभिप्रकाशनात् ॥ ५६ ॥

"O Lord! Without beholding you, attaining the supreme light of Kevalajnana that transcends all inner darkness of ignorance is exceedingly difficult; as the revealer of that radiant truth, you are a luminous spiritual lamp personified." ॥ 56 ॥

श्रुतदेव्याहितस्नेहप्रज्वाला बोधदीपिका । तवैषा प्रज्वलत्युच्चैर्द्योतयन्ती जगद्गृहम् ॥ ५७ ॥

"O Master! Kindled by the devoted affection of the Goddess of Sacred Lore (Shrutadevata), this radiant lamp of right knowledge belonging to you blazes brilliantly, illuminating the vast mansion of the cosmos." ॥ 57 ॥

सान्द्रो वाक्प्रकरो दिव्यो विधूय जगतां तमः । प्रकाशयति सन्मार्गं रवेरिव मयूखराट् ॥ ५८ ॥

"Dispelling the darkness of delusion among living beings, the dense assembly of your divine words illuminates the righteous path, just as the blazing rays of the sun dispel the darkness and illumine the world." ॥ 58 ॥

अहो लोकातिगा प्रज्ञा विद्यानां पारदृश्वरी । श्रुतस्कन्धमहासिन्धोरभजद् यानपात्रताम् ॥ ५९ ॥

"Ah, what transcendent intellect! Having mastered the farther shore of all sciences, your wisdom serves as a sturdy vessel to navigate the vast ocean of the sacred canon (Shrutaskandha / Dvadashanga)." ॥ 59 ॥

त्वयावतारिता तुङ्गाद् महावीरहिमाचलात् । श्रुतामरसरित् पुण्या निर्धुनानाखिलं रजः ॥ ६० ॥

"O Lord! From the lofty Himalayan peak of Lord Mahavira, you have brought down the holy celestial river of scriptural wisdom (Shruta-Ganga), which is inherently pure and washes away all the dust of sins." ॥ 60 ॥

प्रत्यक्षं चेतरेणैव द्वितयं ते वचोनिधेः । केवलं केवलिन्येकस्ततस्त्वं श्रुतकेवली ॥ ६१ ॥

"O Lord! While in the omniscient Kevali Lord there exists only one direct knowledge (Kevalajnana), in you—the treasury of sacred speech—both direct and indirect knowledge abide; therefore, you are venerated as a Shrutakevali (master of all scriptural knowledge)." ॥ 61 ॥

पारेतमः परंधाम प्रवेष्टुमनसो वयम् । तद्द्वारोद्घाटनं बीजं त्वामुपास्य लभेमहि ॥ ६२ ॥

"O Lord! Yearning to enter the supreme abode of liberation which transcends all darkness of delusion, we worship you so that we may obtain from you the key to unlock its sacred portals." ॥ 62 ॥

ब्रह्मणेनोदिता विज्ञास्त्वं हि ब्रह्मविदो मुनिः । परं ब्रह्म त्वदायत्तं ततो ब्रह्मविदो विदुः ॥ ६३ ॥

"O Lord! You know all the sacred sciences expounded by the omniscient Lord, hence you are celebrated as Brahmavid (knower of sacred wisdom); and the attainment of the supreme state of the Siddhas (Param Brahma) is accessible through your guidance—so declare the sages who know the ultimate reality." ॥ 63 ॥

मुनयो ज्ञाननिलयाः पदमूर्ध्वं विधित्सवः । त्वां मूर्ध्ना वन्दिनो नित्यं तदुपायमुपासते ॥ ६४ ॥

"O Lord! Wise ascetics, abodes of knowledge, seeking to attain the supreme transcendent state, bow their heads in worship before you and devoutly practice its essential means: Right Faith, Right Knowledge, and Right Conduct." ॥ 64 ॥

महायोगिन् नमस्तुभ्यं महाप्राज्ञ नमोऽस्तु ते । नमो महात्मने तुभ्यं नमस्त्रात्रे महर्द्धये ॥ ६५ ॥

"O Great Yogi, salutations to you! O Supremely Wise One, salutations to you! O Great Soul (Mahatma), salutations to you! O Protector of the three worlds and possessor of immense supernatural faculties, salutations to you!" ॥ 65 ॥

नमोऽवधिजुषे तुभ्यं नमो देशावधित्त्विषे । परमावधये तुभ्यं नमः सर्वावधिस्पृशे ॥ ६६ ॥

"Salutations to you who are endowed with clairvoyant knowledge (Avadhijnana); salutations to you who shine with Deshavadhi, Paramavadhi, and Sarvavadhi (the progressive degrees of clairvoyance)!" ॥ 66 ॥

कोष्ठबुद्धे नमस्तुभ्यं नमस्ते बीजबुद्धये । पदानुसारिन् संभिन्नश्रोतस्तुभ्यं नमो नमः ॥ ६७ ॥

"Salutations to you who possess the supernatural power of Koshtha-buddhi (retentive memory like a secure granary storing diverse grains without confusion)! Salutations to you who possess Bija-buddhi (germinal intellect, where from a single seed-word you unfold vast treatises of wisdom)! Salutations to you who possess Padanusari (ability to comprehend the entire scripture by hearing a single phrase from any part)! Salutations repeatedly to you who possess Sambhinna-shrotri (the extraordinary faculty to hear and distinguish all articulate and inarticulate sounds of all human and animal beings across a vast camp nine yojanas wide and twelve yojanas long simultaneously)!" ॥ 67 ॥

नमोऽस्त्वृजुमते तुभ्यं नमस्ते विपुलात्मने । नमः प्रत्येकबुद्धाय स्वयंबुद्धाय वै नमः ॥ ६८ ॥

"Salutations to you who possess both Rjumati and Vipulamati forms of telepathic knowledge (Manahparyayajnana)! Salutations to you who are a Pratyekabuddha (self-awakened through a specific cause) and a Svayambuddha (self-enlightened)!" ॥ 68 ॥

अभिन्नदशपूर्विभ्यः प्राप्तपूजाय ते नमः । नमस्ते पूर्वविद्यानां विश्वासां पारदृश्वने ॥ ६९ ॥

"O Master! Having attained complete mastery of the ten Purvas, you are worthy of universal adoration; salutations to you! Moreover, you have crossed to the farther shore of all the ancient sciences (Purvas); salutations to you!" ॥ 69 ॥

दीप्तोप्रतपसे तुभ्यं नमस्तप्तमहातपः । नमो घोरगुणब्रह्मचारिणे घोरतेजसे ॥ ७० ॥

"O Lord! You perform rigorous austerities such as fortnightly and monthly fasts, endure prolonged meditative postures (atapanayoga), observe unbroken celibacy adorned with manifold virtues, and shine with intense spiritual luster; salutations to you!" ॥ 70 ॥

अष्टानां विक्रियर्द्धीनामशेषां सिद्धिमीयुषे । आमर्षखेलवाग्विप्रुड्जलसर्वौषधे नमः ॥ ७१ ॥

"O Lord! You have attained the perfection of all eight supernatural transformation powers (vikriya-riddhis):

(1) Anima (shrinking the body to atomic minuteness),

(2) Mahima (expanding the body to the colossal size of Mount Meru),

(3) Garima (making the body infinitely heavy),

(4) Laghima (making the body feather-light),

(5) Prapti (touching the summit of Mount Meru from the ground or vibrating celestial thrones),

(6) Prakamya (traversing freely across the Two-and-a-half Continents, walking on water as on land and diving into earth as into water),

(7) Ishitva (attaining supreme sovereign authority like a Chakravarti), and

(8) Vashitva (subduing all hostile creatures).

Salutations to you! Furthermore, O Lord, you are adorned with the healing faculties (aushadhi-riddhis):

(1) Amarsha (healing breeze from touch/breath),

(2) Khela (mucus/phlegm that cures all ailments),

(3) Vagviprut (healing speech),

(4) Jala (perspiration/bodily fluids that remove all diseases), and

(5) Sarvaushadhi (the entire body becoming a universal panacea for all afflictions); salutations to you!" ॥ 71 ॥

नमोऽमृतमधुक्षीरसर्पिरास्राविणेऽस्तु ते । नमो मनोवचःकायबलिनां ते बलीयसे ॥ ७२ ॥

"O Lord! Salutations to you who possess the taste-transforming faculties (rasa-riddhis): Amrita-sravi (turning deadly poison into nectar), Madhu-sravi (sweetening any food effortlessly), Kshira-sravi (causing milk to flow abundantly in dining halls), and Ghrita-sravi (endlessly replenishing ghee in times of scarcity)!

Moreover, you are endowed with the supreme threefold strength (bala-riddhi): mental strength (contemplating the entire Dvadashanga in an antarmuhurta), verbal strength (reciting the entire Dvadashanga in an antarmuhurta), and bodily strength (possessing matchless, peerless physical endurance); salutations to you!" ॥ 72 ॥

जलजंघाफलश्रेणीतन्तुपुष्पाम्बरश्रयात् । चारणर्द्धिजुषे तुभ्यं नमोऽक्षीणमहर्द्धये ॥ ७३ ॥

"O Lord! Salutations to you who possess the seven locomotion faculties (charana-riddhis):

(1) Jala-charana (walking on water as on solid ground without causing harm to aquatic organisms),

(2) Jangha-charana (gliding through the sky without stepping),

(3) Phala-charana (treading over tree fruits without causing them to detach or fall),

(4) Shreni-charana (ascending vertically in space unobstructed by mountain ranges),

(5) Tantu-charana (walking across delicate spider webs or threads without severing them),

(6) Pushpa-charana (walking upon the pollen of blossoms without bruising flowers or harming living entities within), and

(7) Ambara-charana (moving freely throughout the celestial firmament).

Salutations to you! Moreover, O Master, you possess the inexhaustible capacity (Akshina-riddhi), whereby food in a kitchen where you dine is never depleted even when feeding

the vast army of a Chakravarti, and an assembly hall where you deliver a discourse comfortably accommodates all humans and devas without congestion; salutations to you!" ॥ 73 ॥

> त्वमेव परमो बन्धुस्त्वमेव परमा गतिः । त्वामेव भजमानानां भवन्ति ज्ञानसंपदः ॥ ७४ ॥

"O Lord! In this world, you alone are the supreme kin, you alone are the supreme refuge, and to those who devoutly worship you, the wealth of right knowledge is abundantly bestowed." ॥ 74 ॥

> त्वयैव कथिता विश्वा विहिता धर्मसंहिता । अत एव नमस्तुभ्यममी कुर्वन्ति योगिनः ॥ ७५ ॥

"O Blessed One! In this world, you alone have expounded and organized all the sacred canons of righteousness (Dharmasamhita); therefore do these great yogis offer their reverent salutations to you." ॥ 75 ॥

> त्वत्त एव परं श्रेयो मन्यमानास्ततो वयम् । तव पादाम्बुजच्छायां त्वय्यास्तिक्यादुपास्महे ॥ ७६ ॥

"O Lord! Believing that the supreme welfare of liberation is attained through you, we place our unshakable faith in you and take refuge under the shade of your lotus-like feet." ॥ 76 ॥

> वाग्गुप्तेस्त्वत्स्तुतौ हानिर्मनोगुप्तेस्तव स्मृतौ । कायगुप्तेः प्रणामे ते काममस्तु सदापि नः ॥ ७७ ॥

"O Lord! By singing your praise, our restraint of speech (vag-gupti) is interrupted; by meditating upon you, our mental restraint (mano-gupti) is engaged; and by bowing down before you, our bodily restraint (kaya-gupti) is broken. Yet let it be so! We have no regret, for we shall perpetually praise you, remember you, and bow to you!" ॥ 77 ॥

स्तुत्वेति स्तुतिभिः स्तुत्यं भवन्तं भुवनाधिकम् । पुराणश्रुतिमेवैनां फलत्वेन प्रार्थयामहे ॥ ७८ ॥

"O Master! Having thus extolled you—who are supreme in the universe and worthy of all praise—with these hymns, we pray as our rewarding boon that you narrate to us the sacred Purana of the sixty-three illustrious personages!" ॥ 78 ॥

पुराणश्रुतितो धर्मो योऽस्माकमभिसंस्कृतः । पुराणकवितामेव तस्मादाशास्महे वयम् ॥ ७९ ॥

"O Lord! In anticipation of the sublime Dharma that we shall cultivate through listening to the Purana, we eagerly yearn for this poetic epic of the Purana!" ॥ 79 ॥

त्वत्पादाराधनात् पुण्यं यदस्माभिरुपार्जितम् । तदेव फलभूयान्नः परार्ध्या संपदुर्जिता ॥ ८० ॥

"O Master! May whatever spiritual merit we have accumulated by worshipping your holy feet bear fruit in the attainment of your transcendent, lofty spiritual wealth!" ॥ 80 ॥

त्वत्प्रसादादियं देव सफला प्रार्थनास्तु नः । अद्य राजर्षिणानेन श्रोतॄननुगृहाण नः ॥ ८१ ॥

"O Lord! Through your gracious favor, may this prayer of ours bear fruit; today, along with the royal sage Shrenika, bestow your grace upon all of us listeners!" ॥ 81 ॥

मुनीनां स्तोत्रसंपत्तैस्तत्क्षणं प्रविजृम्भितः । पुण्यो मुनिसमाजेऽस्मिन् महान् कलकलोऽभवत् ॥ ८२ ॥

As the monks thus loudly praised Ganadhara Gautama Swami with these rich hymns, a vast, auspicious uproar of jubilation resounded throughout the monastic assembly. ॥ 82 ॥

एवं स्तुवद्भिरोघेन मुनिवृन्दारकैस्तदा । प्रसादितो गणेन्द्रोऽभूद् वशिनो हि योगिनः ॥ ८३ ॥

When the great sages in unified chorus praised the Ganadhara Lord in this manner, he was deeply pleased. This is natural, for yogis are ever won over by sincere devotion. ॥ 83 ॥

ततो प्रशान्तगम्भीरं स्तुत्वा मुनिभिरर्थितः । मनं व्यापारयामास गौतमस्तदनुग्रहे ॥ ८४ ॥

When the sages had supplicated the Ganadhara Maharaj with serene tranquility and solemnity, he directed his mind toward showering his grace upon them. ॥ 84 ॥

ततः प्रशान्तसंजल्पे प्रभ्यक्तकरकुड्मले । शुश्रूषावहिते साधुसमाजे निःशब्दं स्थिते ॥ ८५ ॥

Thereupon, when the devotional commotion subsided and all sat in silence with folded hands, attentively prepared to hear the Purana; ॥ 85 ॥

वाङ्मलानां अशेषाणामपायादतिनिर्मलाम् । शारदां दशनज्योत्स्नाव्याजेन स्फुटयन्निव ॥ ८६ ॥

Then Lord Gautama Swami, under the pretext of the sparkling rays of his teeth, seemed as though directly manifesting Goddess Sarasvati, who had become exceedingly pure through the absence of all linguistic defects; ॥ 86 ॥

सुभाषितामहारत्नप्रसारमिव दर्शयन् । स्वातन्त्र्याद् जिघृक्षूणां भक्तिमूल्येन योगिनाम् ॥ ८७ ॥

As if displaying a vast treasury of great gems of noble maxims to the ascetics who were eager to acquire them freely with the price of deep devotion; ॥ 87 ॥

लसद्दशनदीप्तांशुप्रसूनैराकिरन् सदः । सरस्वतीप्रवेशाय पूर्वरङ्गमिवारचयन् ॥ ८८ ॥

Scattering the blossom-like radiant rays of his teeth across the assembly, as though decorating the stage for the dramatic entrance of Goddess Sarasvati; ॥ 88 ॥

मनःप्रसादमभितो विभजन्निव चायतैः । दृष्टिपातैः प्रसन्नैश्च समां प्रक्षालयन्निव ॥ ८९ ॥

As if purifying the entire assembly through his serene, expansive, and compassionate glances that distributed tranquility of mind in every direction; ॥ 89 ॥

तपोऽनुभावसंजातमध्यासीनोऽपि विष्टरम् । जगतामुपरीवोच्चैर्महिम्ना घटितस्थितिः ॥ ९० ॥

Though seated upon the throne attained through the majesty of his penance, through his exalted spiritual greatness he appeared as though seated above the entire universe; ॥ 90 ॥

सरस्वतीपरिक्लेशमनिच्छन्निव नाधिकम् । नाप्यङ्गोपकरणस्पन्दमभित्रमुखसौष्ठवः ॥ ९१ ॥

Desiring neither to strain Goddess Sarasvati unduly nor to move his limbs excessively, while the serene beauty of his countenance remained entirely undisturbed; ॥ 91 ॥

न स्विद्यन्न परिम्लायन्न त्रस्यन्न परिस्खलन् । सरस्वतीमतिप्रौढामनायासेन योजयन् ॥ ९२ ॥

Neither sweating nor tiring, feeling no fear nor stumbling in speech, effortlessly uttering profound and majestic words; ॥ 92 ॥

सममृज्वायतंस्थानमास्थाय रचितासनम् । कायोत्सर्गेण कायेन वैराग्यस्येव रूपयन् ॥ ९३ ॥

Seated in the cross-legged posture (paryankasana) upon an even, upright, and spacious seat, appearing as if personifying the utmost limit of detachment (vairagya) through his bodily tranquility; ॥ 93 ॥

करं वामं स्वपर्यङ्के निधायोत्तानितं शनैः । देशनाहस्तमुत्क्षिप्य दक्षिणेन च दर्शयन् ॥ ९४ ॥

Placing his left hand palm upward upon his lap and gently raising his right hand in the posture of discourse (deshana-mudra), appearing as though making the virtue of supreme humility (mardava) dance with grace; ॥ 94 ॥

> व्याजहारातिगम्भीरमधुरोदारया गिरा । भगवान् गौतमस्वामी श्रोतॄन् संबोधयन्निति ॥ ९५ ॥

Lord Gautama Swami began to speak in an exceedingly deep, melodious, and noble voice, addressing the listeners thus: ॥ 95 ॥

> श्रुतं मया श्रुतस्कन्धादायुष्मन्तो महाधियः । निबोधत पुराणं मे यथावत् कथयामि वः ॥ ९६ ॥

He said: "O long-lived, wise, and noble souls! Whatever I have heard from the sacred canonical scriptures (Shrutaskandha), that very Purana I shall now narrate to you exactly as it is; listen with focused understanding! ॥ 96 ॥

> यत् प्रजापतये पूर्वं भरतायादितीर्थकृत् । प्रोवाच तदहं सर्वं वक्ष्ये श्रेणिक ते शृणु ॥ ९७ ॥

O Shrenika! That sacred Purana which the primal Tirthankara, Lord Rishabhadeva (the primal Prajapati), formerly expounded to King Bharata, I shall now recount entirely to you; listen attentively! ॥ 97 ॥

> महाधिकाराश्चत्वारः श्रुतस्कन्धस्य वर्णिताः । तेषामाद्योऽनुयोगोऽयं प्रथमो वर्ण्यतेऽधुना ॥ ९८ ॥

Four major canonical divisions (Mahadhikaras / Anuyogas) of the Shrutaskandha have been described. Among them, the first is called Prathamanuyoga, which is now to be described; in Prathamanuyoga, the noble lives of Tirthankaras and illustrious personages are depicted. ॥ 98 ॥

> द्वितीयः करणादिः स्यादनुयोगः स वर्ण्यते । त्रैलोक्यक्षेत्रसंस्थानं कुलपत्रेऽधिरोपितम् ॥ ९९ ॥

The second canonical division is Karananuyoga. In this, the structure and configuration of the three worlds are depicted, just as a royal genealogy is inscribed upon a copper plate. ॥ 99 ॥

> चरणानुयोगस्तृतीयः स्यादनुयोगो जिनोदितः । यत्र मुनीन्द्राणां श्रावकाणां च परा शुद्धिरुदाहृता ॥ १०० ॥

Lord Jina has declared the third canonical division to be Charananuyoga. In this, the pure conduct of monks and lay followers (shravakas) is expounded. ॥ 100 ॥

> चतुर्थो द्रव्यानुयोगस्तु द्रव्याणां यत्र निर्णयः । प्रमाणनयनिक्षेपैः संख्याक्षेत्रादिभिः क्रमात् ॥ १०१ ॥

The fourth canonical division is Dravyanuyoga. In this, substances are determined and investigated through valid cognition (pramana), standpoints (naya), and semantic instillations (nikshepas), as well as through existence (sat), numerical enumeration (sankhya), realm (kshetra), spatial contact (sparshana), time (kala), interval (antara), disposition (bhava), comparative proportion (alpabahutva), description (nirdesha), ownership (svamitva), means (sadhana), locus (adhikarana), duration (sthiti), and classification (vidhana). ॥ 101 ॥

> आनुपूर्व्यादिभेदेन पञ्चधोपक्रमो मतः । स पुराणावतारेऽस्मिन् योजनीयो यथागमम् ॥ १०२ ॥

According to sequence and other factors, five kinds of introductory approach (Upakrama) are recognized. In the descent of this Purana, these approaches should be integrated in accordance with the scriptures. ॥ 102 ॥

> प्रकृतस्यार्थतत्त्वस्य श्रोतृबुद्धौ समर्पणम् । उपक्रमोऽसौ विज्ञेयस्तथोपोद्घात इत्यपि ॥ १०३ ॥

Imparting the primary theme to be expounded firmly into the intellect of the listeners—explaining it thoroughly to them—is known as Upakrama; its alternate designation is Upodghata (exordium)." ॥ 103 ॥

आदिपुराण (भाषा-वचनिका सहित)

द्वितीय पर्व (कथामुखवर्णन - शेषांश)

आनुपूर्व्या तथा नाम प्रमाणं साभिधेयकम् । अर्थाधिकारश्चेत्येवं पञ्चैते स्युरुपक्रमाः ॥ १०४ ॥

1. Anupurvi (sequence/order), 2. Nama (name/nomenclature), 3. Pramana (measure/extent), 4. Abhidheya (subject matter/theme), and 5. Arthadhikara (topics/sections) —these are the five divisions of Upakrama (introductory exposition). ॥104॥

पूर्वानुपूर्व्या प्रथमक्रमोऽयं दिशि संमतः । यथातथानुपूर्व्या स्यात् कांचिद्गणनां श्रितः ॥ १०५ ॥

If the four Mahadhikaras (great expositions / Anuyogas) are counted in forward chronological order (Purvanupurvi), Prathamanuyoga is the first Anuyoga; if counted in reverse order (Pashchanupurvi), this same Prathamanuyoga becomes the final Anuyoga. When counted arbitrarily according to one's desire from anywhere, it can occupy the second, third, or any other position in the count. ॥105॥

श्रुतस्कन्धानुयोगानां चतुर्णां प्रथमो मतः । अतोऽनुयोगं प्रथमं प्राहुस्तत्त्वार्थशंसिनः ॥ १०६ ॥

To declare the true and fitting name is called the Nama Upakrama. Since this Prathamanuyoga is the very first among the four Anuyogas of the Shrutaskandha (canonical corpus), its name "Prathamanuyoga" is regarded as truly meaningful and appropriate by the knowers of the ultimate reality (Tattvartha). ॥106॥

प्रमाणमधुनास्योक्तं श्रुतस्य ग्रन्थतोऽर्थतः । ग्रन्थगौरवभीरूणां श्रोतॄणामनुरोधतः ॥ १०७ ॥

At the request of listeners who fear excessive textual elaboration, I briefly state the measure (Pramana) of this scripture. That measure is explained with respect to both the number of letters/words (Grantha Pramana) and the underlying meaning (Artha Pramana). ॥107॥

सोऽर्थतोऽपरिमेयोऽपि संख्येयः शब्दतो मतः । कृत्स्नस्य वाङ्मयस्यास्य संख्येयत्वानतिक्रमात् ॥ १०८ ॥

Although this Prathamanuyoga scripture is immeasurable (countless) in terms of meaning, it is finite and countable (Sankhyeya) in terms of words. When the entire Twelve-Anga canonical scripture (Dvadashanga Shrutajnana) consists of countable padas, how could a single portion of it, Prathamanuyoga, ever be uncountable? ॥108॥

द्वे लक्षे पञ्चपञ्चाशत्सहस्राणि चतुःशतम् । चत्वारिंशत्तथा द्वे च कोट्योऽस्मिन् ग्रन्थसंख्यया ॥ १०९ ॥

In terms of verse count (Grantha-sankhya), this Prathamanuyoga consists of two hundred fifty-five thousand four hundred forty-two crore (255,442 crore / Koti) shlokas. ॥109॥

एकत्रिंशच्च लक्षाः स्युः शतानां पञ्चसप्ततिः । ग्रन्थसंख्या च विज्ञेया श्लोकेनानुष्टुभेन हि ॥ ११० ॥

And further thirty-one lakh and seventy-five hundred shlokas. This verse measure should be known in terms of Anushtubh shlokas of 32 syllables each. In total, Prathamanuyoga contains two lakh crore, fifty-five thousand crore, four hundred forty-two crore, thirty-one lakh, seven thousand, and five hundred (2,554,423,107,500) shlokas. ॥110॥

ग्रन्थप्रमाणनिश्चित्यै पदसंख्योपवर्ण्यते । पञ्चैव तु सहस्राणि पदानां गणना मता ॥ १११ ॥

Having thus established the measure of the text, the number of its padas (canonical measure units) is now described. The count of padas in the Prathamanuyoga scripture is recognized as five thousand. ॥111॥

शतानि षोडश स्युश्चतुस्त्रिंशच्च कोटयः । त्र्यशीतिकक्षाः सप्तैव सहस्राणि शताष्टकम् ॥ ११२ ॥

Sixteen hundred thirty-four crore, eighty-three lakh, seven thousand, eight hundred... ॥112॥

अष्टाशीतिश्च वर्णाः स्युः संहता मध्यमं पदम् । पदेनैतेन मीयन्ते पूर्वाङ्गग्रन्थविस्तराः ॥ ११३ ॥

...and eighty-eight (16,348,307,888) syllables combined constitute one Madhyama Pada (standard canonical unit). Through this Madhyama Pada, the textual extent of the eleven Angas and fourteen Purvas is measured. ॥113॥

द्रव्यप्रमाणमित्युक्तं भावतस्तु श्रुताह्वयम् । प्रमाणमविसंवादि परमर्षिप्रणीतकम् ॥ ११४ ॥

The measure described above pertains solely to the physical scripture (Dravya Shruta), not to spiritual knowledge (Bhava Shruta). From the perspective of Bhava, it is in the nature of Shrutajnana (scriptural knowledge), which is true, free from contradiction, and propounded by the supreme Omniscient Sage (Kevali). ॥114॥

पुराणस्यास्य वक्तव्यं कृत्स्नं वाङ्मयमिष्यते । यतो नास्माद् बहिर्भूतं किमप्यस्ति वचोऽपि वा ॥ ११५ ॥

The entire domain of literature and knowledge (Vangmaya) is the subject matter of this Purana, for there is neither any topic nor any word that falls outside its purview. ॥115॥

यथा महार्घरत्नानां प्रसूतिर्मकराकरात् । तथा सूक्तरत्नानां प्रभवोऽस्मात् पुराणतः ॥ ११६ ॥

Just as precious jewels originate from the ocean, so too do the jewels of wise and eloquent sayings (Subhashitas) emanate from this Purana. ॥116॥

तीर्थकृच्चक्रवर्तीन्द्रबलकेशवसम्पदः । मुनीनामृद्धयश्चास्य वक्तव्याः सह हेतुभिः ॥ ११७ ॥

In this Purana, the glories and opulence of the Tirthankaras, Chakravartins, Indras, Balabhadras, and Narayanas, as well as the supernatural powers (Riddhis) of ascetics, along with the causes of their attainment, shall be described. ॥117॥

संसारी मुक्तस्तथा बन्धो मोक्षस्तद्द्वयकारणम् । षड् द्रव्याणि पदार्थाश्च नवैतस्यार्थसंग्रहः ॥ ११८ ॥

Likewise, worldly souls (Samsari jivas), liberated souls (Mukta jivas), bondage (Bandha), liberation (Moksha), the causes of both, the six Dravyas (substances), and the nine Padarthas (fundamental categories)—all these constitute the comprehensive subject matter of this scripture; that is, all of these will be elucidated herein. ॥118॥

जगत्त्रयनिवेशश्च त्रैकाल्यस्य च संग्रहः । जगतः सृष्टिसंहारौ चेति कृत्स्नमिहोच्यते ॥ ११९ ॥

In this Purana, the structure of the three worlds (Triloka), the compilation of the three periods of time (past, present, and future), and the cyclic manifestation and dissolution of worldly conditions shall all be expounded in full. ॥119॥

मार्गो मार्गफलं चेति पुरुषार्थसमुच्चयः । यावान् प्रविस्तरस्तस्य धत्ते सोऽस्याभिधेयताम् ॥ १२० ॥

The path consisting of Right Faith, Right Knowledge, and Right Conduct (Ratnatraya), its fruit in the form of Moksha, and the four Purusharthas—Dharma, Artha, Kama, and Moksha—whatever extent they encompass, all of it constitutes the express theme (Abhidheya) of this scripture, meaning it shall be thoroughly articulated here. ॥120॥

किमन्यदतिविस्तार्या धर्मसृष्टिरविप्लुता । यावती सास्य वक्तव्यपदवीमवगाहते ॥ १२१ ॥

What more need be said? Whatever flawless, uncorrupted manifestation of Dharma exists anywhere, all of it falls within the expressive scope of this scripture. ॥121॥

सुभाषितं यदन्यत्र चिरादपि सुभाषितम् । सुसूक्ष्मं दर्शिताशेषं तद्ग्रहीष्यसि पदे पदे ॥ १२२ ॥

The profound and sublime sayings that cannot be found elsewhere even after searching for a long time can be gathered here at will, step by step, in this Purana. ॥122॥

यदत्र सुस्थितं वस्तु तदन्यत्रापि सुस्थितम् । यदत्र दुःस्थितं नाम तत्सर्वत्रैव दुःस्थितम् ॥ १२३ ॥

Whatever principle is established as good and sound in this scripture is sound everywhere; whatever is declared flawed and unworthy here is indeed flawed everywhere. Purport: This scripture serves as a touchstone for examining the virtue and fault of all things. ॥123॥

एवं महाभिधेयस्य पुराणस्यास्य भूयसः । क्रियतेऽर्थाधिकाराणामियत्ता संविदोऽधुना ॥ १२४ ॥

Thus, this Mahapurana expounds vast and momentous themes. Now, the definitive number of its Arthadhikaras (main topical sections) is stated. ॥124॥

त्रयः षष्टिरिहार्थाधिकाराः प्रोक्ता महर्षिभिः । कथापुरुषसंख्यायास्तत्प्रमाणानतिक्रमात् ॥ १२५ ॥

In this scripture, the sixty-three illustrious personages (Shalaka-purushas) will be described; therefore, strictly conforming to that number, the great sages have declared sixty-three main sections for it. ॥125॥

त्रिषष्ट्यवयवः सोऽयं पुराणस्कन्ध उच्यते । अवान्तराधिकाराणामपर्यन्तोऽत्र विस्तरः ॥ १२६ ॥

This trunk of the Purana indeed possesses sixty-three principal limbs or sections, yet the extent of its intermediate sub-sections (Avantardhikaras) is boundless. ॥126॥

तीर्थकृत्सु पुराणेषु शेषाणामपि संग्रहः । चतुर्विंशतिरेवात्र पुराणानीति केचन ॥ १२७ ॥

Some Acharyas also maintain that since the biographies of the Chakravartins and others are subsumed within the Puranas of the Tirthankaras, there are only twenty-four Puranas to be understood. ॥127॥

पुराणं ऋषभस्याद्यं द्वितीयमजितेशिनः । तृतीयं संभवस्येष्टं चतुर्थमभिनन्दने ॥ १२८ ॥

The first Purana belongs to Lord Rishabhanatha, the second to Lord Ajitanatha, the third to Lord Sambhavanatha, and the fourth to Lord Abhinandananatha. ॥128॥

सुमतौ पञ्चमं प्रोक्तं षष्ठं पद्मप्रभस्य च । सप्तमं स्यात्सुपार्श्वस्य चन्द्रप्रभोऽष्टमं जगौ ॥ १२९ ॥

The fifth is declared for Lord Sumatinatha, the sixth for Lord Padmaprabha, the seventh for Lord Suparshvanatha, and the eighth for Lord Chandraprabha. ॥129॥

नवमं पुष्पदन्तस्य दशमं शीतले जिनः । आचख्यौ श्रेयांसस्तस्माद् द्वादशं वासुपूज्यगम् ॥ १३० ॥

The ninth belongs to Lord Pushpadanta, the tenth to Lord Shitalanatha, the eleventh to Lord Shreyamsanatha, and the twelfth to Lord Vasupujya. ॥130॥

त्रयोदशं च विमले ततोऽनन्तजितः परम् । जिने धर्मे च पञ्चाग्रं षोडशं शान्तीशितुः ॥ १३१ ॥

The thirteenth belongs to Lord Vimalanatha, the fourteenth to Lord Anantanatha, the fifteenth to Lord Dharmanatha, and the sixteenth to Lord Shantinatha. ॥131॥

कुन्थोः सप्तदशं ज्ञेयमरस्याष्टादशं मतम् । मल्लेरेकोनविंशं स्याद् विंशं च मुनिसुव्रते ॥ १३२ ॥

The seventeenth should be known for Lord Kunthunatha, the eighteenth for Lord Aranatha, the nineteenth for Lord Mallinatha, and the twentieth for Lord Munisuvratanatha. ॥132॥

एकविंशं नमेर्भर्तुर्नेमेर्द्वाविंशमर्हतः । पार्श्वस्य त्रयोविंशं चतुर्विंशं च सन्मतेः ॥ १३३ ॥

The twenty-first belongs to Lord Naminatha, the twenty-second to Lord Neminatha Arhat, the twenty-third to Lord Parshvanatha, and the twenty-fourth to Lord Sanmati (Mahavira). ॥133॥

पुराणान्येवमेतानि चतुर्विंशतिरर्हताम् । महापुराणमेतेषां समूहः परिभाष्यते ॥ १३४ ॥

Thus, these are the twenty-four Puranas of the twenty-four Tirthankaras; the collective assembly of all of them is defined as the Mahapurana. ॥134॥

पुराणं महदद्यत्वे यदस्माभिरनुस्मृतम् । पुरा युगान्ते तन्नूनं कियदप्यवशिष्यते ॥ १३५ ॥

This great Purana which has been recounted by me today shall, by the end of this Avasarpini era, certainly remain only in a very small fraction. ॥135॥

दोषाद् दुःषमकालस्य प्रहास्यन्ते धियो नृणाम् । तासां हानेः पुराणस्य हीयते ग्रन्थविस्तरः ॥ १३६ ॥

For due to the adverse defects of the fifth era named Duhsama, human intellects will progressively diminish, and with the decline of intellect, the vast extent of this Purana text will also diminish. ॥136॥

तथाहीदं पुराणं वः सुधर्मा श्रुतकेवली । गुणैः सदृक्षो नेष्यत्यखिलं मदनन्तरम् ॥ १३७ ॥

This should be clearly understood as follows: after me, the Shrutakevali Sudharmacharya, who possesses virtues equal to mine, will illuminate and transmit this Mahapurana in its entirety. ॥137॥

जम्बूनामा ततः श्रीमान् पुराणं चापि शुश्रुवान् । प्रथयिष्यति लोकेऽस्मिंश्चरमोऽयं केवलिनामिह ॥ १३८ ॥

From him, the venerable Jambu Swami will hear this complete Purana, and becoming the final Kevali of this era, he will fully propagate it in this world. ॥138॥

अहं सुधर्मा जम्ब्वाद्यौ निखिलश्रुतधारिणः । क्रमात् केवल्यमुत्पाद्य निर्वास्यामस्ततो वयम् ॥ १३९ ॥

At present, myself (Gautama), Sudharmacharya, and Jambu Swami—all three of us are possessors of the complete scriptural knowledge (Shrutakevalis). We three, sequentially attaining Kevalajnana (omniscience), shall attain liberation (Nirvana). ॥139॥

त्रयाणामस्मदादीनां त्रयाणां केवलिनामिह । द्वाषष्टिवर्षपिण्डः स्याद् वर्धमानात् परम् ॥ १४० ॥

The total period of us three Kevalis after the Nirvana of Lord Vardhamana Mahavira shall be sixty-two (62) years. ॥140॥

ततो विष्णुश्च विद्युन्नन्दित्रिश्चापराजितः । गोवर्धनो भद्रबाहुरित्याचार्या महाधियः ॥ १४१ ॥

Thereafter, during the course of one hundred years, there will appear sequentially five illustrious Acharyas: Vishnu, Nandimitra, Aparajita, Govardhana, and Bhadrabahu. ॥141॥

चतुर्दशमहाविद्यास्थानानां पारगा इमे । पुराणं द्योतयिष्यन्ति क्रमेण शरदां शतम् ॥ १४२ ॥

These Acharyas will be masters of the great sciences comprising the eleven Angas and fourteen Purvas—that is, they will be Shrutakevalis—and they will continue to illuminate the Purana in its completeness for a hundred years. ॥142॥

विशाखप्रोष्ठिलाचार्यौ क्षत्रियो जयसाह्वयः । नागसेनश्च सिद्धार्थो धृतिषेणस्तथैव च ॥ १४३ ॥

Following them, sequentially: Vishakhacharya, Proshtilacharya, Kshatriyacharya, Jayacharya, Nagasena, Siddhartha, and Dhritishena... ॥143॥

विजयो बुद्धिमान् गङ्गो धर्मादेश्चन्दनः । सेनश्च दशपूर्वाणां धारकाः स्युर्यथाक्रमम् ॥ १४४ ॥

...as well as Vijaya, Buddhila (the wise), Gangadeva, and Dharmasena—these eleven Acharyas will be the masters of the eleven Angas and ten Purvas. ॥144॥

त्र्यशीतिशतमब्दानामेतेषां कालसंग्रहः । तदा च कृत्स्नमेवेदं पुराणं विस्तरिष्यते ॥ १४५ ॥

Their total duration will be 183 years. Up to that time, this Purana will continue to be fully illuminated. ॥145॥

ततो नक्षत्रनामा च जयपालो महातपाः । पाण्डवोध्रुवसेनश्च कंसाचार्य इति क्रमात् ॥ १४६ ॥

After them, sequentially: Nakshatra, Jayapala, Pandu, Dhruvasena, and Kamsacharya... ॥146॥

एकादशाङ्गविद्यानां पारगाः स्युर्मुनीश्वराः । विंशं द्विशतमब्दानामेतेषां काल इष्यते ॥ १४७ ॥

...these five will be ascetic sages of great austerity. All of them will be masters of the eleven Angas, and their collective duration is recognized as 220 (two hundred twenty) years. ॥147॥

तदा पुराणमेतत् तु पादोनं प्रथयिष्यते । भाजनाभावतो भूयो हीयते ज्ञाननिष्ठता ॥ १४८ ॥

At that time, this Purana will remain propagated reduced by one quarter—that is, three-fourths of it will remain. Subsequently, owing to the scarcity of worthy recipients, this knowledge-centered Purana revealed by the Lord will progressively decrease. ॥148॥

सुभद्रो यशोभद्रो भद्रबाहुर्महायशाः । लोहाचार्यश्चेत्यमी स्युः प्रथमाङ्गाब्धिपारगाः ॥ १४९ ॥

Following them will be four Acharyas: Subhadra, Yashobhadra, the renowned Bhadrabahu, and Lohacharya, who will be endowed with vast renown and will cross the ocean of the first Anga (Acharanga). ॥149॥

शरदां शतमेषां स्यात् कालोऽष्टादशभिर्युतः । तृतीयो भागः पुराणस्य तदास्य प्रतनिष्यते ॥ १५० ॥

The collective duration of all of them will be one hundred eighteen (118) years. At that time, only one-fourth part of this Purana will remain extant. ॥150॥

ततः क्रमात् प्रहायेदं पुराणं स्वल्पमात्रया । धीप्रमोषादिदोषेण विरलैर्धारयिष्यते ॥ १५१ ॥

Thereafter—that is, 683 (six hundred eighty-three) years after Lord Vardhamana Mahavira's Nirvana—this Purana will gradually decline further and further. At that time, due to the loss of memory and sharp intellect, only rare Acharyas will be able to retain it in a diminished form. ॥151॥

ज्ञानविज्ञानसंपन्नगुरुपर्वान्वयादिदम् । प्रमाणमथवाल्पं वा यदा यत्र प्रकाशते ॥ १५२ ॥

In this manner, when and to whatever extent this Purana continues to be transmitted through the lineage of Gurus endowed with profound spiritual and canonical knowledge... ॥152॥

तदापीदमनुस्मृत्य प्रविध्यन्ति धीधनाः । जिनसेनाग्रगाः पूज्याः कवीनां परमेश्वराः ॥ १५३ ॥

...recollecting it, highly wise, venerable, and foremost among poets, led by Jinasena and other great preceptors, will apply themselves to the sacred composition of scriptures. ॥153॥

प्रमाणमिदमेवैषां यदाज्ञातं स्वयम्भुवा । पुराणाभासमन्येतत् केवलं वाङ्मलं विदुः ॥ १५४ ॥

That Purana alone which was expounded by the self-manifest Lord Vardhamana is supreme and authoritative. All other compositions apart from this are mere semblances of Puranas (Purana-bhasa) and should be known as blemishes of speech. ॥154॥

नामापि श्रुतं पुनाति परमेष्ठिनाम् । किं पुनर्मुहुरापीतं तत्कथाश्राव्यामृतम् ॥ १५५ ॥

When merely hearing the sacred names of the supreme Parameshthis purifies living beings, what need be said of repeatedly drinking the ambrosia of their divine narratives? It most certainly purifies living beings and cleanses them of all karmic filth. ॥155॥

तद् भव्यजनैः श्रद्धैरवगाह्यमिदं मुहुः । पुराणं पुण्यपूरत्नैर्भूतम्ब्धीयितं महत् ॥ १५६ ॥

Such being the truth, devout, faithful, and noble souls (Bhavya jivas) must repeatedly immerse themselves in this ocean of Purana, which is filled with the precious jewels of merit. ॥156॥

तत्र पूर्वानुपूर्व्येदं पुराणमनुवर्ण्यते । तत्राद्यस्य पुराणस्य कारिकां विदुषां विदुः ॥ १५७ ॥

In accordance with the characteristics of the Purana stated above, it will now be expounded in forward sequence, and first of all, the summary verses (Karikas) of the Purana of Lord Rishabhanatha are proclaimed for the learned. ॥157॥

स्थितिः कुलधरोत्पत्तिर्वंशानामथ सम्भवः । पुरोः साम्राज्यमार्हन्त्यं निर्वाणं युगविच्छिदा ॥ १५८ ॥

The description of the cosmic era (Sthiti), the emergence of the Kulakaras, the origin of royal lineages (Vamshas), the sovereign reign of the Lord, His attainment of Arhat-hood, His Nirvana, and the cessation of the era (Yuga-viccheda). ॥158॥

एते महाधिकाराः स्युः पुराणे वृषभेशिनः । यथावसरमन्येषु पुराणेष्वपि कल्पयेत् ॥ १५९ ॥

These are the major themes (Mahadhikaras) in the Purana of Lord Vrishabhanatha. The themes belonging to other Puranas will be expounded in their appropriate context. ॥159॥

एतावदुच्यतेऽस्यात्र कथायाः पीठिकामितः । वक्ष्ये कालावतारं च स्थितिं च कुलभृतामपि ॥ १६० ॥

Thus far concludes the introductory framework (Pithabandha) of this narrative; hereafter, I shall describe the preamble (Pithika) of the story, the advent of the cosmic time cycle, and the history of the Kulakaras. ॥160॥

प्रणिगदति ततोऽत्थं गौतमे भक्तिनम्रा मुनिपरिषदशेषा श्रोतुकामा पुराणम् । मगधनृपतिसार्धा सावधाना तदाभूद्धितमवगणयेद् वा कः सुधीराप्तवाक्यम् ॥ १६१ ॥

As Gautama Swami spoke thus, the entire assembly of ascetics, bowing in devotion and eager to hear the Purana, became attentively receptive alongside King Shrenika of Magadha. And rightly so, for what wise man would ever disrespect the wholesome words of an authoritative person (Apta)? ॥161॥

इत्याचार्यपरम्परीणममलं पुण्यं पुराणं पुरा प्रोक्तं यद्भगवतानुवाच वृषभश्चक्रादिमन्नै जिनः । तन्नः पापकलङ्कपङ्कमखिलं प्रक्षाल्य शुद्धिं परां देयात् पुण्यवचोजलं परमिदं तीर्थं जगत्पावनम् ॥ १६२ ॥

Thus, handed down through the lineage of Acharyas, immaculate, meritorious, and originally expounded at the beginning of the world by Lord Vrishabhadeva to the first sovereign Bharata Chakravartin—may this pure water of the sacred scripture, functioning as a supreme world-purifying Tirtha, wash away the mud of all our sins and blemishes and grant us supreme spiritual purity! ॥162॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे कथामुखवर्णनं नाम द्वितीयं पर्व ॥२॥

तृतीय पर्व (पीठिकावर्णन)

पुराणं मुनिमानम्य जिनं वृषभमच्युतम् । महतस्तत्पुराणस्य पीठिका व्याकरिष्यते ॥ १ ॥

Bowing to Lord Vrishabhanatha—the most ancient sage of this Avasarpini era, who has conquered all karmic enemies and is imperishable—I expound the preamble (Pithika) of this great Purana. ॥1॥

अनादिनिधनः कालो वर्तनालक्षणो मतः । लोकमात्रः सुसूक्ष्माणुपरिच्छिन्नप्रमाणकः ॥ २ ॥

The time substance (Kala Dravya) is without beginning and without end (Anadinidhana), and continuous change/duration (Vartana) is regarded as its defining characteristic (that which assists the modification of substances is called Vartana). This substance consists of infinitesimally subtle particles (atoms of time) and, being innumerable, pervades the entire cosmic space (Lokakasha). Purport: Each individual particle of the time substance is situated on every single space-point (Pradesha) of Lokakasha. ॥2॥

सोऽसंख्येयोऽप्यनन्तस्य वस्तुराशेरुपग्रहे । वर्तनायां स्वगतानन्तसामर्थ्यपरिवृंहितः ॥ ३ ॥

That time substance is endowed with inherent infinite capacity to assist the transformation of infinite substances; therefore, though itself innumerable in units, it aids in the continuous modification (Vartana) of infinite substances. ॥3॥

यथा कुलालचक्रस्य भ्रान्तेर्हेतुरधःशिला । तथा कालः पदार्थानां वर्तनोपग्रहे मतः ॥ ४ ॥

Just as the central pivot beneath a potter's wheel is the auxiliary cause of its rotation, so too is the time substance (Kala Dravya) the auxiliary cause in the transformation of all entities. ॥4॥

स्वतोऽपि विवर्तमानः सोऽर्थानां परिवर्तकः । यथास्वं गुणपर्य्यायैर्न चान्योऽन्यं संप्लवः ॥ ५ ॥

All entities of the universe spontaneously undergo transformation through their respective attributes and modes, and the time substance serves merely as an auxiliary cause in their modification. Since the transformation of substances occurs according to their own attributes and modes, it is easily established that all substances eternally maintain their distinct identities and do not merge with one another by abandoning their intrinsic nature. ॥5॥

सोऽस्तिकायेष्वसंपादान्नास्तीत्येके विमन्वते । षड्द्रव्येषूपदिष्टत्वाद्युक्तियोगाच्च तद्गतिः ॥ ६ ॥

Soul (Jiva), Matter (Pudgala), Principle of Motion (Dharma), Principle of Rest (Adharma), and Space (Akasha) are the five Astikayas—meaning they have extensive bodily existence comprising multiple space-points (Bahupradeshi). Because the time substance is not included among them, some people hold the view that it does not exist at all. But their belief is incorrect, for although Kala is not enumerated among the Panchastikayas due to being mono-pradeshic (having only a single space-point), it is explicitly enumerated among the Six Dravyas. Moreover, the existence of Kala Dravya is established through logical reasoning: the conventional time (Vyavahara Kala) known in the world as seconds,

minutes, and hours is a mode (Paryaya). Every mode must fundamentally have a substance (Paryayi) underlying it, for a mode cannot exist without a substance; therefore, the fundamental substance underlying conventional time is the real time substance (Mukhya/Nishchaya Kala Dravya). ॥6॥

> मुख्यसद्भावतस्त्वस्ति व्यवहारप्रतीतितः । मुख्यादृते न गौणोऽस्ति सिंहो माणवको यथा ॥ ७ ॥

The secondary (metaphorical/conventional) entity cannot be established without the existence of the primary entity. Just as a valorous young boy cannot be called a "lion" unless an actual lion exists, similarly, conventional time (hours, minutes, etc.) cannot be spoken of as time without the primary time substance (Mukhya Kala). But since conventional time is an experienced reality, the existence of the real time substance must necessarily be accepted. ॥7॥

> प्रदेशप्रचयापायात् कालस्यानस्तिकायता । गुणप्रचययोगोऽस्य द्रव्यवार्त्ताप्यतोगता ॥ ८ ॥

Although Kala lacks a multiplicity of space-points (Pradeshas) and is therefore not counted among the Astikayas, it nevertheless possesses numerous attributes such as Agurulaghu (neither heavy nor light) and numerous modes reflecting their modifications; hence it is a substance (Dravya), for whatever is a substance must possess an assemblage of attributes and modes. The essential relation of substanceness (Dravyatva) is with attributes and modes, not with possessing multiple space-points. Thus, despite lacking multiple space-points, time is established as an independent substance, and the reality of a distinct entity named Kala is validated. ॥8॥

> अस्तिकायश्रुतिर्वक्ति कालस्यानस्तिकायताम् । अचेतनं विपक्षत्वाज्जीवकायश्रुतिर्यथा ॥ ९ ॥

Designating Jiva, Pudgala, Dharma, Adharma, and Akasha as Astikayas itself establishes that the time substance is an Anastikaya (non-extensive substance), for an adjective acquires its significance only in the presence of a counter-entity (Vipaksha). Just as designating the conscious spiritual substance as Jiva among the six substances

automatically proves the remaining substances (Pudgala, etc.) to be insentient (Ajiva), so too designating Jiva and others as Astikayas proves Kala to be an Anastikaya. ॥9॥

> कालोऽन्यो व्यवहारात्मा मुख्यकालव्यपाश्रयः । परापरत्वसंसूच्यो वर्णितः सर्वदर्शिभिः ॥ १० ॥

Apart from this primary time, that which is measured in terms of seconds, minutes, hours, and so forth is called conventional time (Vyavahara Kala). It is essential to remember that conventional time is not independent of primary time; it operates on the basis of primary time and is its very mode. Conventional time is clearly recognized through temporal distinctions such as "older" and "younger," "earlier" and "later," as expounded by the Omniscient Lords. ॥10॥

> प्रवृत्तो द्रव्यकालेन वर्तनालक्षणेन यः । कालः पूर्वापरीभूतो व्यवहाराय कल्पते ॥ ११ ॥

That conventional time is set in motion by the absolute time substance (Dravya Kala) characterized by continuous duration (Vartana), and assuming the aspects of past, present, and future, it serves to regulate all practical affairs of the world. ॥11॥

> समयावलिकोच्छ्वास-नालिकादिप्रभेदतः । ज्योतिश्चक्रभ्रमायत्तं कालचक्रं विदुर्बुधाः ॥ १२ ॥

That conventional time manifests in various divisions such as Samaya, Avali, Ucchvasa (breath), Nalika (ghadi), and so on. The wise know that this conventional time wheel is made manifest through the movement and rotation of the celestial luminaries (the sun, moon, and stars). ॥12॥

> भवायुष्कायकर्मादिस्थितिसंकलनात्मकः । सोऽनन्तसमयस्तस्य परिवर्तोऽप्यनन्तधा ॥ १३ ॥

When the durations of states of existence (Bhava), lifespan (Ayu), physical embodiment (Kaya), and karmas are aggregated, they comprise infinite Samayas, and the cycles of transformation (Parivartana) are likewise of infinite kinds. ॥13॥

उत्सर्पिण्यवसर्पिण्यौ द्वौ भेदौ तस्य कीर्तितौ । उत्सर्पादवसर्पाच्च बलायुर्देहवर्ष्मणाम् ॥ १४ ॥

Two divisions of that conventional cosmic time are declared: 1. Utsarpini (ascending cycle) and 2. Avasarpini (descending cycle). That cycle in which the strength, lifespan, and bodily stature of humans progressively increase is called Utsarpini; that in which they progressively decrease is called Avasarpini. ॥14॥

कोटीकोट्यो युगेकस्य प्रमा सागरसंख्यया । शेषस्याप्येवमेवेष्टा तावुभौ कल्प इष्यते ॥ १५ ॥

The duration of the Utsarpini cycle is ten crore-crore (ten quadrillion) Sagaras, and the duration of the Avasarpini cycle is likewise ten crore-crore Sagaras. Both combined constitute one Kalpa period of twenty crore-crore Sagaras. ॥15॥

षोढा तु पुनरेकैको भिद्यते स्वभिदात्मनि । तन्नामान्यनुकीर्त्यन्ते शृणु राजन् यथाक्रमम् ॥ १६ ॥

O King! Each of these Utsarpini and Avasarpini cycles is further subdivided into six eras (Kalas). Now listen as their names are declared in sequential order. ॥16॥

द्विरुक्तसुषमाद्यासीद् द्वितीया सुषमा मता । सुषमा दुःषमान्त्यान्या सुषमान्ता च दुःषमा ॥ १७ ॥

The six eras of the Avasarpini cycle are: the first is Sushama-Sushama (extreme happiness), the second is Sushama (happiness), the third is Sushama-Duhsama (happiness mixed with sorrow), the fourth is Duhsama-Sushama (sorrow mixed with happiness)... ॥17॥

पञ्चमी दुःषमा ज्ञेया षष्ठी चातिदुःषमा मता । भेदा इमेऽवसर्पिण्या उत्सर्पिण्या विपर्ययाः ॥ १८ ॥

...the fifth should be known as Duhsama (sorrow), and the sixth is recognized as Ati-Duhsama or Duhsama-Duhsama (extreme sorrow)—these are the divisions of Avasarpini. The Utsarpini cycle also has six divisions, which are the exact reverse of these: 1. Ati-

Duhsama, 2. Duhsama, 3. Duhsama-Sushama, 4. Sushama-Duhsama, 5. Sushama, and 6. Sushama-Sushama. ॥18॥

समा कालविभागः स्यात् सुदुःखावहमोहयोः । सुषमा दुःषमेत्येवमतोऽन्वर्थत्वमेतयोः ॥ १९ ॥

The word Sama signifies a division of time, while the prefixes Su and Dur denote pleasant/good and unpleasant/bad respectively. By appending the prefixes Su and Dur separately to Sama, and converting 's' to 'sh' according to grammatical rules, the words Sushama (era of bliss) and Duhsama (era of misery) are derived. Thus, all six divisions of Utsarpini and Avasarpini possess etymologically meaningful and appropriate names. ॥19॥

उत्सर्पिण्यवसर्पिण्यौ कालौ सान्तरभिदाविमौ । स्थित्युत्सर्पावसर्पाभ्यां लब्धान्वर्थाभिधानकौ ॥ २० ॥

Similarly, Utsarpini and Avasarpini, along with their intermediate subdivisions, have meaningful names, because that in which lifespan, bodily stature, and strength progressively ascend (increase) is Utsarpini, and that in which they descend (decline) is Avasarpini. ॥20॥

कालचक्रपरिभ्रान्त्या षट्समापरिवर्तनैः । तावुभौ परिवर्तेते तामिस्रेतरपक्षवत् ॥ २१ ॥

Both these cycles of Utsarpini and Avasarpini, through the continuous rotation of the wheel of time along with their six respective eras, alternate like the dark fortnight (Krishna Paksha) and the bright fortnight (Shukla Paksha)—that is, just as the bright fortnight follows the dark and the dark follows the bright, so does Utsarpini follow Avasarpini and Avasarpini follow Utsarpini. ॥21॥

पुरास्यामवसर्पिण्यां पृथिव्यां भारतेऽह्वये । मध्यसं खण्डमाश्रित्य प्रवृत्ता प्रथमा समा ॥ २२ ॥

Formerly, in this current Avasarpini cycle, the first era commenced in the central Aryakhanda of this Bharata Kshetra. ॥22॥

सागरोपमकोटीनां कोटी स्याच्चतुराहता । अस्य कालस्य परिमा तदा स्थितिरियं मता ॥ २३ ॥

That era, named Sushama-Sushama, was in course; its duration was four crore-crore Sagaras. At that time, the conditions in this land were as described below. ॥23॥

देवोत्तरकुरुक्ष्मासु या स्थितिः समवस्थिता । सा स्थितिर्भारतेऽप्यत्र युगारम्भे समजायत ॥ २४ ॥

Just as the conditions prevail in the supreme Uttara-Bhogabhumis (lands of enjoyment) named Devakuru and Uttarakuru, exactly such conditions prevailed in this Bharata Kshetra at the beginning of the cosmic cycle, in the first era of Avasarpini. ॥24॥

तदा स्थितिर्मनुष्याणां त्रिपल्योपमसम्मिता । षट्सहस्राणि चापानां तदुच्छ्रायः सुसङ्गतः ॥ २५ ॥

At that time, the lifespan of human beings was three Palyopamas, and their bodily height was six thousand bows (Dhanushas). ॥25॥

वज्रास्थिबन्धनोपेतः सौम्याः सुन्दराकारचारवः । निष्टप्तकनकच्छाया दीप्यन्ते ते नरोत्तमाः ॥ २६ ॥

The humans of that era possessed bone-joint structures (Samhanana) as unyielding as the adamantine Vajra; they were exceptionally gentle and handsome in appearance, and their bodies shone with the radiance of refined, molten gold. ॥26॥

मुकुटं कुण्डलं हारो मेखला कटकाङ्गदौ । केयूरं यज्ञसूत्रं च तेषां शश्वद् विभूषणम् ॥ २७ ॥

They constantly wore radiant ornaments: crowns (Mukuta), earrings (Kundala), necklaces (Hara), girdles (Mekhala), bracelets (Kataka), armlets (Angada/Keyura), and sacred threads (Yajnopavita). ॥27॥

स्वपुण्योदयसंजातरूपलावण्यसंपदः । रंरम्यन्ते स्म नारीभिः सुरा इव सुरालये ॥ २८ ॥

Through the fruition of their past merits, the people enjoyed peerless beauty, charm, and all auspicious luxuries; hence, like celestial devas in heaven, they sported joyfully for a long time in the company of their spouses. ॥28॥

उपहाससत्त्वा महासत्त्वा महोरस्का महौजसः । महानुभावास्ते सर्वे महीयन्ते सहोदयाः ॥ २९ ॥

All those men were immensely powerful, deeply courageous, extremely radiant, highly majestic, supremely capable, and fortunate. Their chests were broad and expansive, and all were held in high reverence. ॥29॥

तेषामाहारसंभीतिर्जायते दिवसैस्त्रिभिः । कुवलीफलमात्रं च दिव्यान्नं विष्वणन्ति ते ॥ ३० ॥

They experienced the desire for food only once every three days, and they consumed divine sustenance obtained from the wish-fulfilling trees (Kalpavrikshas), equal in size to a Jujube fruit (Badari/Ber). ॥30॥

निर्व्यायामा निरासङ्गा निर्निहारा निराधयः । निस्स्वेदास्ते निराबाधा जीवन्ति पुरुषायुषम् ॥ ३१ ॥

They had no need to perform any physical labor, suffered from no diseases, had no excretion of bodily waste, experienced no mental anguish, produced no perspiration, and suffered no untimely death. They lived their full lifespans completely free from affliction. ॥31॥

स्त्रियोऽपि तावदायुष्कास्तावदुत्सेधवृत्तयः । कल्पद्रुमेषु शोभन्ते कल्पवल्ल्य इवोज्ज्वलाः ॥ ३२ ॥

The women there possessed an equal lifespan and an equal bodily height, and alongside their husbands, they shone with radiant grace like wish-fulfilling creepers (Kalpalatas) entwined around wish-fulfilling trees. ॥32॥

पुरुषेष्वनुरक्तास्तास्ते च तास्वनुरागिणः । यावज्जीवमसंक्लिष्टा भुञ्जते भोगसंपदः ॥ ३३ ॥

The women were devotedly attached to their husbands, and the men were deeply loving toward their wives. Throughout their lives, both enjoyed all pleasant luxuries without the slightest distress. ॥33॥

स्वभावसुन्दरं रूपं स्वभावमधुरं वचः । स्वभावचतुरा चेष्टा तेषां स्वर्गौकसां यथा ॥ ३४ ॥

Like celestial beings, their physical forms were naturally exquisite, their speech was naturally sweet, and their deportment was naturally graceful and refined. ॥34॥

रुच्याहारगृहातोद्य-माल्यभूषास्तरादिकम् । भोगसाधनमेतेषां सर्वं कल्पतरूद्भवम् ॥ ३५ ॥

Delightful food according to desire, palatial dwellings, garments, garlands, ornaments, and soft couches—all articles of enjoyment and comfort were provided to them instantly by the Kalpavrikshas upon mere wishing. ॥35॥

मन्दगन्धवहाधूत-चलदंशुकपल्लवाः । नित्यप्रभाश्च राजन्ते कल्पोपपदपादपाः ॥ ३६ ॥

The wish-fulfilling trees, whose garment-like leaves gently swayed in the fragrant breezes, shone with perpetual brilliance and presented a sight of supreme splendor. ॥36॥

कालानुभावसम्भूतक्षेत्रसामर्थ्यबृंहिताः । कल्पद्रुमास्तथा तेषां कल्पन्तेऽभीष्टसिद्धये ॥ ३७ ॥

Enhanced by the natural fertility of the land born of the influence of the Sushama-Sushama era, those Kalpavrikshas were ever capable of bestowing upon the inhabitants whatever they desired. ॥37॥

मनोभिरुचितान् भोगान् यस्मात् पुण्यकृतां नृणाम् । कल्पयन्ति ततस्तज्ज्ञैर्निरुक्ताः कल्पपादपाः ॥ ३८ ॥

Because they provide all desired comforts and enjoyments to meritorious beings, the wise have aptly named them Kalpavrikshas (wish-fulfilling trees). ॥38॥

मद्याङ्गतूर्यविभूषास्रग्ज्योतिर्दीपगृहाह्वकाः । भोजनाभाजनवस्त्राङ्गा दशधा कल्पशाखिनः ॥ ३९ ॥

Those Kalpavrikshas are of ten types: 1. Madyanga (providing pleasant drinks), 2. Turyanga (providing musical instruments), 3. Vibhushanga (providing ornaments), 4. Sraganga / Malanga (providing garlands), 5. Jyotiranga (radiating light), 6. Dipanga (serving as lamps), 7. Grihanga (providing dwellings), 8. Bhojananga (providing exquisite food), 9. Bhajananga (providing utensils), and 10. Vastranga (providing garments). ॥39॥

इति स्वनामनिर्दिष्टाः कुर्वन्तोऽर्थक्रियाममी । संज्ञाभिरेव विस्पष्टास्ततो नातिप्रतन्यते ॥ ४० ॥

All of them perform functions strictly conforming to their names; therefore, having mentioned their names, they are not elaborated further in detail. ॥40॥

तथा भुक्त्वा चिरं भोगान् स्वपुण्यपरिपाकजान् । विलीयन्ते विगतायुष्कास्ते घना इव शारदाः ॥ ४१ ॥

In this manner, having enjoyed for a long duration the desired comforts born of the fruition of their past merits, the humans, upon the exhaustion of their lifespan, dissolve away peacefully like autumn clouds. ॥41॥

जृम्भिकारम्भमात्रेण सत्कालोत्थक्षुतेन वा । जीवितान्ते तनुं त्यक्त्वा ते त्रिदिवं यान्त्यनेनसः ॥ ४२ ॥

At the end of lifespan, a yawn arises in the man and a sneeze in the woman; thereby relinquishing their mortal bodies, those sinless and virtuous souls ascend directly to the heavens (Devaloka). ॥42॥

स्वभावमार्दवोपेत-मनोवाक्कायकर्मिणः । भव्यानुकम्पितं यान्ति तेषां नान्या गतिस्ततः ॥ ४३ ॥

Endowed by nature with gentle dispositions in mind, speech, and body, those noble beings, upon passing away, attain only the celestial realm; there is no other destiny for them. ॥43॥

इत्येष कालभेदोऽवसर्पिण्यां वर्ण्यते मया । उदक्कुरुसमः शेषो विधिरत्रावधार्यताम् ॥ ४४ ॥

Thus I have described in part the first era of Avasarpini, named Sushama-Sushama. All other arrangements and conditions should be understood to be identical to those of Uttarakuru. ॥44॥

ततो यथाक्रमं तस्मिन् काले याते प्रमन्दताम् । यातासु वृक्षवीर्यायुःशरीरोत्सेधवृत्तिषु ॥ ४५ ॥

Thereafter, as the first era gradually came to its conclusion and the capacity of the Kalpavrikshas, along with human strength, lifespan, and bodily stature, began to decline... ॥45॥

सुषमालक्षणः काल्यो द्वितीयः समवर्तत । सागरोपमकोटीनां तिस्रः कोट्योऽस्य संमितिः ॥ ४६ ॥

...the second era, characterized as Sushama, commenced. Its duration was three crore-crore Sagaras. ॥46॥

तदास्मिन् भारते वर्षे मध्यभोगभुवां स्थितिः । जायते स्म परां भूमिं तन्वाना कल्पपादपैः ॥ ४७ ॥

At that time, the state of the intermediate land of enjoyment (Madhyama Bhogabhumi) prevailed in this Bharata-varsha, displaying supreme splendor through the Kalpavrikshas. ॥47॥

तदा मर्त्या देवाभा द्विपल्योपमजीविताः । चतुःसहस्रचापोच्चविग्रहाः शुभचेष्टिताः ॥ ४८ ॥

The humans of that era possessed divine luster, a lifespan of two Palyopamas, a bodily height of four thousand bows, and all their conduct was auspicious. ॥48॥

कलाधरकलास्पर्धिदेहज्योत्स्नास्मितोज्ज्वलाः । दिनद्वयेन भुञ्जाना वा मण्योःक्षमात्रकम् ॥ ४९ ॥

The luster of their bodies rivaled the digits of the moon, their smiles were radiant, and once every two days they partook of exquisite food obtained from the Kalpavrikshas, equal in size to a Baheda (Bibhitaka) fruit. ॥49॥

शेषो विधिस्तु विज्ञेयो हरिवर्षसमो मतः । ततः क्रमेण कालेऽस्मिन् ह्यवसर्पत्यनुक्रमात् ॥ ५० ॥

All other arrangements at that time were recognized as being equal to Harivarsha. Then, as this second era gradually drew to a close… ॥50॥

प्रहीणा वृक्षवीर्यादिविशेषाः प्राक्तना यदा । जघन्यभोगभूमीनां मर्यादाविरभूत्तदा ॥ ५१ ॥

…and when the previous power of the Kalpavrikshas and human vigor declined further, the order of the lowest land of enjoyment (Jaghanya Bhogabhumi) manifested. ॥51॥

अथावसरसम्प्राप्तस्तृतीयः कालपर्ययः । प्रवृत्तः सुषमापूर्वा दुःषमां मर्यादामलङ्घयन् ॥ ५२ ॥

Then, like a just king who does not transgress proper boundaries, the third era, named Sushama-Duhsama, commenced in due time. ॥52॥

सागरोपमकोटीनां द्वयं द्व्यर्धसंस्थितौ । मनुष्या भारते वर्षे बभूवुः पल्योपमायुषः ॥ ५३ ॥

Its duration was two crore-crore Sagaras minus forty-two thousand years (two crore-crore Sagaras). In this Bharata-varsha, the lifespan of humans was one Palyopama. ॥53॥

द्व्यूतिप्रमितोच्छायाः प्रियङ्गुश्यामविग्रहाः । एकान्तरेण सम्प्राप्तधात्रीफलमिताशनाः ॥ ५४ ॥

Their bodily height was one Kosa (two thousand bows), their complexion was dark like the Priyangu plant, and every alternate day they consumed food equal in size to an Amla (Dhatri) fruit. ॥54॥

ततस्तृतीयकालेऽस्मिन् व्यतिक्रामत्यनुक्रमात् । पल्योपमाष्टभागस्तु यदास्मिन् परिशिष्यते ॥ ५५ ॥

As this third era gradually passed away, when only one-eighth part of a Palyopama remained in it... ॥55॥

कल्पानोकहवीर्याणां क्रमादेव परिच्युतौ । ज्योतिरङ्गास्तदा वृक्षा गता मन्दप्रकाशताम् ॥ ५६ ॥

...the efficacy of the Kalpavrikshas diminished progressively, and the trees of the Jyotiranga species became very dim in light. ॥56॥

पुष्पवन्तावथाषाढ्यां पौर्णमास्यां स्फुरत्प्रभौ । सायाह्ने प्रादुरास्तां तौ गगनोभयभागयोः ॥ ५७ ॥

Thereafter, on the full moon day of the month of Ashadha, at twilight, the two radiant celestial luminaries—the glowing moon rising in the eastern sky and the sun setting in the western sky—became visible simultaneously in both quarters of the heavens. ॥57॥

चामीकरमयौ पोताविव तौ गगनार्णवे । वियद्व्रजस्य निर्याणलिखितौ तिलकाविव ॥ ५८ ॥

At that time, the sun and the moon shone as if they were two golden ships sailing in the ocean of the sky, or like two circular vermilion marks painted near the temples of the celestial elephant of space. ॥58॥

पौर्णमासीविलासिन्याः करयोः स्फुरदुज्ज्वलौ । परस्परकराश्लिष्टौ जातुषाविव कन्दुकौ ॥ ५९ ॥

Or they appeared like two radiant and delightful play-balls made of lac, placed upon both hands of the maiden of the full-moon night, touching one another's rays. ॥59॥

आदिपुराण (भाषा-वचनिका सहित)

तृतीय पर्व (पीठिकावर्णन - भाग २: श्लोक ६०-१६०)

जगद्गृहमहाद्वारि विन्यस्तौ कालभूभृतः । नवराज्यप्रवेशाय कुम्भाविव हिरण्मयौ ॥ ६० ॥

Or they appeared like two golden auspicious pitchers (Kumbhas) placed at the grand portal of the house of the universe for the ceremonial state entry of the new king, the approaching era of Duhsama-Sushama. ॥60॥

तारफेनग्रहनक्रवियत्सागरमध्यगौ । चामीकरमयौ दिव्यौ जलक्रीडागृहाविव ॥ ६१ ॥

Or they appeared like two divine, golden aquatic pleasure-pavilions situated in the midst of the celestial ocean, which was filled with the foam of stars and the crocodiles of planets such as Mercury and Mars. ॥61॥

सद्वृत्तावप्यसङ्गाप्तौ साधुवर्गानुकारिणौ । शीततीव्राकरत्वाच्च सदसद्भूमिपाविव ॥ ६२ ॥

Being well-rounded (sad-vritta, which punningly also means endowed with virtuous conduct) and unattached/solitary (asanga, which also means free from worldly possessions), they imitated the assembly of holy sages; or, because of having cool rays (shita-kara, also meaning levying mild taxes) and fierce burning rays (tivra-kara, also meaning levying heavy taxes), they respectively resembled a just, benevolent king and an unjust, tyrannical king. ॥62॥

प्रतिश्रुतिरिति ख्यातस्तदा कुलधरोऽपरिमः । विभ्वलल्लोकातिगं तेजः प्रजानां नेत्रवद् बभौ ॥ ६३ ॥

At that time, there was present the first Kulakara, renowned by the name Pratishruti, who possessed transcendent splendor surpassing the world and shone like the very eye of the subjects, guiding them along the path of welfare. ॥63॥

पल्यस्य दशमो भागस्तस्यायुर्जिनदेशितम् । धनुषां द्विसहस्रं तु शतैरधिकमष्टभिः ॥ ६४ ॥

Lord Jinendra has declared his lifespan to be one-tenth of a Palyopama, and his bodily height to be one thousand eight hundred bows. ॥64॥

जाज्वल्यमानमकुटो लसन्मकरकुण्डलः । मेरोरिवोरसि स्थितो हारनिर्झरः ॥ ६५ ॥

A brilliantly blazing crown adorned his head, makara-shaped earrings glittered in his ears, and since he was lofty like Mount Meru, the necklace of gems resting upon his broad chest resembled a flowing cascade of water. ॥65॥

नानाभरणभाभारभासुरोदारविग्रहः । प्रोत्सर्पत्तेजसा स्वेन निर्भर्त्सितविग्रहः ॥ ६६ ॥

His noble and sublime physique shone exceedingly under the weight of the radiance of various divine ornaments, and through his expanding natural effulgence, he eclipsed the luster of all other bodies. ॥66॥

मेयो जगद्गृहोन्मानमानदण्ड इवोच्छ्रितः । दधज्जन्मान्तराभ्यासजनितं बोधमिद्धधीः ॥ ६७ ॥

He was so tall that he appeared like a measuring rod erected to gauge the height of the mansion of the universe. Furthermore, being endowed with exalted intellect, he possessed Avadhijnana (clairvoyance) acquired from the spiritual impressions of past lives, and thus he was regarded as the foremost among all in wisdom. ॥67॥

स्फुरद्दन्तांशुसलिलेर्मुहुः प्रक्षालयन् दिशः । प्रजानां प्रीणनं वाक्यं सुधाया रसमिवोद्गिरन् ॥ ६८ ॥

Repeatedly washing the cardinal directions with the water of the radiant rays of his teeth, whenever he spoke words that brought solace and joy to the subjects, he seemed to be pouring forth the very nectar of immortality. ॥68॥

अदृष्टपूर्वा तौ दृष्ट्वा समीतान् भोगभूमिजान् । भीतेर्निवर्तयामास तत्स्वरूपमिति ब्रुवन् ॥ ६९ ॥

Beholding the sun and the moon which had never been seen before, the people of the Bhogabhumi were seized with terror; he dispelled their fear by explaining their true nature to them as follows: ॥69॥

एतौ तौ प्रतिदृश्येते सूर्याचन्द्रमसौ ग्रहाः । ज्योतिरङ्गप्रभापायात् कालह्रासवशोत्थवात् ॥ ७० ॥

He said: "O noble souls! These two luminous bodies that you behold are the celestial luminaries named the Sun and the Moon. Until now, their light remained eclipsed by the brilliant radiance of the Jyotiranga Kalpavrikshas; but now, as the power of the Jyotiranga trees has diminished due to the decline of the era, they have become visible." ॥70॥

भ्रमन्तौ नित्यमेवैतौ भास्यतोऽमूं महाद्युतौ । न वस्ताभ्यां भयं किञ्चिदतो मा भैष्ट भद्रकाः ॥ ७१ ॥

"Endowed with supreme brilliance, they continuously rotate across the sky. You have no danger or harm from them whatsoever; therefore, O gentle people, do not be afraid!" ॥71॥

इति ब्रुवति तस्मिंस्तु प्रत्याश्वासो महानभूत् । क्षेत्रे सोऽतः परं चास्मिन् नियोगांन् भाविनोऽन्वशात् ॥ ७२ ॥

Upon hearing these words of Pratishruti, the people felt immense reassurance. Thereafter, Pratishruti expounded to them the impending customs and codes of conduct destined to unfold in this Bharata Kshetra. ॥72॥

प्रतिश्रुतिरयं धीरो यन्नः प्रत्यशृणोद् वचः । इतीडां चक्रिरे नाम्ना ते तं संप्रीतमानसाः ॥ ७३ ॥

Because this courageous Pratishruti heard and answered their cries (prati-ashrinot), the delighted people of the Bhogabhumi praised him with that very meaningful name, "Pratishruti." ॥73॥

भद्र धीमन् महाभाग चिरंजीव प्रसीद नः । यानपात्रायितं येन त्वयास्मद्व्यसनार्णवे ॥ ७४ ॥

They said: "O noble one! O wise preceptor! O fortunate lord! May you live long, and be pleased with us! For you have acted as a ship in our ocean of distress, guiding us across it through your wholesome instruction." ॥74॥

इति स्तुत्वार्यकास्ते तं सत्कृत्य च पुनः पुनः । लब्धानुज्ञास्ततः प्रीत्या स्वमोको जग्मुः सजानयः ॥ ७५ ॥

Having thus extolled Pratishruti and honored him repeatedly, those noble Aryan men, taking his leave with joy, returned to their respective homes along with their wives. ॥75॥

मनौ याति दिवं तस्मिन् काले गलति च क्रमात् । मन्वन्तरमसंस्येया वर्षकोटीर्व्यतीत्य च ॥ ७६ ॥

Thereafter, as time rolled on and the Kulakara Pratishruti ascended to heaven, an interval (Manvantara—the intervening period between two Kulakaras) of innumerable crore years elapsed. ॥76॥

सन्मतिः सन्मतिर्नाम्ना द्वितीयोऽभून्मनुस्तदा । प्रोत्सर्पदंशुकः प्रोच्चैश्चलत्कल्पतरूपमः ॥ ७७ ॥

Then appeared the second Manu, named Sanmati, endowed with right and flawless wisdom (san-mati). His garments were exceptionally radiant, and being towering in height, he looked like a moving Kalpavriksha. ॥77॥

स कुन्तली किरीटी च कुण्डली हारभूषितः । स्रग्वी मलयजाक्षिप्तवपुरत्यन्तमाबभौ ॥ ७८ ॥

He possessed charming hair, wore a diadem upon his head, earrings in his ears, a glittering necklace upon his chest, fragrant garlands, and his body was anointed with sandalwood paste; on account of all these, he shone with exquisite splendor. ॥78॥

तस्यायुरममप्रख्यमासीत् संख्येयहायनम् । सहस्रं त्रिशतीयुक्तमुत्सेधो वपुषो मतः ॥ ७९ ॥

His lifespan was of countable years, equal to one Amama, and his bodily height was measured as one thousand three hundred bows. ॥79॥

ज्योतिर्विटपिनां भूयोऽप्यासीत् कान्तिप्रमन्दिमा । प्रहीणाभिमुखं तेजो निर्वास्यति हि दीपवत् ॥ ८० ॥

During his era, the luster of the Jyotiranga Kalpavrikshas diminished even further, and their light was on the verge of fading away completely, like a dying lamp. ॥80॥

नभोऽङ्गणमथापूर्य तारकाः प्रचकाशिरे । नात्यन्धकारकलुषां वेलां प्राप्य शशीमुखे ॥ ८१ ॥

One day, at the onset of night when mild darkness descended, constellations of stars filled the courtyard of the sky and began to glitter on every side. ॥81॥

अकस्मात् तारका दृष्ट्वा संभ्रान्तान् सर्वजन्तून् । भीतिर्विचालयामास प्राणिहिंसेव योगिनः ॥ ८२ ॥

Beholding the stars all of a sudden, the people of the Bhogabhumi fell into deep perplexity and distress. Fear agitated them just as the injury to living beings agitates the minds of ascetics. ॥82॥

स सन्मतिरनुध्याय क्षणं प्रावोचदार्यकान् । नोत्पातः कोऽप्ययं भद्रास्तस्मान्मा गात भीवशोम् ॥ ८३ ॥

Pondering for a moment, the Kulakara Sanmati addressed those noble men: "O gentle souls! This is no portending calamity (Utpata); therefore, do not succumb needlessly to fear." ॥83॥

एतास्तास्तारका व्योम्नि नक्षत्रमण्डलम् । ग्रहा इमे सदोद्द्योता दृश्यन्ते तारकितं नभः ॥ ८४ ॥

"These are the stars, this is the assembly of lunar mansions (Nakshatras), these are the ever-luminous planets such as the Sun and Moon, and this is the sky studded with starry hosts." ॥84॥

ज्योतिश्चक्रमिदं शश्वद् व्योममार्गे कृतस्थिति । स्पष्टतामधुनायातं ज्योतिरङ्गप्रभाक्षयात् ॥ ८५ ॥

"This celestial luminary wheel (Jyotishchakra) has always existed in the expanse of space and was present even before; but it was obscured by the brilliant effulgence of the Jyotiranga trees. Now that their radiance has waned, it has become distinctly visible." ॥85॥

इतः प्रभृत्यहोरात्रविभागश्च भविष्यति । उदयास्तमयैः सूर्याचन्द्रमसोः सहतारयोः ॥ ८६ ॥

"From this day forth, through the rising and setting of the sun, the moon, and the stars, the division of day and night shall be established." ॥86॥

ग्रहणग्रहनिक्षेपदिनान्ययनसंक्रमात् । ज्योतिर्ज्ञानस्य बीजानि सोऽन्ववोचद् द्विजाग्रणीः ॥ ८७ ॥

That foremost of wise teachers, Sanmati, also explained the fundamental principles of the science of astronomy (Jyotisha), describing solar and lunar eclipses, the planetary transits from one zodiac sign to another, the duration of days, and the solstices (Ayanas). ॥87॥

अथ तद्वचनादार्या जाताः सपदि निर्भयाः । स हि लोकोत्तरं ज्योतिः प्रजानामुपकारकम् ॥ ८८ ॥

Hearing his words, those noble people instantly became fearless. Indeed, Sanmati was a supreme, transcendent light that worked for the ultimate welfare of the people. ॥88॥

अयं सन्मतिरेवास्तु प्रभुर्नः सन्मतिप्रदः । इति प्रशस्य संपूज्य ययुस्ते तं स्वमास्पदम् ॥ ८९ ॥

"May this Sanmati, the bestower of noble wisdom, be our lord and protector!"—thus praising and revering him, those noble men returned to their respective abodes. ॥89॥

ततोऽन्तरमसंख्येयाः कोटीरुल्लङ्घ्य वत्सरान् । तृतीया मनुरत्रासीत् क्षेमंकरसमाह्वयः ॥ ९० ॥

Thereafter, when a Manvantara of innumerable crore years had passed, there arose in this Bharata Kshetra the third Manu, named Kshemankara. ॥90॥

युगबाहुर्महाकायः पृथुवक्षाः स्फुरत्प्रभः । सोऽत्यशेत गिरिं मेरुं ज्वलन्मुकुटचूलिकः ॥ ९१ ॥

His arms were long like chariot yokes, his stature was immense, his chest expansive, his aura brilliant, and his head adorned with a glittering diadem; with all these attributes, he surpassed Mount Meru in majesty. ॥91॥

अरटप्रमितं यस्य बभूवायुर्महौजसः । देहोत्सेधश्च चापानाममुष्यासीच्छताष्टकम् ॥ ९२ ॥

The lifespan of this immensely glorious Manu was measured as one Arata, and his bodily height was eight hundred bows. ॥92॥

पुरा किल शमासक्ता वन्याः प्रजानां हस्तलालिताः । तदा तु विकृतिं भेजुर्व्यात्तास्या भीषणस्वनाः ॥ ९३ ॥

Formerly, wild beasts such as lions and tigers were exceptionally docile and gentle, caressed affectionately by the people with their own hands; but during his era, they began to undergo a change of temperament—opening wide their mouths and emitting terrifying roars. ॥93॥

तेषां विक्रियया सार्धं भयेन तत्रसुः प्रजाः । पप्रच्छुस्ते तमभ्येत्य मनुं स्थितमविस्मितम् ॥ ९४ ॥

Seeing this alteration marked by dreadful roaring, the subjects became frightened, and approaching the Manu Kshemankara who sat serene and unperturbed, they inquired of him: ॥94॥

इमे वन्यमृगाः पूर्वे स्वादीयोभिस्तृणाङ्कुरैः । रसायनसमैः पुष्पैः सरसां सलिलैरपि ॥ ९५ ॥

"O Lord! These wild beasts such as lions and tigers, which were formerly gentle and nourished by feeding on sweet grass shoots, flowers, and the elixir-like sweet waters of lakes..." ॥95॥

अङ्काधिरोपणैर्हस्तलालनैरपि सान्त्विताः । अस्माभिरतिविश्रब्धाः संवसन्तोऽप्यउपद्रवाः ॥ ९६ ॥

"...whom we used to take into our laps and stroke with our hands, in whom we placed utmost trust, and who lived among us without causing the slightest harm..." ॥96॥

इदानीं तु विना दोषैः शृङ्गैरभिभवन्ति नः । दंष्ट्राभिर्नखराग्रैश्च विभिन्दन्ति च दारुणाः ॥ ९७ ॥

"...now, without any offense on our part, these ferocious beasts attack us with their horns, seek to tear us apart with their fangs and claws, and appear exceedingly fearsome!" ॥97॥

कोऽभ्युपायोऽत्र सन्देह क्षेमं नः क्षेमसाधनम् । क्षेमंकरो हि सम्भाव्यो जगतः क्षेमचिन्तनैः ॥ ९८ ॥

"O exalted lord! Kindly tell us a remedy that will secure our welfare and safety. Since you ever contemplate the peace and welfare (kshema) of all the world, you are truly the maker of welfare (Kshemankara)." ॥98॥

इति तद्वचनाज्जातसौहार्दो मनुरब्रवीत् । सत्यमेतत्तथापूर्वमिदानीं तु भयंकरः ॥ ९९ ॥

Hearing these words, the Manu Kshemankara was moved with benevolent compassion and said: "What you say is true. Formerly these animals were indeed peaceful, but now they have become ferocious." ॥99॥

तदिमे परिहर्तव्याः कालाद्विकृतिमागताः । कर्तव्यो न च विश्वासो बाधां कुर्वन्त्युपेक्षिताः ॥ १०० ॥

"Therefore, they must be avoided. Due to the adverse influence of time, they have become vicious; you must no longer place trust in them. If you neglect them, they will certainly cause you injury." ॥100॥

इत्याकर्ण्य वचस्तस्य परिजह्रुस्तदा मृगान् । शृङ्गिणो दंष्ट्रिणः क्रूरान् नराः सुशमभाजनैः ॥ १०१ ॥

Hearing these words of Kshemankara, the people abandoned the company of horned, fanged, and cruel beasts, keeping company only with docile and harmless animals such as cows and buffaloes. ॥101॥

व्यतीयुषि ततः काले मनोरस्य व्यतिक्रमे । मन्वन्तरमसंख्येयाः समाकोटीर्विलङ्घ्य च ॥ १०२ ॥

Gradually, as time elapsed, the lifespan of Manu Kshemankara was completed. After that, when a Manvantara of innumerable crore years had passed... ॥102॥

समुन्नतो महोदग्रविग्रहो दोषविग्रहः । अग्रेसरः सतामासीन्मनुः क्षेमंधराह्वयः ॥ १०३ ॥

...there arose the fourth Manu, named Kshemandhara, endowed with a towering stature, a conqueror of faults, and foremost among virtuous men. ॥103॥

तुटिकाब्दमितं यस्य बभूवायुर्महात्मनः । शतानि सप्त चापानां सप्ततिः पञ्च चोच्छ्रितिः ॥ १०४ ॥

The lifespan of that noble soul was one Tutika of years, and his bodily height was seven hundred seventy-five bows. ॥104॥

यदा प्रबलतां यातः श्वापदसत्त्वा महाक्रुधः । तदा लकुटयष्ट्याद्यैः स रक्षाविधिमन्वशात् ॥ १०५ ॥

During his era, when carnivorous beasts such as lions and tigers became exceedingly ferocious and furious, he instructed the people in protective measures using wooden sticks, clubs, and staffs. ॥105॥

क्षेमंधर इति ख्यातिं प्रजानां क्षेमधारणात् । स दधे श्वापदसत्त्वेभ्यो रक्षोपायानुशासनैः ॥ १०६ ॥

Because he preserved and upheld the welfare (kshema-dharana) of the people by instructing them in the means of self-defense against wild beasts, his meaningful name "Kshemandhara" became famous. ॥106॥

पुनर्मन्वन्तरं तद्वत् संजातं पूर्ववत्क्रमात् । ततः सीमंकरो जज्ञे प्रजानां पुण्यपाकतः ॥ १०७ ॥

Following him, a Manvantara of innumerable crore years passed as before. Then, through the ripening of the merit of the worthy subjects, the fifth Manu, named Simankara, was born. ॥107॥

स चित्रवस्त्रमाल्यादिभूषितं वपुरुद्वहन् । सुरेन्द्रः स्वर्गलक्ष्म्येव भोगलक्ष्म्योपलालितः ॥ १०८ ॥

His body was adorned with variegated garments, garlands, and jewels. Just as Indra enjoys the celestial glory of heaven, so too did he enjoy diverse forms of opulence and luxury. ॥108॥

कमलप्रमितं तस्य प्राहुरायुर्महाधियः । शतानि सप्त पञ्चाशदुच्छ्रायो धनुषां मतः ॥ १०९ ॥

The highly learned sages have declared his lifespan to be one Kamala of years, and his bodily height to be seven hundred fifty bows. ॥109॥

कल्पद्रुमा यदा जाता विरला मन्दकाः फलेः । तदा तेषु विसंवादो बभूवैषां परस्परम् ॥ ११० ॥

During his time, when the Kalpavrikshas became scarce and began to yield meager fruits, mutual disputes and contentions arose among the people over their possession... ॥110॥

ततो बहुविधं मत्वा वाचा सीमविधिं व्यधात् । अतः सीमकराख्यां तैरन्वितोऽन्वर्थतां गताम् ॥ १११ ॥

...then Manu Simankara, after careful deliberation, established boundaries (sima) verbally for the Kalpavrikshas—determining that a specific number of people should utilize the trees of a particular area, and another group should utilize the trees of another area. On account of establishing this order, the subjects gave him the meaningful name "Simankara" (the boundary-maker). ॥111॥

पुनर्मन्वन्तरं प्राग्वदतिलङ्घ्य महीयसः । ततः सीमंधरो नाम्ना समजायत पुण्यधीः ॥ ११२ ॥

Thereafter, following another long Manvantara as before, the sixth Manu, named Simandhara, of exceedingly pure intellect, was born. ॥112॥

नलिनप्रमितायुष्को नलिनास्येक्षणद्युतिः । धनूंषि पञ्चवर्गाग्रमुच्छ्रितः शतसप्तकम् ॥ ११३ ॥

He possessed a lifespan of one Nalina, his face and eyes shone with the beauty of a lotus, and his bodily height was seven hundred twenty-five bows. ॥113॥

अत्यन्तविरला जाताः द्रुमा यदा मन्दफला यदा । नृणां महान् विसंवादः केशाकेशि तदात्यभूत् ॥ ११४ ॥

In his era, when the Kalpavrikshas became extremely scarce and produced very little fruit, causing great strife among men to the extent of violent scuffles and hair-pulling (keshakeshi)... ॥114॥

क्षेमवृत्तिं ततस्तेषां दधानः स मनुस्तदा । सीमानि तरुगुल्मादिचिह्नितान्यकरोत् पुरः ॥ ११५ ॥

...then Manu Simandhara, desiring to establish lasting peace and order, demarcated the boundaries of the Kalpavrikshas using other ordinary trees, shrubs, and bushes as visible landmarks. ॥115॥

ततोऽन्तरमभूद् भूयोऽप्यसंख्या अब्जकोटयः । हीयमानेषु सर्वेषु नियोगेष्वनुपूर्वशः ॥ ११६ ॥

After him, another interval of innumerable crore years passed, and all excellent things, including the potency of the Kalpavrikshas, continued to decline gradually... ॥116॥

तदन्तरव्यतिक्रान्तावभूद् विमलवाहनः । मनूनां सप्तमो भोगलक्ष्म्यालिङ्गितविग्रहः ॥ ११७ ॥

...at the conclusion of that Manvantara, the seventh Manu, named Vimalavahana, appeared. His physical person was embraced by the glory of worldly enjoyment. ॥117॥

पद्मप्रमितमस्यायुः पद्माश्लिष्टतनोरभूत् । धनुःशतानि सप्तैव समुत्सेधोऽस्य वर्णितः ॥ ११८ ॥

His lifespan was one Padma of years, and his bodily stature was described as seven hundred bows. ॥118॥

हस्तिनां च गजादीनां बभूवारोहणक्रमः । कुथाराङ्कुशपर्याणमुखभाण्डाद्युपक्रमैः ॥ ११९ ॥

He instructed the people in the art of riding animals suitable for transport, such as elephants and horses, by equipping them with saddle-cloths (Kuthara), goads (Ankusha), saddles (Paryana), and bridles/bits (Mukhbhanda). ॥119॥

पुनरन्तरमत्राभूदसंख्येयाब्दकोटयः । ततोऽष्टमो मनुर्जातश्चक्षुष्मानिति शब्दितः ॥ १२० ॥

Thereafter, an interval of innumerable crore years elapsed. Then the eighth Manu was born, renowned by the name Chakshushman. ॥120॥

पद्माङ्गप्रमितायुष्कश्चापानां पञ्चसप्ततिः । षट्शतान्यप्युदद्यच्छ्रीरुच्छ्रिताङ्गो बभूव सः ॥ १२१ ॥

He possessed a lifespan of one Padmanga, and stood six hundred seventy-five bows tall. The beauty of his physique was exceedingly graceful. ॥121॥

तस्य कालेऽभवत्तेषां क्षणं पुत्रमुखेक्षणम् । अदृष्टपूर्वमार्याणां महदुत्त्रासकारणम् ॥ १२२ ॥

Before his era, parents could never behold the faces of their offspring, for both parents died the moment a child was born; but during his time, parents lived long enough to gaze upon the face of their newborn child for a moment before passing away. Because this was an unprecedented phenomenon, it became a cause of great panic among the people. ॥122॥

स ततः सपदि संजातसाध्वसानायकांस्तदा । तद्याथात्म्योपदेशेन स संत्रासमथौज्मयत् ॥ १२३ ॥

Then Manu Chakshushman dispelled the panic of those terrified noble men by instructing them in the true, natural reality of this phenomenon. ॥123॥

चक्षुष्मानिति तेनाभूत् स यतोऽनेन तेऽर्भकाः । जनयित्रोः क्षणं जाताश्चक्षुर्दर्शनगोचरम् ॥ १२४ ॥

Because during his era children first came within the visual perception (chakshur-darshana) of their parents for a moment, his meaningful name became famous as "Chakshushman" (the endowed with vision). ॥124॥

पुनरप्यन्तरं तावद् वर्षकोटीर्विलङ्घ्य च । यशस्वानित्यभून्नाम्ना यशस्वी नवमो मनुः ॥ १२५ ॥

Thereafter, crossing an interval of crores of years, the illustrious ninth Manu, named Yashasvan, was born. He was endowed with immense renown. ॥125॥

कुमुदप्रमितं यस्य परमायुर्महीयसः । षट्शतानि च पञ्चाशद्धनूंषि च तनूच्छ्रितिः ॥ १२६ ॥

The lifespan of that great personage was one Kumuda of years, and the height of his body was six hundred fifty bows. ॥126॥

यस्य काले प्रजा जन्यमुखालोकपुरस्सरम् । कृताशिषः क्षणं स्थित्वा लोकान्तरमुपागमन् ॥ १२७ ॥

In his era, the people, upon beholding the faces of their newborn children, would bestow blessings upon them, pause for a moment, and then depart for the next world (attain death). ॥127॥

यशस्वानित्यभूत्तेन शशंसुस्तद्यशो यतः । प्रजाः सुप्रजसः प्रीतैः पुत्राशासनदेशनात् ॥ १२८ ॥

Because through his teaching the parents learned to confer blessings upon their offspring, the happy people endowed with worthy progeny praised his glorious renown; thus he came to be known by the meaningful name "Yashasvan" (the renowned). ॥128॥

ततोऽन्तरमतिक्रम्य तत्प्रायोग्याब्दसंमितम् । अभिचन्द्रोऽभवन्नाम्ना चन्द्रसौम्याननो मनुः ॥ १२९ ॥

Passing an interval of appropriate crores of years, the tenth Manu, named Abhichandra, was born. His countenance was serene and gentle like the moon. ॥129॥

कुमुदाङ्गमितायुष्को ज्वलन्मुकुटकुण्डलः । पञ्चवर्गाग्रषट्चापशतोत्सेधः स्फुरत्तनुः ॥ १३० ॥

His lifespan was one Kumudanga, his crown and earrings were exceptionally radiant, and he stood six hundred twenty-five bows tall with a brilliantly glowing body. ॥130॥

कल्पद्रुम इवोत्तङ्गफलशाली महाद्युतिः । स बभार यथास्थानं नानाभरणमञ्जरीः ॥ १३१ ॥

Wearing diverse ornaments like blossom-clusters upon his limbs, endowed with great luster, and shining with the fruition of merits, he appeared like a lofty, fruit-laden Kalpavriksha. ॥131॥

यस्य काले प्रजास्तोकमङ्के वोढ्वा सकौतुकम् । आशास्यप्राङ्क्रीडनं चक्रुर्निशि चन्द्रामिदर्शनैः ॥ १३२ ॥

During his era, parents began to hold their young children in their laps with delight, bless them, and play with them at night by showing them the radiant moon. ॥132॥

ततोऽभिचन्द्र इत्यासीद्यतश्चन्द्राभिमुखस्थिताः । पुत्रानाक्रीडयामासुस्तत्काले तन्मताञ्जनाः ॥ १३३ ॥

Because under his guidance the people stood facing the moon (chandrabhimukha) to entertain and play with their children, his meaningful name "Abhichandra" became established. ॥133॥

पुनरन्तरमुल्लङ्घ्य तत्प्रायोग्यसमाशतैः । चन्द्राभ इत्यभूत् ख्यातश्चन्द्रास्यः कालविन्मनुः ॥ १३४ ॥

Passing another suitable interval of centuries of years, the eleventh Manu, named Chandrabha, appeared. His face was like the moon, and he was an expert knower of the movement and nature of time. ॥134॥

नयुतप्रमितायुष्को विमल्लक्षणोज्ज्वलः । धनुषां षट्शतान्युच्चैः प्रोदर्कसमद्युतिः ॥ १३५ ॥

His lifespan was one Nayuta of years. He was adorned with auspicious bodily marks (Lakshanas), his body was six hundred bows tall, and his radiance was like the rising sun. ॥135॥

स पुष्कलाः कला बिभ्रदुदितो जगतां प्रियः । स्मितज्योत्स्नाभिराह्लादं शशीव समजीजनत् ॥ १३६ ॥

Born endowed with all arts and virtues, dearly beloved of all beings, he brought joy to everyone through his gentle moonlight-like smile, resembling the full moon endowed with all sixteen digits. ॥136॥

यस्य कालेऽतिसंप्रीताः सपुत्राशिष एव च । आशिषा सह जीवन्ति दिनानि कतिचित् प्रजाः ॥ १३७ ॥

In his era, parents not only blessed their children with great joy, but also began to live together with them for several days. ॥137॥

ततो लोकान्तरप्राप्तिमभजन्त यथासुखम् । स तदाह्लादनादासीच्चन्द्राभ इति विश्रुतः ॥ १३८ ॥

And only thereafter did they pass away peacefully to the next realm. Because he delighted all beings like the cool moon, his meaningful name "Chandrabha" became celebrated. ॥138॥

मरुद्देवोऽभवत्तस्मात् कुलकृदनन्तरम् । स्थित्युचितान्तरमुल्लङ्घ्य प्रजानामुत्सवो वपुः ॥ १३९ ॥

Thereafter, traversing an appropriate interval of time, the twelfth Kulakara, named Maruddeva, was born, whose charming physical form was a festival of delight for the eyes of the subjects. ॥139॥

शतानि पञ्च पञ्चाग्रां सप्ततिं च समुच्छ्रितिम् । धनूंषि नयुताङ्गायुर्दिवस्कानिव भास्वरः ॥ १४० ॥

His bodily height was five hundred seventy-five bows, his lifespan was one Nayutanga of years, and he was radiant like the sun in the sky. ॥140॥

स तेजस्वी सुखालोकः सोदयोऽनस्तसंगतिः । भूमिष्ठोऽप्यम्बरोद्भासी भास्वानिव विलक्षणः ॥ १४१ ॥

He was like an extraordinary sun: though radiant, people could gaze upon him with comfort (unlike the dazzling sun); though rising, he never set—he suffered no downfall; and though abiding on earth, he illuminated the heavens (also punningly, he shone with divine apparel). ॥141॥

यस्य काले प्रजा दीर्घं प्रजाभिः स्वाभिरन्विताः । प्राणिषुस्तन्मुखालोकतत्स्पर्शोत्सवैः ॥ १४२ ॥

During his era, parents lived together with their children for a long time, rejoicing in the festive delight of gazing upon their faces and embracing their bodies. ॥142॥

स तामुच्छ्वसितं यस्मात्तदायत्तस्वजीविकाः । प्रजा जीवन्ति तेनायं मरुद्देव इतीरितः ॥ १४३ ॥

He was the very breath of life (Marut/Vayu) for the people, for their sustenance and well-being depended entirely upon him; hence the subjects addressed him by the meaningful name "Maruddeva." ॥143॥

नौद्रोणीसंक्रमादीनि जलदुर्गेष्वकारयत् । गिरिदुर्गेषु सोपानपद्धतीः सोऽधिरोहणे ॥ १४४ ॥

This Maruddeva instructed the people in navigating difficult water bodies using small and large boats, and in ascending steep mountain fortresses by constructing flight of stairs. ॥144॥

यस्य काले कुतशैलाः कुसमुद्राः कुनिम्नगाः । जाताः सासारमेघाश्च किंराजान इवास्थिराः ॥ १४५ ॥

In his era, numerous small hills, small lakes, and little streams appeared, and intermittent rainclouds began to shower sporadically like fickle, petty rulers. ॥145॥

ततः प्रसेनजिज्जज्ञे प्रभविष्णुर्मनुर्महान् । कर्मभूमिस्थितावेवमभ्यर्णायां शनैः शनैः ॥ १४६ ॥

Thereafter, as time progressed and the conditions of the Karmabhumi (age of action/labor) gradually drew near, the immensely influential thirteenth Manu, named Prasenajit, was born. ॥146॥

पर्वप्रमितमाम्नातं मनोरस्यायुरञ्जसा । शतानि पञ्च चापानां पञ्चाशच्च तदुच्छ्रितिः ॥ १४७ ॥

The lifespan of this Manu is canonically declared to be one Parva, and his bodily height was five hundred fifty bows. ॥147॥

प्रजानामधिकं चक्षुस्तमोदोषैरविप्लुतम् । सोऽभ्राजदर्क इवाभ्युद्यन् पद्माकरपरिग्रहात् ॥ १४८ ॥

He served as a guiding third eye for the people, free from the darkness of ignorance, and shone like the rising sun through the embrace of royal fortune (Padma/Lakshmi)—just as

the rising sun is a universal eye, dispels darkness, and delights the clusters of lotuses (Padmakara). ॥148॥

तदाभूदभंकोत्पत्तिर्जरायुपटलावृता । ततस्तत्कर्षणोपायं स प्रजानामुपादिशत् ॥ १४९ ॥

In his era, infants began to be born encased in an amnion (Jarayu)—a thin membrane covering the body. He instructed the people in the method of peeling and removing that membrane. ॥149॥

तनुसंवरणं यत्तज्जरायुपटलं मलम् । स प्रसेनो जयात्तस्य प्रसेनजिदसौ स्मृतः ॥ १५० ॥

The covering membrane enveloped around the body of an infant is called the Jarayu-patala or Prasena. Because the thirteenth Manu taught the method to overcome and remove it, he was called "Prasenajit" (conqueror of the Prasena). ॥150॥

प्रसा-प्रसूतिः संरोधात् तस्याः प्रसेन इतीरितः । तद्विधानोपायकथनात् प्रसेनजिद् वा प्रसेनजित् ॥ १५१ ॥

Alternatively, Prasa signifies birth/delivery, and Ina signifies lord/master; since the Jarayu obstructs birth, it is called Prasena (ruler over birth). Because he taught the means to conquer it, he received the name "Prasenajit." ॥151॥

तदनन्तरमेवाभून्नाभिः पूज्यतमः प्रभोः । युगादिपुरुषैः पूर्वैरुद्वूढां धुरमुद्वहन् ॥ १५२ ॥

Immediately following him, the most venerable Kulakara Nabhiraja appeared, endowed with profound wisdom. He capably bore the heavy mantle of cosmic administration that had been carried by the previous foremost men of the era. ॥152॥

पूर्वकोटीमितं यस्य परमायुस्तदुच्छ्रितिः । शतानि पञ्च चापानां पञ्चवर्गाधिकानि वै ॥ १५३ ॥

His lifespan was one crore Purva (Purva-koti), and his bodily height was five hundred twenty-five bows. ॥153॥

मुकुटोज्ज्वलासिमूर्धासौ कुण्डलाभ्यामलङ्कृतः । सुमेरुरिव चन्द्रार्कसंश्लिष्टाधित्यको बभौ ॥ १५४ ॥

His head was adorned with a radiant crown and both ears with glowing earrings; thus Nabhiraja shone like Mount Sumeru whose summit is graced by the orbiting sun and moon on either side. ॥154॥

पार्वणं शशिनं गर्वात् स्खलयन्मुखाम्बुजम् । स्मितोल्लसितदन्तांशुकेसरं भृशमाबभौ ॥ १५५ ॥

His lotus countenance proudly surpassed the beauty of the full moon, and the rays of his teeth flashing through his gentle smile appeared like delicate saffron filaments within a lotus. ॥155॥

स हारभूषितं वक्षो बभाराभरणोज्ज्वलम् । हिमवानिव गङ्गाम्बुप्रवाहघटितं तटम् ॥ १५६ ॥

Just as Mount Himavan bears its slopes graced by the torrential stream of the Ganga, so did Nabhiraja bear his broad chest adorned with radiant ornaments and sparkling necklaces. ॥156॥

सदङ्गुलितलौ बाहू सोऽधत्तागाविबोत्फणौ । केयूररुचिरांसौ स्वाही निधिघटाविव ॥ १५७ ॥

His two long arms, endowed with auspicious fingers and palms, appeared like hooded serpents; and his shoulders, adorned with armlets, resembled two pitchers of divine treasures guarded by snakes. ॥157॥

सुसंहततरं मध्यं बभार वज्रास्थिबन्धनम् । लोकस्कन्ध इवोर्ध्वाधोविस्तृतश्चारुनाभिकम् ॥ १५८ ॥

He possessed an exceptionally firm waist with adamantine bone joints and a beautiful navel (nabhi); bearing that waist, he appeared like the central trunk of the cosmos (Lokaskandha) expanding upward into the upper world and downward into the lower world. ॥158॥

काञ्चीकलापघटितं समं कटितटं दधौ । रत्नद्वीपमिवाम्भोधिः पर्यन्तस्थितरत्नकम् ॥ १५९ ॥

He possessed a waist adorned with a girdle (Kanchi), appearing like the ocean encompassing a jewel-island surrounded on all sides by gems. ॥159॥

स्तम्भोपमा दधावूरू परिवृत्तौ सुसंहतौ । जगद्गृहान्तर्विन्यस्तसुस्थितस्तम्भसन्निभौ ॥ १६० ॥

Nabhiraja possessed strong, rounded, well-proportioned thighs that appeared like two firm pillars erected inside the mansion of the universe. ॥160॥

आदिपुराण (भाषा-वचनिका सहित)

तृतीय पर्व (पीठिकावर्णन - भाग ३: श्लोक १६१-२३९)

मत्वोरखिलमस्योर्ध्वकायं वेधा महाभरम् । उपाजेकमुधूरू स्थिरं जेव्यमधाल्लुबम् ॥ १६१ ॥

Because the upper part of his body, endowed with a broad rock-like chest, was immensely heavy, the Creator, as if realizing this, made his thighs and calves exceptionally robust so that they could support it steadfastly. ॥161॥

चन्द्राकंसरिदम्भोधिमत्स्यकूर्मादिलक्षणम् । दधेऽप्यंघ्रिलक्षणं यस्य चराचरमिवाश्रितम् ॥ १६२ ॥

The soles of his feet bore numerous auspicious marks such as the moon, sun, river, ocean, fish, and tortoise, appearing as though the entire animate and inanimate cosmos had taken refuge under his feet in humble service. ॥162॥

इति स्वभावमाधुर्यसौन्दर्यघटितं वपुः । यस्यासीत् तादृशं सुरेन्द्राणामपि जायते दुष्करम् ॥ १६३ ॥

Such was the physical form of Nabhiraja, fashioned with natural charm and exquisite beauty, that I deem such a divine body difficult to be attained even by the Indras, the lords of celestial beings. ॥163॥

यस्य काले सुतोत्पत्तौ नाभिनालमदृश्यत । स तन्निकर्तनोपायमादिशान्नाभिरित्यभूत् ॥ १६४ ॥

During his era, at the time of birth, the umbilical cord (nabhi-nala) became visible on newborn infants, and Nabhiraja instructed the people in the method of cutting and tying it; on this account, his meaningful name "Nabhi" became established. ॥164॥

तस्यैव काले जलदाः कालिकाकर्बुरत्विषः । प्रादुरासन्नभोमार्गे सान्द्राः सेन्द्रशरासनाः ॥ १६५ ॥

During his era, dense rainclouds tinged with a dark grayish hue and adorned with rainbows appeared in the sky. ॥165॥

नभो नीरन्ध्रमारब्धुं जुजुषुर्जलमुचां चयाः । कालादुद्भूतसामर्थ्यात् संहताः सूक्ष्मपुद्गलाः ॥ १६६ ॥

At that time, under the influence of the changing era, subtle material particles (Pudgala atoms) acquired the capacity to coalesce into clouds; consequently, the dense masses of clouds formed by these subtle particles spread continuously across the entire sky without a single gap. ॥166॥

विद्युद्दन्ता महाध्याना वर्षन्तो जहृषिरे घनाः । हैममाला मदिनो नागा इव संबृंहिताः ॥ १६७ ॥

Endowed with flashes of lightning resembling tusks, roaring with deep thunder, and showering rain, those clouds shone like rutting, trumpeting elephants adorned with golden garlands. ॥167॥

घनाघनघनध्वानैः संघट्टाद् गिरिभित्तयः । प्रत्याक्रोशमिवातन्मुः ससंरम्भाः प्रतिस्वनैः ॥ १६८ ॥

The resounding echoes reverberating from the rocky mountain cliffs struck by the deep rumble of rainclouds made it seem as though the enraged mountains were hurling curses in return through the pretext of their echoes. ॥168॥

बवाववाततान् कुर्वन् कलापोधान् कलापिनाम् । घनाघनालिमुक्ताम्भःकणवाही समीरणः ॥ १६९ ॥

Bearing fine droplets of water released by the gathering clouds, a cool wind blew, causing peacocks to spread their plumage in joy. ॥169॥

चातका मधुरं रेणुर्भिनन्द्या घनागमम् । अकस्मात्ताण्डवारम्भमातेने शिखिनां कुलम् ॥ १७० ॥

Delighted upon witnessing the arrival of clouds in the sky, the Chataka birds began to chirp melodiously, and flocks of peacocks suddenly burst into ecstatic Tandava dancing. ॥170॥

अभिषेक्तुमिवारब्धा गिरीरम्भोमुचां घटा । मुग्धधारां प्रवर्षन्ती प्रक्षरद्धात् निर्झरान् ॥ १७१ ॥

Pouring torrential streams of rain, the gathered clouds appeared as if they were earnestly performing an ablution (Abhisheka) upon the mountains from which mineral-tinted waterfalls cascaded. ॥171॥

क्वचिद् गिरिसरित्पूराः प्रावर्तन्त महारयाः । धातुरागारुणा मुक्ता ह्यस्रमोक्षा इवाद्रिषु ॥ १७२ ॥

The turbulent mountain torrents flowing swiftly with red ochre minerals appeared like streams of blood gushing from wounds inflicted upon the mountains by the blows of rain. ॥172॥

घोरनादं वपुर्मुक्त्वा स्थूलधाराः पयोमुचः । अश्रूणीव व्यमुञ्चन्ते शोकार्ताः कल्पवृक्षपरिक्षये ॥ १७३ ॥

Emitting terrible roars and shedding thick torrents of rain, the clouds appeared as if, deeply afflicted with sorrow over the demise of the Kalpavrikshas, they were wailing loudly and shedding copious tears. ॥173॥

मार्दङ्गिककरास्फालनादिव वातनिघट्टनात् । पुष्करेष्विव गम्भीरं ध्वनत्सु जलवाहिषु ॥ १७४ ॥

Under the impact of gusting winds, the clouds resonated with a deep sound, just as a mridanga drum resonates when struck by the hands of an expert drummer. ॥174॥

विद्युन्नटी नभोरङ्गे विचित्राकारधारिणी । प्रतिक्षणविघुर्णाङ्गी नृत्तमारभताद्भुतम् ॥ १७५ ॥

At that moment, the flashing lightning in the sky appeared like a dancer on the cosmic stage, assuming wondrous forms and spinning her limbs every second in an astonishing dance. ॥175॥

पयः पयोधरासक्ताः पिबन्तश्चातृप्तिभिः । लब्धमतिप्रीतैश्चातकैरर्भकायितम् ॥ १७६ ॥

The Chataka birds behaved precisely like infants: just as infants cling affectionately to their mother's breasts (payodhara), so did the birds cling to the clouds (payodhara); just as infants are never satiated drinking the milk (paya) obtained with difficulty, so the birds were never satiated drinking the rain-water (paya); and just as infants love their mothers, so did the Chatakas love the clouds. ॥176॥

तडित्कलत्रसंसक्तैः कालापेक्षैर्महाजलैः । कृषिप्राशुकैर्मेघैर्व्यक्तं पामरकायितम् ॥ १७७ ॥

Or the clouds behaved like a congregation of rustic peasants (pamaras): just as peasants are attached to their wives, so were the clouds accompanied by their lightning-wives; just as peasants eagerly await the agricultural rainy season, so did the clouds observe the season; just as peasants are exceedingly foolish (maha-jada, where 'da' and 'la' are poetic equivalents of 'la'), so were the clouds filled with copious water (maha-jala); and just as peasants are dedicated to farming, so were the clouds eager to facilitate agriculture. ॥177॥

अबुद्धिपूर्वं मुत्सृज्य मुहुर्मुहुः पयोमुचः । नैकधा विक्रियां भेजुर्वैचित्र्यात् पुद्गलेशितुः ॥ १७८ ॥

Although the clouds were devoid of consciousness, yet owing to the wondrous transformations of material atoms (Pudgala), they repeatedly showered and underwent diverse modifications. ॥178॥

तदा जलधरोन्मुक्तामुक्ताफलरुचोऽप्सटाः । महीं निर्वापयामासुर्दिवाकरकरोष्मणाम् ॥ १७९ ॥

The falling raindrops released by the clouds, glistening like pearls, cooled the earth that had been scorched by the intense heat of the sun's rays. ॥179॥

ततोऽन्वभूद् वारिक्ष्माखानिवातपगोचरान् । उत्क्लेदाधारावगाहान्तर्नीहारोष्णत्वलक्षणान् ॥ १८० ॥

Thereafter, through the moisture of the rainwater, the support of the earth, the accommodation of space, the condensing action of the wind, and the warmth of the sunshine... ॥180॥

गुणानाश्रित्य सामग्रीं प्राप्य द्रव्यादिलक्षणाम् । संरूढान्यङ्कुरावस्थाप्रवृद्धान्यकणिशानि तु ॥ १८१ ॥

...obtaining the aggregate of favorable causes in terms of substance, place, time, and mode (Dravya, Kshetra, Kala, and Bhava), numerous sprouts sprouted in the fields; and though growing closely clustered together, they grew steadily from sprout to grain-bearing maturity. ॥181॥

शनैः शनैर्विवृद्धानि क्षेत्रेष्वविरलं तदा । सस्यान्यकृष्टपच्यानि नानाभेदानि सर्वतः ॥ १८२ ॥

In like manner, diverse kinds of crops grew spontaneously everywhere without the need for ploughing or tilling the soil (Akrishtapachya). ॥182॥

प्रजानां पुण्यसद्भावात् कालादपि च तादृशात् । अवर्तन्त यथाकालं फलदायीनि सर्वतः ॥ १८३ ॥

Through the ripening of the past meritorious deeds of the people and the natural power of that era, all those crops ripened in due season and became fit for harvesting and consumption. ॥183॥

पदे पितृव्यतिक्रान्तावपत्यानीव तद्गुणाः । कल्पवृक्षोचितं स्थानं तान्यध्यासिषत स्फुटम् ॥ १८४ ॥

Just as sons inherit their father's position upon his passing, so did these food-grains occupy the place of the vanished Kalpavrikshas. ॥184॥

नातिवृष्टिरदृष्टा वा तदासीत् किन्तु मध्यमा । वृष्टिस्तत्सर्वधान्यानां फलावाप्तिरविप्लुता ॥ १८५ ॥

At that time, there was neither excessive rainfall (Ativrishti) nor drought (Anavrishti), but only moderate and optimal rain; hence all grains yielded abundant harvest without any hindrance. ॥185॥

षाष्टिकाः कलमव्रीहियवगोधूमकङ्गवः । श्यामाकाः कोद्रवाश्चापि नीवारवरकास्तथा ॥ १८६ ॥

Shashtika rice (sixty-day rice), Kalama rice, Vrihi rice, barley (Yava), wheat (Godhuma), foxtail millet (Kanguni), barnyard millet (Shyamaka), Kodo millet, wild rice (Nivara), Varaka (peas/beans)... ॥186॥

तिलातसीमसूरैलाः ससर्षपधान्यजीरकाः । द्विदलानि मुद्गमाषाद्यं राजमाषनिष्पावकाणकाः ॥ १८७ ॥

...sesame (Tila), flaxseed (Atasi), lentils (Masura), mustard (Sarshapa), coriander (Dhanya), cumin (Jiraka), pulses such as Moong, Urad, Arhar, cowpeas (Rajmasha), moth beans (Nishpava), chickpeas (Chanaka)... ॥187॥

कुलत्थित्रिपुटौ चेति धान्यभेदास्त्वमी मताः । सकुसुम्भाः सकर्पासाः प्रजाजीवनहेतवः ॥ १८८ ॥

...horsegram (Kulattha), grass pea (Triputa/Tevra), along with safflower (Kusumbha, for dye) and cotton (Karpasa)—these and other crops grew for the sustenance and livelihood of mankind. ॥188॥

उपभोग्येषु धान्येषु सत्स्वप्येषु सदा प्रजाः । तदुपायमजानानाः स्वतोऽभून्मुहुर्मुहुः ॥ १८९ ॥

However, despite the presence of all these consumable grains, the people, being ignorant of how to process and use them, were repeatedly bewildered and confused upon seeing them. ॥189॥

कल्पद्रुमेषु कात्स्न्र्येन प्रलीनेषु निराश्रयाः । युगस्य परिवर्तेऽस्मिन्नभूवन्नाकुलाः प्रजाः ॥ १९० ॥

With the total disappearance of the Kalpavrikshas during this cosmic transition, the people found themselves completely destitute and became intensely distraught. ॥190॥

तीव्राया मशनायाया मुदीर्णाहारसंज्ञकाः । जीवनोपायसंशीति व्याकुलीकृतचेतसः ॥ १९१ ॥

With the arousal of the food instinct (Ahara Samjna) causing acute pangs of hunger, and knowing no means to appease it, their minds were filled with deep anxiety over their very survival. ॥191॥

युगमुख्यमुपासीना नाभिं मनुमपश्चिमम् । ते तं विज्ञापयामासुरिति दीनगिरो नराः ॥ १९२ ॥

At last, approaching the supreme leader of the era, the final Kulakara Sri Nabhiraja, those men pleaded before him with humble and plaintive voices: ॥192॥

अथाद्य कथमेवाद्य नाथानाथा विना द्रुमैः । कल्पदायिभिराकल्पमविस्मार्यैरपुण्यकाः ॥ १९३ ॥

"O Lord! Bereft of the unforgettable Kalpavrikshas that granted all desires from the beginning of the era, how shall we, helpless and meritless souls, survive now?" ॥193॥

इमे केचिदितो देव तरुभेदाः समुत्थिताः । शाखाभिः फलनम्राभिराह्वयन्तीव नोऽधुना ॥ १९४ ॥

"O Lord! In this direction, various unfamiliar trees have grown, whose branches, bent under the weight of fruits, seem as if they are beckoning us." ॥194॥

किमिमे परिहर्तव्याः किंवा भोग्यफला इमे । फलेग्रहीनिमेऽस्मान् वा निगृह्णन्त्यनुपान्ति वा ॥ १९५ ॥

"Are these trees to be shunned, or are their fruits fit for consumption? If we partake of their fruits, will they harm us or sustain our lives?" ॥195॥

अमीषामुपशल्येषु केऽप्यमी तृणगुल्मकाः । फलनम्रशिखा भान्ति विश्वदिक्कमितोऽभितः ॥ १९६ ॥

"Moreover, near these trees and in all directions, various grasses and small shrubs have sprouted, whose tops are bending low with clusters of grains and fruits, presenting a wondrous sight." ॥196॥

को ह्येषांमुपयोगः स्याद् विनियोज्याः कथं नु वा । किमिमे स्वैः संग्राह्या न वेतीदं ब्रूहि नः ॥ १९७ ॥

"What is their purpose? How should they be utilized? Can they be harvested and gathered at will or not? O Master, kindly explain all this to us today!" ॥197॥

सर्वं देव सर्वमप्येतद् वयं नाभेरनभिज्ञकाः । पृच्छामो वयमद्यार्तास्ततो नः प्रसीद नः ॥ १९८ ॥

"O Lord Nabhiraja! You know everything, whereas we are completely ignorant and simple-minded. Being in great distress, we come asking you; therefore, be gracious unto us and guide us!" ॥198॥

इतिकर्तव्यतामूढा नतिभीतास्तदार्यकान् । नाभिन भेतव्यमित्युक्त्वा ब्याजहार पुनः स तान् ॥ १९९ ॥

Seeing those noble men bewildered about what to do and gripped by anxiety, King Nabhiraja reassured them saying, "Do not fear!" and spoke to them as follows: ॥199॥

इमे कल्पतरूच्छेदे द्रुमाः पक्वफलानताः । युष्मानद्यानुगृह्णन्ति पुरा कल्पद्रुमा यथा ॥ २०० ॥

"Now that the Kalpavrikshas have vanished, these ordinary trees, bending under the weight of ripe fruits, shall bestow benefits upon you just as the Kalpavrikshas did in the past." ॥200॥

असंशयं भोग्या एते न कार्या भ्रान्तिरत्र वः । अमी तु परिहर्तव्या दूरादेव विषद्रुमाः ॥ २०१ ॥

"O noble souls! These trees are certainly fit for your consumption; have no doubt in this regard. However (pointing with his hand), these poisonous trees must be shunned from afar!" ॥201॥

काश्चन नामौषधयः स्तम्बकर्यादयो मताः । संस्कार्यं भोज्यमन्नाद्यं व्यञ्जनाद्यैः सुसंस्कृतम् ॥ २०२ ॥

"These various medicinal plants and herbs, such as Stambakari and others, should be recognized; when food-grains are cooked and seasoned with these spices and herbs, they become exceedingly wholesome and flavorful." ॥202॥

स्वभावमधुराश्चैते दीर्घा दीर्घा इक्षुदण्डकाः । रसीकृत्य प्रपातव्या दन्तैर्यन्त्रैश्च पीडिताः ॥ २०३ ॥

"And these tall sugarcanes and sweet stalks are naturally sweet. You should press and crush them with your teeth or with pressing implements, extract their sweet juice, and drink it." ॥203॥

गजकुम्भस्थले तेन तदा निर्वर्तितानि च । पात्राणि विविधान्येषां स्थाल्यादीनि दयालुना ॥ २०४ ॥

That compassionate sovereign Nabhiraja molded diverse kinds of clay vessels, plates, and pots over the temples (kumbha-sthala) of an elephant, gave them to those men, and instructed them in the art of making pottery. ॥204॥

इत्याद्युपायकथनैः प्रीताः सत्कृत्य तं मनुम् । भेजुस्तद्दर्शितां वृत्तिं प्रजाः कालोचितां तदा ॥ २०५ ॥

Through these practical instructions imparted by King Nabhiraja, the people were exceedingly delighted. They paid high homage to Manu Nabhiraja and began organizing their lives according to the livelihoods and methods suitable for the era shown by him. ॥205॥

प्रजानां हितकृद् भूत्वा भोगभूमिस्थितिच्युतौ । नाभिराजस्तदोत्पन्नो भेजे कल्पतरुस्थितिम् ॥ २०६ ॥

When the conditions of the Bhogabhumi had vanished, Nabhiraja, appearing as the sole benefactor of mankind, assumed the role of a living Kalpavriksha by providing for the welfare of all people. ॥206॥

पूर्वं व्यावर्ण्यन्ते ये ये प्रतिश्रुत्यादयः क्रमात् । पुरा ते बभूवुस्ते विदेहेषु महाशयाः ॥ २०७ ॥

All the fourteen Manus described sequentially above, from Pratishruti down to Nabhiraja, were illustrious, high-born personages in their previous births in the Videha realms. ॥207॥

पुण्योत्कर्षैः पात्रदानाद्यैरनुष्ठानैर्यथोचितैः । सम्यक्त्वग्रहणात् पूर्वं बद्धावाश्चर्यममुषाम् ॥ २०८ ॥

In that previous life, through meritorious deeds such as offering charity to worthy recipients (Patradana) and practicing appropriate vows, they had bound the lifespan of Bhogabhumi beings prior to attaining Samyagdarshana (Right Faith)... ॥208॥

पश्चात् क्षायिकसम्यक्त्वमुपादाय जिनान्तिके । अश्नोत्पद्यन्त स्वायुरन्ते ते श्रुतपूर्विणः ॥ २०९ ॥

Subsequently, in the presence of the Jinas, they attained Kshaiyika Samyagdarshana (indestructible right faith) and mastery of the scriptures (Shrutajnana); upon the termination of their lifespan, they were born here in this Bharata Kshetra. ॥209॥

इमान् नियोगानाध्याय प्रजानामित्युपादिशन् । केचिज्जातिस्मरास्तेषु केचिच्चावधिलोचनाः ॥ २१० ॥

Among these fourteen Kulakaras, some possessed remembrance of previous births (Jatismriti) and some possessed the eye of clairvoyant knowledge (Avadhijnana); reflecting upon the needs of the era, they instructed the people in the aforementioned codes, customs, and occupations. ॥210॥

प्रजानां जीवनोपायमननान्मनवो मताः । आर्याणां कुलसंस्त्यायकृतेः कुलकरा इमे ॥ २११ ॥

Because they knew and conceptualized (manana) the means of livelihood for mankind, they were called Manus; and because they established social order and family lineages for noble men, they were called Kulakaras. ॥211॥

कुलानां धारणादेते मताः कुलधरा इति । युगादिपुरुषाः प्रोक्ता युगादौ प्रभविष्णवः ॥ २१२ ॥

Because they preserved and upheld family lineages (kulas), they were known as Kuladharas; and appearing as sovereign pioneers at the beginning of the era, they were also called Yugadipurushas. ॥212॥

वृषभोऽप्यभवत् तीर्थकृच्चैव कुलकृन्मनुः । भरतश्चक्रवर्त्येव कुलभृच्चैव वर्णितः ॥ २१३ ॥

Lord Vrishabhadeva was both a Tirthankara and a Kulakara Manu; similarly, King Bharata was both a Chakravartin and a Kuladhara. ॥213॥

आद्यैः पञ्चभिरार्याणां कुलकृद्भिः कृतागसाम् । हाकारलक्षणो दण्डः समवस्थापितस्तदा ॥ २१४ ॥

Among those Kulakaras, the first five instituted the punishment characterized by the word "Ha!" (Alas!) for transgressors—meaning, "Alas! It is regrettable that you committed such an offense." ॥214॥

हामाकारश्च पञ्चोक्तैः कुलकृद्भिर्निरूपितः । पञ्चभिस्तु ततः शेषैर्हड्माधिक्कारलक्षणः ॥ २१५ ॥

The next five Kulakaras instituted two types of admonitions: "Ha!" (Alas!) and "Ma!" (Do not do so again!). The remaining Kulakaras instituted three degrees of admonition: "Ha!" (Alas!), "Ma!" (Do not do so!), and "Dhik!" (Fie upon you who commit offenses despite being warned!). ॥215॥

शरीरदण्डनं चैव वधबन्धादिलक्षणम् । नृणां प्रवृद्धदोषाणां भरतेन नियोजितम् ॥ २१६ ॥

During the time of Bharata Chakravartin, as human faults and crimes increased further, he instituted physical punishments such as corporal punishment, imprisonment, and execution. ॥216॥

यदायुरुक्तमेतेषाममममादिप्रसंख्यया । क्रियते तद्विनिश्चित्यै परिभाषोपवर्णनम् ॥ २१७ ॥

The lifespans of these Kulakaras have been stated above in terms of large numerical units like Amama; therefore, to ascertain their exact values, their definitive definitions are now expounded. ॥217॥

पूर्वाङ्गं वर्षलक्षाणामशीतिश्चतुरोत्तरा । तद्वर्गितं भवेत् पूर्वं तत्कोटी गुणने भवेत् ॥ २१८ ॥

Eighty-four lakh (8,400,000) years constitute one Purvanga. Multiplying eighty-four lakh by itself (squaring 84 lakh) gives one Purva (8,400,000 × 8,400,000 =

70,560,000,000,000 years). Multiplying this Purva by one crore (10,000,000) yields one Purva-koti. ॥218॥

पूर्वं चतुरशीतिघ्नं पूर्वाङ्गं परिभाष्यते । पूर्वाङ्गताडितं चापि पर्वाङ्गं पर्वमिष्यते ॥ २१९ ॥

Multiplying the value of a Purvanga by eighty-four gives a Parvanga, and multiplying Parvanga by eighty-four lakh (one Purvanga) yields a Parva. ॥219॥

गुणाकारविधिः सर्वत्र योजनीयो यथाक्रमम् । उत्तरेष्वपि संख्यानविकल्पेषु निराकुलम् ॥ २२० ॥

This sequential method of multiplication should be applied systematically to all subsequent numbers: multiplying Parva by 84 gives Nayutanga; multiplying Nayutanga by 8,400,000 gives Nayuta; multiplying Nayuta by 84 gives Kumudanga; multiplying Kumudanga by 8,400,000 gives Kumuda; multiplying Kumuda by 84 gives Padmanga; multiplying Padmanga by 8,400,000 gives Padma; multiplying Padma by 84 gives Nalinanga; and multiplying Nalinanga by 8,400,000 gives Nalina. In this exact manner, all subsequent higher numerical measures are determined. ॥220॥

तेषां संख्याप्रभेदानां नामानीमान्यनुक्रमात् । कीर्त्यन्तेऽनादिसिद्धान्तपदरूढानि यानि वै ॥ २२१ ॥

Now, the names of these numerical divisions established in the beginningless Jain canonical doctrines are proclaimed in order: ॥221॥

पूर्वाङ्गं च तथा पूर्वं पर्वाङ्गं पर्वसंज्ञकम् । नयुताङ्गं परं तस्मान्नयुतं च ततः परम् ॥ २२२ ॥

Purvanga, Purva, Parvanga, Parva, Nayutanga, Nayuta... ॥222॥

कुमुदाङ्गमतो विद्धि कुमुदाख्यमतः परम् । पद्माङ्गं च ततः पद्मं नलिनाङ्गमतोऽपि च ॥ २२३ ॥

...Kumudanga, Kumuda, Padmanga, Padma, Nalinanga... ॥223॥

नलिनं कमलत्वं च तथान्यत् कमलं विदुः । त्रुट्यङ्गं त्रुटितं चान्यदटटाङ्गमथाटटम् ॥ २२४ ॥

...Nalina, Kamalanga, Kamala, Trutyanga, Trutita, Atat 再anga (Atatanga), Atata... ॥224॥

अममाङ्गमतो ज्ञेयममाख्यमतः परम् । हाहाङ्गं च तथा हाहा हूहूहाङ्गं प्रतीयताम् ॥ २२५ ॥

...Amamanga, Amama, Hahanga, Haha, Huhuhanga, Huhu... ॥225॥

लताङ्गं च लताख्यं च महालताङ्गमेव च । महालता शिरःप्रकम्पितं चान्यत्ततो हस्तप्रहेलितम् ॥ २२६ ॥

...Latanga, Lata, Mahalatanga, Mahalata, Shirahprakampita, Hastaprahelita... ॥226॥

अचलात्मकमित्येव प्रकारः कालपर्ययः । संख्येयो गणनातीतं विदुः केवलिनः परम् ॥ २२७ ॥

...and Achalatma (Achala). All these are names of countable numerical measures (Sankhyeya) which are modes of the time substance. Beyond these lies the realm of the uncountable (Asankhyeya), known fully only to the Omniscient Kevalis. ॥227॥

यथासंभवमेतेषु मनूनामायुरुच्यताम् । संख्याज्ञानमिदं विद्वान् सुधीः पौराणिको भवेत् ॥ २२८ ॥

The lifespans of the Manus mentioned above should be understood within these numerical categories according to their appropriate contexts. That wise person alone who masters this numerical knowledge can truly be called an expert scholar of the Puranas (Pauranika). ॥228॥

आद्यः प्रतिश्रुतिः प्रोक्तः द्वितीयः सन्मतिर्मतः । तृतीयः क्षेमकृन्नाम्ना चतुर्थः क्षेमधर्मनुः ॥ २२९ ॥

The Kulakaras described above are sequentially: first Pratishruti, second Sanmati, third Kshemankara, fourth Kshemandhara... ॥229॥

सीमंकरस्ततः ज्ञेयः षष्ठः सीमंधरिष्यते । ततो विमलवाहनाख्यश्चक्षुष्मानष्टमो मतः ॥ २३० ॥

...fifth Simankara, sixth Simandhara, seventh Vimalavahana, eighth Chakshushman... ॥230॥

यशस्वान्नवमस्तस्मादभिचन्द्रोऽप्यनन्तरः । चन्द्राभोऽस्मात् परं ज्ञेयो मरुदेवस्ततः परम् ॥ २३१ ॥

...ninth Yashasvan, tenth Abhichandra, eleventh Chandrabha, twelfth Maruddeva... ॥231॥

प्रसेनजित् परस्तस्मान्नाभिराजश्चतुर्दशः । वृषभो भरतेशश्च तीर्थचक्रभृतौ स्मृतौ ॥ २३२ ॥

...thirteenth Prasenajit, and fourteenth Nabhiraja. Additionally, Lord Vrishabhadeva was both a Tirthankara and a Manu, and Bharata was both a Chakravartin and a Manu. ॥232॥

प्रतिश्रुतिः प्रत्यश्रृणोत् प्रजानां चन्द्राकसंदर्शनभीतिभाजाम् । स सन्मतिस्तारकिताभ्रमागंसंदर्शने भीतिमपाचकार ॥ २३३ ॥

Now, I briefly summarize the achievements of these Kulakaras: Pratishruti dispelled the terror of the people caused by the sudden sighting of the sun and moon; Sanmati dispelled the panic arising from beholding the starry firmament; ॥233॥

क्षेमंकरः क्षेमकृदार्यवर्गे क्षेमंधरः क्षेमकृतेः प्रजासु । सीमंकरः सीमकृतान्नृणां सीमंधरः सीमकृतेस्तरूणाम् ॥ २३४ ॥

Kshemankara propagated peace and welfare among noble men; Kshemandhara upheld the protective welfare of the subjects; Simankara established boundaries for the people; Simandhara demarcated the boundaries of the Kalpavrikshas; ॥234॥

वाहोपदेशाद् विमलादिवाहः पुत्राननालोकनसांप्रदायात् । चक्षुष्मदार्यो मनुरग्रगोऽभूद् यशस्वदाख्यस्तदभिष्टवेन ॥ २३५ ॥

Vimalavahana taught the art of riding upon elephants and other beasts; the foremost noble Manu Chakshushman established the tradition of parents beholding the faces of their children; Yashasvan earned universal praise for teaching the blessing of children; ॥235॥

सोऽक्रीडयच्चन्द्रमसाभिचन्द्रस्त्वङ्के सुतान् कियदप्यजीविः । मरुत्सुरोऽभूच्चिरजीवनाप्तैः प्रसेनजिद् गर्भमलापहारात् ॥ २३६ ॥

Abhichandra instructed parents in amusing their lap-held infants by showing them the moon; in Chandrabha's time, parents began to live together with their children for some days; in Maruddeva's time, they lived together with their progeny for a long time; Prasenajit taught the removal of the embryonic membrane (Jarayu) encasing the newborn; ॥236॥

नाभिश्च तन्नाभिनिकर्तनेन प्रजासमाश्वासनहेतुरासीत् । सोऽजीजनत् तं भुवनैकनाथं महामनाः सूनुमनुमादिराजम् ॥ २३७ ॥

...and Nabhiraja provided immense comfort and assurance to humanity by teaching the cutting of the umbilical cord. That magnanimous sovereign Nabhiraja gave birth to the supreme Lord of the three worlds, the first king and Tirthankara, Lord Rishabhadeva. ॥237॥

एवं युगादिपुरुषोद्भवमादरेण तस्मिन् निरूपयति गौतमसद्गणेशे । सा साधुसंसद्खिला सह मागधेन राज्ञा प्रमोदमचिरात् परमाजगाम ॥ २३८ ॥

When the venerable Gautama Ganadhara thus expounded with profound reverence the advent of the foremost men of the era—the Kulakaras—the entire assembly of ascetics, together with King Shrenika of Magadha, experienced supreme spiritual ecstasy. ॥238॥

सकलमनुनियोगात् कालभेदं च षोढा परिषदि जिनसेनाचार्यमुख्यो निरूप्य । तदनु पुरुनाम्नः पुण्यमाद्यं पुराणं कथयितुमुदियाय श्रेणिकाकर्णयेति ॥ २३९ ॥

Having expounded the sixfold cosmic divisions of time and the functions of all the Manus before the holy assembly, the supreme Acharya in the lineage of Lord Mahavira's disciples, Gautama Swami, prepared to narrate the sacred primal Purana of Lord Rishabhadeva, saying: "O Shrenika! Listen!" ॥239॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे पीठिकावर्णनं नाम तृतीयं पर्व ॥३॥

आदिपुराण (भाषा-वचनिका सहित)

चतुर्थ पर्व (लोकाख्यान एवं विदेह-गन्धिलदेश वर्णन: श्लोक १-८८)

यस्त्रिपर्वीमिमां पुण्यामधीते मतिमान् पुमान् । सोऽधिगम्य पुराणार्थमिहामुत्र च नन्दति ॥ १ ॥

The wise person who studies these sacred first three Parvas (cantos) understands the true import of the entire Purana and rejoices both in this world and the next. ॥1॥

अथास्य महतः पीठिकामिमाम् । प्रतिष्ठाप्य ततो वक्ष्ये चरितं ऋषभेशिनः ॥ २ ॥

Having thus firmly established the preamble (Pithika) of this great scripture, I shall now narrate the sacred life-narrative (Charitra) of Lord Vrishabhadeva. ॥2॥

लोको देशः पुरं राज्यं तीर्थं दानतपोऽन्वयम् । पुराणेष्वष्टधाख्येयं गतयः फलमित्यपि ॥ ३ ॥

In the Puranas, eight subjects must necessarily be expounded: 1. Loka (the cosmos), 2. Desha (the realm/region), 3. Pura (the city/capital), 4. Rajya (the kingdom/sovereignty), 5. Tirtha (the holy path/Ford), 6. Dana-Tapa (charity and austerities), 7. Gati (the four states of existence), and 8. Phala (the karmic fruit leading up to liberation). ॥3॥

लोकोद्देशनिरुक्त्यादिवर्णनं सविस्तरम् । लोकाख्यानं तदाम्नातं विशोधितदिगन्तरम् ॥ ४ ॥

To state the name of the cosmos (Loka), to explain its etymology, and to describe in detail the lengths, breadths, dimensions of every direction and intermediate space, along with various other cosmic features, is called Lokakhyana (exposition of the cosmos). ॥4॥

तदेकदेशदेशादिद्वीपाब्ध्यादिप्रपञ्चनम् । देशाख्यानं तु तज्ज्ञेयं सद्भिः संज्ञानलोचनैः ॥ ५ ॥

The detailed exposition of a particular region within the cosmos, including its countries, mountains, continents (Dvipas), and oceans, is recognized by the wise endowed with the eye of right knowledge as Deshakhyana (exposition of realms). ॥5॥

भारतादिषु वर्षेषु राजधानीप्ररूपणम् । पुराख्यानमितीष्टं तद् पुरातनविदां मते ॥ ६ ॥

The description of the royal capitals in regions such as Bharata-varsha is designated as Purakhyana (exposition of cities) according to the tradition of ancient scholars. ॥6॥

अमुष्मिन्नधिदेशोऽयं नगरं चेति वर्ण्यते । आख्यानं यत्तदाख्यातं राज्याख्यानं जिनागमे ॥ ७ ॥

To describe that a certain territory is governed by a particular ruler, or that a particular city belongs to a specific monarch, is defined as Rajyakhyana (exposition of kingdoms) in the Jain Agamas. ॥7॥

संसाराब्धेरपारस्य तरणे तीर्थमिष्यते । चेष्टितं जिननाथानां तस्योक्तिस्तीर्थसंकथा ॥ ८ ॥

That which carries souls across the shoreless ocean of worldly existence (Samsara) is called a Tirtha (ford); such a Tirtha is none other than the sublime conduct and path of the Jinendras, and its narration is known as Tirthakhyana. ॥8॥

यत्तपः स्यात्तयोर्दानमनीदृग्गुणोदयम् । कथनं तादृशस्यास्य तपोदानकथोच्यते ॥ ९ ॥

The narration of such austerities (Tapa) and charity (Dana) that yield incomparable spiritual merit and supreme fruits for living beings is called Tapo-dana-katha. ॥9॥

नरकादिप्रभेदेन चतस्रो गतयो मताः । तासां संकीर्तनं यद्धि गत्याख्यानं तदिष्यते ॥ १० ॥

Four states of existence (Gatis) are recognized, beginning with the infernal realm (Naraka, Tiryancha, Manushya, Deva); the exposition of these realms is called Gatyakhyana. ॥10॥

पुण्यपापफलावाप्तिर्जन्तूनां यादृशी भवेत् । तदाख्यानं फलाख्यानं यावन्निःश्रेयसावधि ॥ ११ ॥

The comprehensive description of the fruition of meritorious (Punya) and sinful (Papa) karmas experienced by worldly beings, extending up to the ultimate attainment of liberation (Moksha/Nihshreyasa), is called Phalakhyana. ॥11॥

लोकाख्यानं यथोद्देशमिह तावत् प्रतन्यते । कथावसरमन्वेषां ततो वर्णयिष्यते ॥ १२ ॥

Among the eight expositions enumerated above, Lokakhyana is first set forth in proper order. The other seven expositions will be narrated in their respective appropriate contexts. ॥12॥

लोक्यन्तेऽस्मिन्निरीक्ष्यन्ते जीवाद्यर्थाः सपर्ययाः । इति लोकस्य लोकत्वं निराहुस्तत्त्वदर्शिनः ॥ १३ ॥

That in which substances such as Soul (Jiva) and Matter (Ajiva) are perceived along with their respective modes (Paryayas) is called the Loka (cosmos). The seers of ultimate reality have defined the nature of Loka in this manner (lokyante jivadyarthah yasmin sa lokah). ॥13॥

निवसन्त्यस्मिन् जीवादिद्रव्यविस्तराः । इति वा निरुक्तं लोकाख्यानमन्वर्थसंज्ञया ॥ १४ ॥

Alternatively, that wherein the multitude of substances like Jiva resides is called Kshetra (abode/space). On account of this meaningful nomenclature, scholars also call the Loka Kshetra. ॥14॥

नित्यश्चाकृत्रिमो ज्ञेयो जीवाद्यर्थावगाहकः । लोकः स्वाभावनिर्वृत्तः सोऽनन्ताकाशमध्यगः ॥ १५ ॥

Providing accommodation to substances such as Jiva, this Loka is uncreated (Akritrima)—fashioned by no one; it is eternal (Nitya), never undergoing total destruction; it exists spontaneously by its own inherent nature, and is situated precisely in the center of infinite space (Anantakasha). ॥15॥

स्रष्टास्य जगतः कश्चिदस्तीत्येके जगुर्जनाः । तद्दुर्णयनिरासार्थं परीक्ष्यते ॥ १६ ॥

Some ignorant persons assert that there must be some creator of this universe. In order to refute their fallacious dogmas, the doctrine of creationism (Srishtivada) is first subjected to rigorous logical examination. ॥16॥

ईश्वरेण सर्गबहिर्भूतः स्थिता स सृजति तज्जगत् । निराधारश्च कूटस्थः सृष्ट्वा क्वेदं निवेशयेत् ॥ १७ ॥

If it is assumed that there is a creator of this universe, one must consider: prior to creation, where did he reside outside the universe? In what place did he sit to create the world? If you say that he is supportless (Niradhara) and unchanging/eternal (Kutastha), how could he fashion this creation, and having created it, where could he establish it? ॥17॥

एकस्य विश्वात्मकस्यास्य जगतो घटने वपुः । वितनोश्च न तन्त्वादिमूर्त्तिकमुत्पत्तुमहति ॥ १८ ॥

Moreover, you hold that Ishvara is one, incorporeal, and formless; on this account too, he cannot be the creator of the cosmos. How could a single Ishvara possess the capacity to fashion a manifold, diverse universe? And how could corporeal, material objects ever be produced from an incorporeal (Amurtika), bodiless Ishvara? For in worldly experience it is observed that corporeal objects are fashioned only by corporeal agents—just as a physical potter fashions a physical clay pot. ॥18॥

कथं वा स सृजेल्लोकं विना करणसामग्रीम् । तानि कृत्वा सृजेल्लोकमिति चेदनवस्थितिः ॥ १९ ॥

Furthermore, when no object in the universe can be produced without an assemblage of instrumental causes and materials (Karanasamagri), how could Ishvara create the world without them? If you argue that he first creates the instrumental causes and then creates the world, this is untenable because it leads to infinite regress (Anavastha Dosha): creating the instrumental causes would require prior instrumental causes, and creating those would require yet another prior set, ad infinitum. ॥19॥

तेषां स्वभावसिद्धत्वे लोकेऽप्येतत् प्रसज्यते । किं वा तन्निर्मातुः सिद्धः स्वतःसिद्धिं समाप्नुयात् ॥ २० ॥

If you say that the instrumental causes exist spontaneously by their own nature and were not made by Ishvara, then the same logic applies to the universe itself—one must accept that the universe too is self-existent and uncreated by anyone. Furthermore, who created that Ishvara? If he was created by someone else, infinite regress arises as shown above; and if he is self-existent (Svatah-siddha) and uncreated, then this universe too can be self-existent and uncreated! ॥20॥

सृजेद् विनापि सामग्र्या स्वतन्त्रः प्रभुरिच्छया । इतीच्छामात्रमेवैतत् कः श्रद्दध्यादयौक्तिकम् ॥ २१ ॥

If you contend that Ishvara is omnipotent and independent, and therefore creates the universe by mere will without any materials, this is merely your wishful assertion. What rational, intelligent person would ever place faith in such an illogical claim? ॥21॥

कृतार्थस्य विनिर्मित्सा कथमेवास्य युज्यते । अकृतार्थोऽपि न जगत् कर्तुमीष्टे कुलालवत् ॥ २२ ॥

Another point to consider: if Ishvara is fulfilled in all desires (Kritakritya/Kritartha), having accomplished everything, why would the desire to create the universe ever arise in him? For a fulfilled being experiences no desire whatsoever. If you say he is unfulfilled

(Akritartha), then like an unfulfilled worldly potter, he would lack the omnipotent capacity to create the entire cosmos. ॥22॥

अमूर्तो निष्क्रियो व्यापी कथमेष जगत् सृजेत् । न सिसृक्षापि तस्यास्ति विक्रियारहितात्मनः ॥ २३ ॥

Furthermore, your conceived Ishvara is formless (Amurtika), inactive (Nishkriya), all-pervading (Vyapi), and immutable; such an entity can never create the universe. As stated earlier, an incorporeal being cannot fashion corporeal entities. To accomplish any work, some physical action like moving hands or feet is required, but you hold Ishvara to be actionless; hence he cannot create. If you claim he is active, that is impossible, for action can occur only where there is unoccupied space beyond the agent's location, whereas your Ishvara is all-pervading. Moreover, Ishvara cannot possess the desire to create (Sisriksha), for you declare him free from modifications; in a soul devoid of attachment and aversion, the arising of desire is impossible. ॥23॥

तथाप्यस्य जगत्सृष्टेः फलमत्राभिधीयताम् । निष्ठितार्थस्य धर्मादिपुरुषार्थेष्वनर्थिनः ॥ २४ ॥

Furthermore, tell us what fruit Ishvara gains by creating the world, when he is already fully accomplished and seeks none of the Purusharthas—Dharma, Artha, Kama, or Moksha? This too must be answered. ॥24॥

प्रयोजनं विनैवार्थात् सृजतोऽनर्थसंगतिः । क्रीडार्थं सृजतीदं चेदस्य स्यान्मोहसन्ततिः ॥ २५ ॥

If he creates without any purpose, purely by nature, his creation is proven to be futile and meaningless. If you say he creates out of sport/play (Kridartha), then with sorrow it must be said that your Ishvara is deeply deluded and ignorant, acting purposelessly like a child! ॥25॥

कर्मभिः शरीरादिदेहिनां घटयेद् यदि । नन्वेवमीश्वरो न स्यात् परतन्त्रः कुविन्दवत् ॥ २६ ॥

If you say that Ishvara fashions the bodies and destinies of living beings strictly in accordance with their karmas—rewarding each according to his deeds—then such an Ishvara ceases to be a sovereign God at all. For by depending upon karmas, he becomes dependent like a weaver (Kuvinda); just as a weaver depends on yarn and tools and is therefore not an independent lord, so too your Ishvara, being subservient to karmas, cannot be called God. True divinity must be absolutely independent (Sarvatantra-svatantra). ॥26॥

निमित्तमात्रमिष्टश्चेत् कार्ये कर्मादिहेतुके । सिद्धोपपाद्येऽसौ व्यर्थं पोष्यते किमकल्पकः ॥ २७ ॥

If you argue that worldly joys and sorrows arise spontaneously through the beings' own karmas and Ishvara is merely an auxiliary cause (Nimitta-matra), this too is untenable: when all effects are already fully accomplished by karma itself, why do you needlessly postulate an inactive, redundant Ishvara? ॥27॥

वत्सलः प्राणिनामेकः सञ्जिहीर्षुर्जगत्कथम् । ननु सौख्यमयीं सृष्टिं विदध्यादनुपप्लुताम् ॥ २८ ॥

If it is claimed that Ishvara is supremely loving and compassionate, creating the world solely for the benevolence of living beings, then why did he not create the entire cosmos full of unalloyed joy and free from all afflictions? Being compassionate, why does he make the vast majority of creatures miserable? ॥28॥

सृष्टप्रयासवैयर्थ्यं सृजतो जगतः सदा । नात्यन्तमसतः सर्गो युक्तो व्योमारविन्दवत् ॥ २९ ॥

Moreover: did the universe exist prior to creation or not? If it already existed, why did he waste futile effort creating an already existing entity? And if it did not exist at all, how could he create it? For that which is totally non-existent, like a lotus blooming in the sky (Vyomaravinda), can never be created by anyone. ॥29॥

नोदासीनः सृजेन्मुक्तः संसारी नाप्यनीश्वरः । सृष्टिवादावतारोऽयं ततश्च न कुतश्चन ॥ ३० ॥

If the creator Ishvara is liberated (Mukta), free from karmic defilements, then being detached and indifferent, he cannot create the world. And if he is a worldly soul (Samsari), bound with karmic impurities, then like any ordinary mortal he is not God and cannot create the universe. Thus, from every perspective, this creationism doctrine is completely untenable. ॥30॥

> महानधर्मयोगोऽस्य प्रजाः संहरतः स्वयम् । दुष्टनिग्रहबुद्ध्या चेद् वरं नैव ससर्जिरे ॥ ३१ ॥

Consider this as well: if Ishvara creates the world, all living beings are like his children; when that same Ishvara destroys them all, he incurs the immense sin of destroying his own offspring. If you claim he destroys them to punish wicked beings, it would have been far better had he not created wicked beings in the first place! ॥31॥

> बुद्धिमद्धेतुसान्निध्ये तनूत्पत्तुमर्हति । विशिष्टसंनिवेशादिप्रतीतेर्नगरादिवत् ॥ ३२ ॥

If you argue: "The bodies of living beings must be produced by an intelligent cause because they exhibit an intricate and purposeful design, just as a city exhibits a specialized design and is made by an intelligent architect; therefore, bodies too must be made by an intelligent maker, and that intelligent maker is Ishvara!"... ॥32॥

> इत्यसाधनमेवैतदीश्वरास्तित्वसाधने । विशिष्टसन्निवेशादेरन्यथाप्युपपत्तितः ॥ ३३ ॥

...your reasoning is incapable of establishing the existence of a creator God, because specialized structural design can be accounted for through alternative principles. ॥33॥

> चेतनाधिष्ठितं हीदं कर्मनिर्मातृचेष्टितम् । नन्वक्षसुखदुःखादि वैश्वरूप्याय जायते ॥ ३४ ॥

In this universe, all the diverse bodies, senses, pleasures, pains, and varied entities observed are brought into being by the architect called Karma, operating in association with the conscious soul (Chetana Jiva). ॥34॥

निर्माणकर्मनिर्मातृकौशलापादितोदयम् । अङ्गोपाङ्गादिवैचित्र्यमङ्गिनां संगिरामहे ॥ ३५ ॥

Therefore, we declare with conviction that the marvelous variety found in the major and minor limbs of embodied beings is produced entirely through the skill of the Nirmana Namakarma (the body-forming karma). ॥35॥

तदेतत्कर्मवैचित्र्याद् भवन्नानात्मकं जगत् । विश्वकर्माणमात्मानं साधयेत् कर्मसारथिम् ॥ ३६ ॥

This world, manifesting manifold forms through the diversity of karmas, proves that the conscious souls of worldly beings are themselves the creators of their bodily embodiments, with karma acting as their auxiliary instrument. That is, impelled by the fruition of their own karmas, worldly souls fashion their own worldly embodiments. ॥36॥

विधिः स्रष्टा विधाता च दैवं कर्म पुराकृतम् । ईश्वरश्चेति पर्याया विश्रुताः कर्मवेधसः ॥ ३७ ॥

Vidhi (ordinance), Srashta (creator), Vidhata (architect), Daiva (fate), Purakrita Karma (past deeds), and Ishvara (ruling power)—all these are synonymous terms denoting the supreme power of Karma. There is no other creator of the cosmos apart from this. ॥37॥

स्रष्टारमन्तरेणापि व्योमादीनां च सङ्गरात् । सृष्टिवादी स निर्मत्स्यः शिष्टैर्दुर्मतिदुर्मदी ॥ ३८ ॥

When theists themselves accept the eternal existence of Space (Akasha) and Time (Kala) without a creator, what remains of their claim that all things in the universe were made by God? Due to this self-contradiction, noble and discerning minds should firmly refute such a creationist who, blinded by delusion, arrogantly clings to a flawed philosophy. ॥38॥

ततोऽसावक्षतोऽनादिनिधनः कालतत्त्ववत् । लोकः जीवादितत्त्वानामाधारात्मा प्रकाशते ॥ ३९ ॥

Therefore, it must be recognized that like the time substance, this cosmos is uncreated, beginningless and endless (Anadinidhana), and eternally shines forth as the supportive foundation for substances such as Soul (Jiva) and Matter (Ajiva). ॥39॥

असृज्योऽयमसंहार्यः स्वाभावनियतस्थितिः । अधस्तिर्यगुपर्याख्यैस्त्रिभिर्भेदैः समन्वितः ॥ ४० ॥

No one can create it, nor can anyone destroy it; it endures eternally in its own natural state, and is comprised of three divisions: the Lower World (Adholoka), the Middle World (Tiryagloka), and the Upper World (Urdhvaloka). ॥40॥

वेत्रासनझल्लरीमृदङ्गैः सदृशः स्मृतः । संस्थानैस्तादृशान् प्राहुस्त्रिलोकाननुपूर्वशः ॥ ४१ ॥

The shapes of the Lower, Middle, and Upper worlds resemble a cane seat (Vetrasana), a cymbal/drum (Jhallari), and a mridanga drum respectively. That is, the Lower World is wide at the base and narrow at the top like a cane stool; the Middle World is circular and flat like a cymbal; and the Upper World is wide in the middle and narrow at both ends like a mridanga. ॥41॥

वैशाखस्थः कटीन्यस्तहस्तः स्याद् यतादरः पुमान् । तादृशं लोकसंस्थानमामनन्ति मनीषिणः ॥ ४२ ॥

Or the wise describe the configuration of the cosmos as resembling a man standing in the Vaishakha posture with his feet spread apart and hands placed firmly upon his waist. ॥42॥

अनन्तानन्तभेदस्य नियतं मध्यमाश्रितः । लोकस्त्रिभिर्वृतो वातैर्भाति रज्जुभिरन्वितः ॥ ४३ ॥

Situated precisely in the center of space comprising infinite-infinite space-points, this cosmos is enveloped by three expansive atmospheric envelopes (Vatavalayas)—Ghanodadhi (dense-water vapor), Ghanavata (dense air), and Tanuvata (rarefied air)—appearing like an umbrella supported by multiple cords. ॥43॥

वातरज्जुभिरानद्धो लोकस्तिसृभिराशिखम् । पटत्रितयसंवीतसुप्रतिष्ठकसन्निभः ॥ ४४ ॥

Enveloped from bottom to top by these three atmospheric rings, this cosmos appears like a sacred pedestal (Supratishthaka) draped in three layers of protective cloth. ॥44॥

तिर्यग्लोकस्य विस्तारं रज्जुमेकां प्रचक्षते । चतुर्दशगुणां तु प्राहुर्लोकोच्छ्रितिं पुनः ॥ ४५ ॥

The learned declare the breadth of the Middle World to be one Raju, and the total height of the entire cosmos to be fourteen times that—fourteen Rajus. ॥45॥

अधोमध्योर्ध्वमध्याग्रे लोकविष्कम्भरज्जवः । सप्तैका पञ्च चैका च यथाक्रममुदाहृताः ॥ ४६ ॥

The breadth of this cosmos is: seven Rajus at the base of the Lower World, one Raju at the Middle World, five Rajus at the middle of the Upper World, and one Raju at the very summit. ॥46॥

द्वीपाब्धिभिरसंख्यातैर्द्विर्द्विष्क्रमसमाश्रितैः । विभाति वलयाकारैर्मध्यलोको विभूषितः ॥ ४७ ॥

In the exact center of this cosmos lies the Middle World, adorned with innumerable concentric ring-shaped continents (Dvipas) and oceans (Samudras), each successive one being twice the width of the preceding one. Purport: Jambudvipa is solid and circular like a platter, while all subsequent continents and oceans are ring-shaped with hollow centers. ॥47॥

मध्यमध्यास्य लोकस्य जम्बूद्वीपोऽस्ति मध्यगः । मेरुनाभिः सुवृत्तात्मा लवणाम्भोधिबेष्टितः ॥ ४८ ॥

In the very center of this Middle World is situated Jambudvipa. This Jambudvipa is circular, encircled by the Lavana (Salt) Ocean, and has Mount Meru located at its center like a navel. ॥48॥

सप्तभिः क्षेत्रविन्यासैः षड्भिश्च कुलाचलैः । प्रविभक्तः सरिद्भिश्च लक्षयोजनविस्तृतः ॥ ४९ ॥

This Jambudvipa is one lakh yojanas in diameter, and shines with great splendor, divided by six Kulachala mountain ranges, seven regions (Kshetras) like Bharata, and fourteen great rivers like the Ganga and Sindhu. ॥49॥

स मेरुमौलिराभाति लवणोदधिमेखलः । सर्वाद्वीपसमुद्राणां जम्बूद्वीपोऽधिराजवत् ॥ ५० ॥

Crowned with Mount Meru as its diadem and girdled by the Salt Ocean as its belt, this Jambudvipa shines like the supreme sovereign emperor over all continents and oceans. ॥ 50॥

अस्मिन् जम्बूमति द्वीपे मेरोः प्रत्यग्दिशाश्रितः । विषयो गन्धिलामिख्यो भाति स्वर्गैकखण्डवत् ॥ ५१ ॥

In this Jambudvipa, situated to the west of Mount Meru in the Videha realm, lies a magnificent country named Gandhela (Gandhila), which shines like a realm fallen directly from heaven. ॥51॥

पूर्वापरावधौ यस्य देवाद्रिश्चोर्मिमालिनी । दक्षिणोत्तरपर्यन्तौ सीतोदा नील एव च ॥ ५२ ॥

The boundaries of this country are: Mount Devamala (Vaksharagiri) on the east, the Urmimalini (Vibhanga) river on the west, the Sitoda river on the south, and Mount Nila on the north. ॥52॥

यत्र कर्ममलापायाद् विदेहा मुनयः सदा । निर्वान्तीति गता लोके विदेहाख्या भागियम् ॥ ५३ ॥

This country is situated within the Videha realm. From here, holy ascetics perpetually destroy the defilements of karma and attain Nirvana as bodiless (videha / disembodied)

Siddhas; hence, the name Videha for this region is both etymologically meaningful (anvartha) and conventionally established (rudhi). ॥53॥

नित्यप्रमुदिता यत्र प्रजा नित्यकृतोत्सवाः । नित्यं सन्निहितैर्भोगैः धत्ते स्वर्गेऽप्यनादरः ॥ ५४ ॥

The subjects of that Gandhila country are perpetually joyous and celebrate continuous festivities; ever endowed with all desired pleasures and luxuries, they hold no longing even for heaven. ॥54॥

निसर्गसुभगा नार्यो निसर्गचतुरा नराः । निसर्गललितालापा बाला यत्र गृहे गृहे ॥ ५५ ॥

In every household of that country, the women are naturally graceful, the men are naturally clever, and the children speak with natural sweetness. ॥55॥

वेषैश्चातुर्यं चित्रैर्वैभूषणैश्च धनर्दयः । विलासैः यौवनारम्भाः सूच्यन्ते यत्र देहिनाम् ॥ ५६ ॥

In that land, the ingenuity of men is revealed through their elegant attire, their immense wealth is indicated by their splendid jewels, and the onset of their youth is manifested through their charming aesthetic pursuits. ॥56॥

यत्र सत्पात्रदानेषु प्रीतिः पूजासु चार्जताम् । शक्तिरात्यन्तिकी शीले प्रोषधे च रतिर्नृणाम् ॥ ५७ ॥

The people there find joy solely in bestowing charity upon worthy recipients (Patradana) and worshiping the supreme Lord Arhat Jinendra; they display utmost zeal in preserving moral virtue (Shila) and delight in observing the Proshadhopavasa (holy fasting). ॥57॥

नैवात्र परलिङ्गानामस्ति जातुचिदुद्भवः । सदोद्याज्जिनार्कस्य खद्योतानामिवाहनि ॥ ५८ ॥

In that Gandhila realm, the radiant sun of Lord Jinendra's true doctrine perpetually shines; hence, heretical doctrines and false ascetics never arise there, just as fireflies can never shine in the blazing daylight of the sun. ॥58॥

यत्रारामाः सदा मत्ताः फलशालिभिः । पथिकानाह्वयन्तीव परपुष्टकलस्वनैः ॥ ५९ ॥

The orchards of that realm are ever resplendent with fruit-laden trees, and the sweet melodies of cuckoos resonating within them make it seem as though the gardens are calling out to weary travelers to rest and refresh themselves. ॥59॥

यस्य सीमविभागेषु शाल्यादिक्षेत्रसंपदः । सदैव फलशालिन्यो भान्ति धर्म्या इव क्रियाः ॥ ६० ॥

The flourishing paddy fields along the borders of that country, ever bearing bountiful harvests, appear like righteous religious deeds ever bearing auspicious celestial fruits. ॥60॥

यत्र शालिवनोपान्ते नभसः पतन्तीं शुकावलीम् । शालिगोप्योऽनुमन्यन्ते दधतीं तोरणश्रियम् ॥ ६१ ॥

When flocks of green parrots descend from the sky near the paddy fields, the maiden guardians of the fields perceive them as though a triumphal arch (Torana) of emerald gems were descending from the heavens. ॥61॥

मन्दगन्धवहाधूताः शालिवप्राः स्वनैः सह । कृतसंराविणो व्योम्नि त्रासं कुर्वन्तीव पक्षिणाम् ॥ ६२ ॥

Gently swayed by the fragrant breeze, the heavy, fruit-laden paddy stalks rustle with rhythmic sounds, appearing as if they were frightening away the birds from the sky. ॥62॥

यत्र पुण्ड्रेक्षुवाटेषु यन्त्रोत्कारहारिषु । पिबन्ति पथिकाः कामं रसं सुरसमैक्षवम् ॥ ६३ ॥

In that country, travelers entering the fields of sugarcane echoing with the rhythmic hum of crushing mills drink to their heart's content the delicious, sweet cane juice. ॥63॥

यत्र कुक्कुटसंपात्या ग्रामाः संसक्तसीमकाः । सीमानः सस्यसंपन्ना निष्फलाङ्घिफलोदयाः ॥ ६४ ॥

The villages in that realm are situated so close to one another that a rooster can easily fly from one village to the next; their borders touch seamlessly, and their boundary lands are lush with grain crops that yield abundant harvests with minimal labor. ॥64॥

कलासमाप्तिषु प्रायः कलान्तरपरिग्रहः । गुणाधिरोपणीद्धत्यं यत्र चापेषु धन्विनाम् ॥ ६५ ॥

The people there embark upon learning a new art only after thoroughly mastering the previous one—meaning they strive for complete mastery in every branch of knowledge; and the audacity of drawing a string (gunadhyaropana, also meaning false boasting of virtues without possessing them) is found only on the bows of archers, not among the people. ॥65॥

मुनीनां यत्र शैथिल्यं गात्रेषु न समाधिषु । निग्रहः करणग्रामे भूतग्रामे न जातुचित् ॥ ६६ ॥

In that land, if laxity (shaithilya) is seen among ascetics, it is only in their physical bodies due to prolonged fasts, never in their meditative concentration (Samadhi); and if restraint (nigraha) exists, it is only over the senses (indriya-nigraha), never harm or violence (prani-nigraha) toward living beings. ॥66॥

कुलायेषु शकुन्तानां यत्रोद्घासध्वनिः स्थितः । वर्णसंकरवृत्तान्तश्चित्रादन्यत्र न क्वचित् ॥ ६७ ॥

Clamor and noise (udghasa) exist only in the nests of birds, never as sounds of migration or distress; and the blending of colors (varna-samkara) exists only in painted pictures, never as illegitimate intermixture of castes. ॥67॥

यत्र मङ्गस्तरङ्गेषु गजेषु मदविक्रिया । दण्डपारुष्यमब्जेषु सरस्सु जलसंग्रहः ॥ ६८ ॥

In that country, breaking (bhanga) is found only in the waves of rivers, never as destruction among the people; intoxication (mada) is found only in rutting elephants, never as arrogance in men; hardness of stem (danda-parushya) is found only in lotus stalks, never as harshness of punishment for citizens; and accumulation of water (jala-samgraha, where 'la' equals 'da', implying assemblage of fools) is found only in lakes, never among the wise populace. ॥68॥

स्वर्गावाससमाः पुराः निगमाः कुरुसन्निभाः । विमानस्पर्धिनो गेहाः प्रजा यत्र सुरोपमाः ॥ ६९ ॥

The cities of that realm rival celestial abodes, the villages resemble the idyllic Bhogabhumis of Devakuru and Uttarakuru, the mansions compete with heavenly aerial cars (Vimanas), and the people are like radiant deities. ॥69॥

दिग्नागस्पर्धिनो नागा नार्यो दिक्कन्यकोपमाः । दिक्पाला इव भूपाला बद्धाविष्कृतदिग्भयाः ॥ ७० ॥

The elephants of that land rival the celestial guardian elephants (Dignagas), the women resemble celestial maidens (Dikkanyakas), and the conquering kings, who dispel fear from all quarters, are like the Dikpalas (guardians of the directions). ॥70॥

जनतापच्छिदो यत्र वाप्यः स्वच्छाम्बुसंभृताः । भान्ति तीरतरुच्छायानिरुद्धोष्ण्या बहुप्रपाः ॥ ७१ ॥

Numerous stepwells filled with crystal-clear water dispel the heat and fatigue of people; shaded by the trees lining their banks, the scorching heat cannot enter them, and they serve as refreshing public fountains. ॥71॥

यत्र कूपतटाकाद्याः कामं स्युर्जलाशयाः । तथापि जनतातापं हरन्ति रसवत्तया ॥ ७२ ॥

Though the wells and reservoirs are water bodies (jalashaya, which also means foolish/inert), yet through their sweet, life-giving waters (rasavattva, also meaning aesthetic charm), they remove all burning anguish from the people. ॥72॥

विपङ्का ग्राहवत्यश्च स्वच्छाः कुटिलवृत्तयः । अलङ्घ्याः सर्वभोग्याश्च विचित्रा यत्र निम्नगाः ॥ ७३ ॥

The rivers of that country shine with poetic resemblance to courtesans: just as courtesans are vipanka (steeped in sins), the rivers are vipanka (free from mud); courtesans are grahavati (grasping wealth), the rivers are grahavati (inhabited by crocodiles); courtesans appear fair externally (svaccha), the rivers have clear water (svaccha); courtesans are cunning in conduct (kutila-vritti), the rivers flow with meandering courses (kutila-vritti); courtesans cannot be slighted (alanghya), the deep rivers cannot be easily crossed (alanghya); courtesans are accessible to all (sarva-bhogya), the rivers provide water to all beings (sarva-bhogya); courtesans wear colorful attire (vichitra), the rivers possess wondrous variegated scenes (vichitra); and courtesans gravitate toward low men (nimnaga), while the rivers flow naturally toward lower terrain (nimnaga). ॥73॥

सरसां तीरदेशेषु रुतं हंसा विकुर्वते । यत्र कण्ठविकालग्नमृणालशकलाकुलाः ॥ ७४ ॥

Along the shores of lakes, swans, slightly choked by lotus filaments caught in their throats, emit various charming notes. ॥74॥

वन्या वनमातङ्गा मदमीलितलोचनाः । भ्रमन्त्यविरतं यस्मिन्नाह्वयातुमिव दिग्गजान् ॥ ७५ ॥

In the forests of that realm, wild elephants with eyes half-closed in rut roam continuously, as if challenging the celestial elephants of the cardinal directions to combat. ॥75॥

यत्र शृङ्गाग्रसंलग्नकर्दमा वृषभा मदैः । उत्खनन्ति स्म दर्पेण स्थलेषु स्थलपद्मिनीः ॥ ७६ ॥

With mud clinging to the tips of their sharp horns, powerful and untamable bulls proudly gouge the earth in the meadows, uprooting land-lotuses in their exuberance. ॥76॥

जैनालयेषु संगीतपटहाम्मोदनिःस्वनैः । यत्र नृत्यन्त्यकालेऽपि शिखिनः प्रोत्सदिष्णवः ॥ ७७ ॥

Hearing the resonant drumbeats of musical concerts during worship in the Jain temples, which sound like rumbling rainclouds, ecstatic peacocks dance joyously out of season. ॥77॥

गवां गणा यथाकालं प्राप्तगर्भाः कृतस्वनाः । पोषयन्ति पयोभिः स्वैर्जनं यत्र घनैः समाः ॥ ७८ ॥

In that country, herds of cows, conceiving in due season and mooing gently, nourish all people with their milk (paya), resembling rainclouds that hold moisture (paya), rumble softly, and nourish the earth with life-giving rain. ॥78॥

बलाकालिपताकाढ्याः स्तनितैर्मन्द्रबृंहिताः । जीमूता यत्र वर्षन्तो भान्ति मत्ता इव द्विपाः ॥ ७९ ॥

Showering rain, the clouds appear like rutting elephants: just as elephants are adorned with banners, the clouds are accompanied by lines of white cranes; just as elephants roar deeply, the clouds rumble with thunder; and just as elephants shower rutting juice, the clouds pour rain. ॥79॥

न स्पृशन्ति कराबाधा यत्र राजन्वतीः प्रजाः । सदा सुकालसान्निध्यान्नेतयो नाप्यनीतयः ॥ ८० ॥

In that land blessed with a righteous king, the subjects are never burdened by oppressive taxes (kara, also meaning rays); and due to perpetual prosperity, neither agricultural calamities (Itis such as excessive rain or drought) nor any form of injustice ever occurs. ॥80॥

विषयस्यास्य मध्येऽस्ति विजयार्धो महाचलः । किरणैः शुभ्रैरुद्भासन् संनिवार्य कुलाचलान् ॥ ८१ ॥

In the middle of this Gandhila country stands a colossal mountain named Vijayardha, which, radiating with brilliant white rays, seems to outshine and mock the greatness of the Kulachala mountains. ॥81॥

यो योजनानां पञ्चाशद् विंशतिं धरणीतलात् । उच्छ्रितः शिखरैस्तुङ्गैर्दिवं स्प्रष्टुमिवोद्यतः ॥ ८२ ॥

That Mount Vijayardha rises fifty yojanas above the earth's surface, and with its towering lofty peaks, appears as though it is reaching out to touch the celestial realm. ॥82॥

विस्तीर्णोऽधस्ताद् द्वितौ मूलात् पञ्चाशद्योजनम् । मध्ये त्रिंशत्पृथुर्योऽग्रे दशयोजनविस्तृतिः ॥ ८३ ॥

That mountain is fifty yojanas wide at its base up to a height of ten yojanas, thirty yojanas wide in the middle, and ten yojanas wide at its summit. ॥83॥

उच्छ्रायस्य तुरीयांशमवगाढश्च यः क्षितौ । गन्धिलादेशविष्कम्भमानदण्ड इवायतः ॥ ८४ ॥

That mountain is embedded into the earth to a depth of one-fourth its height—twelve and a half yojanas—and extends across the full width of the Gandhila country, appearing like a massive measuring rod laid down to gauge the breadth of that realm. ॥84॥

दशयोजनविस्तीर्णश्रेणीद्वयसमाश्रयान् । यो धत्ते खेचरावासान् सुरवेश्मापहासिनः ॥ ८५ ॥

Upon that mountain, situated on two tiers each ten yojanas wide—famed as the Northern and Southern Ranges—are the palatial residences of the Vidyadharas, which eclipse even the celestial mansions of the devas with their beauty. ॥85॥

स्वचरीजनसंचारसंक्रान्तपदयावकैः । रक्ताम्बुजोपहारश्रीयंत्र नित्यं वितन्यते ॥ ८६ ॥

From the red lac-dye (Mahavara) imprinted by the feet of wandering Vidyadhara maidens, that mountain constantly appears as though it is being worshiped with continuous offerings of fresh red lotuses. ॥86॥

अभेद्यशक्तिरक्षय्यः सिद्धविद्यैरूपासितः । दधदात्यन्तिकीं शुद्धिं सिद्धात्मेव विभाति यः ॥ ८७ ॥

Possessing an invulnerable power that none can pierce, indestructible, venerated by accomplished Vidyadharas, and endowed with supreme natural purity, that mountain shines like the pure soul of a liberated Siddha Parameshthi—for the Siddha soul also possesses invulnerable power, is imperishable, is served by knowers of truth, and possesses eternal purity freed from karmic dirt. ॥87॥

योऽनादिकालसम्बन्धिशुद्धिशक्तिसमन्वयात् । भव्यात्मनिर्विशेषोऽपि दीक्षायोगपराङ्मुखः ॥ ८८ ॥

Or that mountain resembles a worthy soul (Bhavya Jiva): just as a Bhavya Jiva possesses from beginningless time the inherent spiritual potency for purification through the Three Jewels, so too does the mountain possess natural purity from beginningless time. The only difference is that the mountain is incapable of taking ascetic initiation (Diksha), whereas the Bhavya Jiva can embrace ascetic vows and perform penances for total liberation. ॥88॥

अभेद्यशक्तिरक्षय्यः सिद्धविद्यैरुपासितः । दधदात्यन्तिकीं शुद्धिं सिद्धात्मैव विभाति यः ॥ ८७ ॥

No one can penetrate or destroy the strength of that mountain; it is imperishable, served and venerated by numerous Vidyadharas (masters of magical lores), and inherently endowed with supreme purity. Therefore, it shines resplendently like the soul of a Siddha Parameshthi; for the soul of a Siddha Parameshthi is also possessed of impenetrable spiritual power, is indestructible, is venerated by souls endowed with Right Knowledge,

and, being eternally free from karmic impurities, maintains everlasting, absolute purity. || 87 ||

योऽनादिकालसंबन्धिशुद्धशक्तिसमन्वयात् । भव्यात्मनिर्विशेषोऽपि दीक्षायोगपराङ्मुखः ॥ ८८ ॥

Alternatively, that mountain resembles a worthy soul (bhavya jiva); for just as a bhavya soul possesses from beginningless time the innate potentiality for purity that is attainable through Right Faith, Right Knowledge, and Right Conduct, so too does that mountain possess the power of purity from beginningless time. The only difference is that the mountain is incapable of receiving ascetic initiation (diksha), whereas a bhavya soul can embrace initiation and perform severe penance. || 88 ||

विद्याधरैः सदाराध्यो निर्मूलात्मा सनातनः । सुनिश्चितप्रमाणो यो धत्ते जैनागमस्थितिम् ॥ ८९ ॥

That mountain is ever venerated by Vidyadharas, is immaculate in nature, is eternal (sanatana)—having existed from beginningless time—and possesses definite, well-ascertained dimensions (pramana) of length and breadth; therefore, it truly mirrors the state of the sacred Jaina Canon (Jainagama). For the Jaina Canon is also ever revered by Vidyadharas—that is, wise scholars possessing Right Knowledge who meditate upon and study it; it is flawless in form, free from fallacies such as internal contradiction; it is eternal from the substantial viewpoint (dravya-drishti); and it is established by well-ascertained, logically sound direct and indirect valid means of knowledge (pramana). || 89 ||

भजन्त्येकाकिनो नित्यं वीतसंसारभीतयः । प्रवृद्धनखरा यं च सिंहा इव चारणाः ॥ ९० ॥

Upon that mountain, ascetics endowed with the miraculous power of levitation (charana-riddhi) ever wander alone like lions; for just as a lion wanders solitary, so too do those sages dwell alone; just as a lion has no fear of roaming anywhere, so too those sages have no fear of roaming or of the perils of fourfold worldly transmigration (samsara); just as the claws of a lion are long and formidable, so too the nails of those ascetics have grown

long on account of rigorous austerities; and just as a lion is fearless and steadfast, so too are those ascetics exceedingly brave and resolute. || 90 ||

यो वितत्य पृथुश्रेणीद्वयं पक्षद्वयोपमम् । समुत्पित्सुरिवाभाति नाकलक्ष्मीदिदृक्षया ॥ ९१ ॥

With its two expansive ranges spread out like a pair of outstretched wings, that mountain appears as though it is eager to soar into the sky to behold the celestial splendor of heaven. || 91 ||

यस्य सानुषु रम्येषु किन्नराः सुरपन्नगाः । रंरम्यमाणाः सुचिरं विस्मरन्ति निजालयान् ॥ ९२ ॥

Sporting for prolonged periods upon the enchanting peaks of that mountain, celestial beings belonging to the Kinnara and Nagakumara classes become so enraptured that they forget their own heavenly dwellings. || 92 ||

यदीया राजतीर्भित्तीः शरन्मेघावली श्रिता । व्यज्यते शीकरासारैः स्तनितैश्चलितैरपि ॥ ९३ ॥

The white autumnal clouds resting against the silver, gleaming cliffs of that mountain become perceptible to people only when they shower fine sprays of rain, rumble with thunder, or begin to drift across the slopes. || 93 ||

यस्तुङ्गैः शिखरैर्धत्ते देवावासान् स्फुरन्मणीन् । चूडामणीनिवोदग्रान् सिद्धायतनभूषितान् ॥ ९४ ॥

Upon its lofty peaks, that mountain bears numerous abodes of celestial beings. Adorned with sparkling gemstones, those mansions appear like radiant crest-jewels resting upon the mountain; and upon those very summits, numerous sacred shrines of the Siddhas (Jina temples) are splendidly situated. || 94 ||

दधात्युच्चैः स्वकूटानि मुकुटानीव भूमिभृत् । परार्ध्यरत्नचित्राणि सुरैः श्लाघ्यानि दैवतैः ॥ ९५ ॥

That Mount Vijayardha, like a sovereign monarch, bears extraordinarily lofty peaks that resemble majestic crowns. Those crowns or peaks are brilliantly embellished with priceless gemstones and are praised by both celestial deities (suras) and asuras. || 95 ||

गुहाद्वयं च यो धत्ते दृढवज्राग्रकपाटकम् । स्वसारधननिक्षेपस्तद्रक्षादुर्गमिवोयतम् ॥ ९६ ॥

That mountain possesses two great caves fitted with formidable, adamantine (vajra) door-panels, appearing as though it were an expansive, mighty fortress erected to safeguard its most precious, essential treasures. || 96 ||

उत्सङ्गादेत्य नीलादेर्गङ्गासिन्धू महापगे । विशुद्धस्वादुलङ्घ्यस्य यस्य पादान्तमाश्रिते ॥ ९७ ॥

That mountain is supremely pure and insurmountable (alanghya); therefore, as if drawn by its majesty, the great rivers Ganga and Sindhu, descending from the lap of Mount Nila, have sought refuge at its feet—its base and adjacent mountain spurs. || 97 ||

यस्तटोपान्तसंरूढवनराजीपरिष्कृतः । नीलाम्बरधरस्योच्चैर्धत्ते लाङ्गलिनः श्रियम् ॥ ९८ ॥

Adorned with dense forest ranges flourishing along its slopes and banks, that mountain displays the sublime splendor of Lord Balabhadra clad in dark blue vestments. || 98 ||

वनवेदीं समुत्तङ्गां यो बिभर्त्यभितो वनम् । रामणीयकसीमानमिव केनापि निर्मिताम् ॥ ९९ ॥

That mountain is encircled on all sides by a lofty forest altar (vana-vedi), appearing as though it were an exquisite boundary or the very pinnacle of aesthetic beauty crafted by a divine architect. || 99 ||

संचरत्खचरीपादनूपुरारावकर्षकः । यत्र गन्धवहो वाति मन्दं मन्दारवीथिषु ॥ १०० ॥

Upon that mountain, amidst the avenues of wish-fulfilling Mandara trees, fragrant breezes blow gently at all times, carrying along the captivating, sweet tinkling sound of anklets worn by roving Vidyadharis. || 100 ||

यं पूर्वापरकोटीभ्यां दिक्कटाकि विधट्टयन् । एक एवोद्वहति माहात्म्यं जगद्गुरुभरक्षमम् ॥ १०१ ॥

Brushing against the horizons of the eastern and western quarters with its two extremities, that mountain stands solitary, manifesting its immense majesty capable of bearing the heaviest burden of the world. || 101 ||

अनायतो यदि व्योम्नि व्यवर्धिष्यत हेलया । तदा जगत्कुटीमध्ये सममास्यत् क्व सोऽचलः ॥ १०२ ॥

Had this mountain not extended horizontally across the earthly realm but effortlessly grown upwards into the skies, how could it have ever been contained within the small cottage of the universe? || 102 ||

सोऽचलस्तुङ्गवृत्तित्वाद्विशुद्धत्वात्महोच्छ्रयैः । कुलाचलैरिव स्पर्धां शिखरैः कुरुते परैः ॥ १०३ ॥

Owing to its soaring elevation and immaculate purity, that mountain, through its lofty summits, stands ever ready to rival even the great Kulachalas (cardinal boundary mountains). || 103 ||

तस्योत्तरस्यां श्रेण्यामलकेति परा पुरी । सालकैः खचरीवक्त्रैः साकं हसति यद्विधुम् ॥ १०४ ॥

Upon the northern range (Uttara Shreni) of that Mount Vijayardha lies a magnificent city named Alka, which, adorned with the radiant faces of Vidyadhari maidens with cascading curly locks, seems to laugh in mockery at the beauty of the moon. || 104 ||

सा तस्यां नगरी भाति श्रेण्यां प्राप्तमहोदया । शिलायां पाण्डुकाख्यायां जैनीवाभिषेकक्रिया ॥ १०५ ॥

Having attained boundless prosperity and glory, that sovereign city shines upon the northern range just as the sacred birth-consecration ceremony (janma-abhisheka) of Lord Jinendra shines resplendently upon the Panduka rock. || 105 ||

महत्यां शब्दविद्यायां प्रक्रियेवातिविस्तृता । सर्वद्रव्यप्रभाषायां नानाभाषात्मतेव या ॥ १०६ ॥

That city of Alka is immensely extensive, resembling an exhaustive grammatical commentary (prakriya) composed on a great treatise of linguistics; and just as the divine voice (divya-dhvani) of Lord Jinendra possesses the miraculous property of transforming into all diverse languages, so too does that city possess a multilingual nature, with manifold languages fluently spoken within it. || 106 ||

या धत्ते सालमुच्चैस्तद्गोपुरद्वारमुच्छ्रितम् । वेदिकावलयं यद्वज्जम्बूद्वीपस्थली यथा ॥ १०७ ॥

That city is encircled by a high rampart wall furnished with towering gopura gateway portals, appearing like the vast land of Jambudvipa encircled by the glorious ring of its protective altar (vedika). || 107 ||

यत्परिखा भ्रमद्भृङ्गरुचिराञ्जनरञ्जितैः । पयोजनेत्रैराभाति वीक्षमाणेव खेचरान् ॥ १०८ ॥

In the deep moat surrounding that city, numerous lotus flowers bloom, hovered over by swarms of black bees; it appears as though the moat were gazing upon the Vidyadharas with eyes of blooming lotuses beautified by the charming collyrium of hovering bees. || 108 ||

शोभायै केवलं यस्याः सालः सपरिखावृतिः । तत्पालखगभूपालभुजरक्षामृताः प्रजाः ॥ १०९ ॥

The protective rampart encircled by the deep moat around that city exists purely for aesthetic ornamentation; for the king of Vidyadharas who rules over it protects all his subjects through the unyielding strength of his own mighty arms. || 109 ||

यस्याः सौधावलीशृङ्गसङ्गिनी केतुमालिका । कैलासकूटनिपतद्धंसमालां विडम्बयति ॥ ११० ॥

The rows of radiant banners fluttering upon the lofty crests of stately mansions in that city put to shame the beauty of flocks of white swans descending upon the summits of Mount Kailash. || 110 ||

गृहेषु वापिका यस्यां कलहंसविकूजितैः । मानसं व्याहसन्तीव प्रफुल्लाम्भोरुहश्रियः ॥ १११ ॥

In every household of that city there are delightful step-wells adorned with fully blossomed lotuses, where royal swans (kalahamsas) warble so melodiously that they seem to mock the splendor of Lake Manasarovara. || 111 ||

स्वच्छाम्बुवसना यस्या नीलाम्बुजवतंसकाः । भान्ति पद्मानना यत्र लसत्कुवलयेक्षणाः ॥ ११२ ॥

In that city, the numerous step-wells resemble graceful damsels; for their crystal-clear water is their garment, blue water-lilies are their ear-ornaments, blooming lotuses are their radiant faces, and glistening night-lotuses are their expressive eyes. || 112 ||

यत्र मर्त्या न मूर्खाः स्युः स्त्रियः शीलविवर्जिताः । नानारामा निवेशाश्च नारामाः फलवर्जिताः ॥ ११३ ॥

In that city there is no man who is ignorant, no woman who lacks chastity and virtuous conduct (shila), no residence without a pleasure garden, and no garden devoid of delicious fruits. || 113 ||

विनाहं पूजया यत्र जायन्ते न जनोत्सवाः । विना संन्यासविधिना मरणं च न देहिनाम् ॥ ११४ ॥

In that city, no festivities are ever celebrated without the prior worship of the Holy Jina (Jina-puja), nor does any mortal ever meet death without the noble vow of voluntary peaceful death (sannyasa/samadhi-marana). || 114 ||

सस्यान्यकृष्टपच्यानि यत्र नित्यं चकासति । प्रजानां सुकृतानीव वितरन्ति महत्फलम् ॥ ११५ ॥

In that city, fertile fields of grain flourish continually, ripening in due season without the toil of ploughing or sowing, bestowing bountiful harvests upon the populace like the fruition of their own virtuous deeds (sukrita/punya). || 115 ||

यत्रोद्यानेषु वृक्षाणां पयोदैर्बालपादपाः । स्तनन्धया इवाप्राप्तस्थेमानो यत्नरक्षिताः ॥ ११६ ॥

In the gardens of that city, numerous young saplings that have not yet attained full firmness are carefully protected by the citizens and nurtured with water (as infants are nourished with milk) by the caring gardeners. || 116 ||

महाब्धाविव सध्वाने स्फुरद्रत्ने वणिक्पथे । विचरन्ति जना यस्यां यादसीव समन्ततः ॥ ११७ ॥

The bustling avenues of commerce in that city resemble the vast ocean; for they resound with continuous vibrant sounds like the roaring ocean, sparkle with precious gems, and are filled with people moving in every direction like aquatic beings in the sea. || 117 ||

पद्मेष्वेव विकोशत्वं प्रमदास्वेव भीरुता । दन्तच्छदेष्वधरता यत्र निस्त्रिंशतासिषु ॥ ११८ ॥

In that city, the absence of buds (vikoshatva—unfolding into bloom) was found only in lotuses, but the absence of treasuries (vikoshatva) was never found among the citizens. Timidity (bhiruta) existed only in gentle women, not among men; lower-ness (adharata—lower lip) existed only in lips, not baseness (adharata) in the populace; and merciless sharpness (nistrimshata—sword-nature) belonged only to swords, for cruelty (nistrimshata) was absent among the people. || 118 ||

याच्ञाकरग्रहो यस्यां विवाहेष्वेव केवलम् । मालास्वेव परिम्लानिर्द्विरदेष्वेव बन्धनम् ॥ ११९ ॥

Solicitation (yachna—requesting the bride's hand) and clasping of hands (karagraha—the nuptial rite of panigrahana) occurred solely during marriages; begging (yachna) and oppressive taxation or arrest (karagraha) were unknown among the citizens. Fading (parimlanata—withering) occurred only in flower garlands, for dejection or loss of radiance was absent among the people; and binding (bandhana—tethering) was confined only to elephants, as imprisonment was entirely absent among the citizens. || 119 ||

जनैर्त्युत्सुकैर्वीक्ष्यं वयस्कान्तं सपुष्पकम् । बाणाङ्कितं यदुद्यानं वधूवरमिव प्रियम् ॥ १२० ॥

The pleasure gardens of that city were exceedingly endearing to all, resembling a newly-wedded bridal couple (vadhu-vara); for just as people gaze with eager anticipation upon a bridal couple, so too did they gaze upon the gardens; just as a bridal couple is charming with blossoming youth (vayaskanta), so too the gardens were delightful with chirping birds (vayas-kanta); just as the couple is adorned with floral ornaments (sapushpaka), so too the gardens were filled with blooming flowers; and just as the couple is marked by Cupid's arrows (banankita), so too the gardens were graced with groves of bana trees. || 120 ||

इति प्रतीतमाहात्म्या विजयार्धमहीभृतः । सद्वृत्तवर्णसंकीर्णा सा पुरी तिलकायते ॥ १२१ ॥

Thus renowned for its boundless glory and populated by virtuous citizens of all four noble social orders (varnas) engaged in righteous conduct, that city of Alka shone like an auspicious, circular, brightly-colored ornamental mark (tilaka) upon the forehead of King Mount Vijayardha. || 121 ||

तस्याः पतिरभूत् खेन्द्रमुकुटारूढशासनः । खगेन्द्रोऽतिबलो नाम्ना प्रतिपक्षबलक्षयः ॥ १२२ ॥

The sovereign ruler of that city was a Vidyadhara monarch named Atibala, who destroyed the might of all adversaries, and whose royal commands were reverently borne upon their crowns by all other Vidyadhara kings. || 122 ||

स धर्मविजयी धीरो जिगीषुररिमण्डले । षाड्गुण्येनाजयत् कृत्स्नं विपक्षमनुपेक्षितम् ॥ १२३ ॥

King Atibala was a righteous conqueror (dharma-vijayi), resolute, and ever victorious over enemy hosts; through the adept deployment of the sixfold statecraft (shadgunya—peace, war, marching, encamping, seeking alliance, and dual policy), he vanquished all formidable adversaries without neglecting them. || 123 ||

स वृद्धसंश्रयी नित्यं विजितेन्द्रियसाधनः । साधनैः प्रतिसामन्तान् लीलयैवोदमूलयत् ॥ १२४ ॥

He constantly sought the company of venerable elders and had mastered all his sensory faculties; therefore, with his formidable army, he effortlessly uprooted and destroyed mighty rival feudatories. || 124 ||

महोदयो महोत्तङ्गवंशो भास्वन्महाकरः । महादानेन सोऽपुष्णादाश्रितानिति दिग्द्विपः ॥ १२५ ॥

That monarch resembled a guardian elephant of the quarters (diggaja); for just as a guardian elephant is endowed with immense stature (mahodayah), so too was the king endowed with supreme prosperity (mahodayah); just as the elephant possesses a lofty spinal ridge (mahattungavamshah), so too the king belonged to an exalted lineage (mahattungavamshah); just as the elephant has a radiant, long trunk (bhasvan-mahakarah), so too the king had luminous, mighty arms (bhasvan-mahakarah); and just as the elephant nourishes bees and creatures dependent upon it through its profuse ichor (mahadanena), so too the king sustained all who sought his refuge through his lavish charities (mahadanena). || 125 ||

लसद्दन्तांशु तस्यास्यं सज्योत्स्नं बिम्बमैन्दवम् । जित्वेव भ्रूपताकाभ्यामुत्क्षिप्ताभ्यां व्यराजत ॥ १२६ ॥

From the king's countenance emanated the radiant beams of his gleaming teeth, and his two eyebrows were gracefully arched upward; it appeared as though his face had

vanquished the lunar orb illuminated by moonlight, and was triumphantly displaying the twin banners of its raised eyebrows. || 126 ||

सपुष्पकेशमस्याभादुत्तमाङ्गं सदानवम् । त्रिकूटाग्रमिवोपान्तपतच्चामरनिर्झरम् ॥ १२७ ॥

The head of King Atibala shone resplendently like the summit of Mount Trikuta; for just as Mount Trikuta was associated with Ravana, the master of the Pushpaka aerial car (sapushpaka), so too the king's head was adorned with flower-decked tresses (sapushpakesham); just as Mount Trikuta was inhabited by Danavas/Rakshasas (sadanavam), so too his head was ever fresh (sadanavam) with glossy dark hair; and just as waterfalls cascade down the slopes of Mount Trikuta, so too white royal whisks (chamaras) waved gracefully beside his head. || 127 ||

पृथु वक्षःस्थलं हारि हारवल्लीपरिष्कृतम् । क्रीडाद्वीपायितं लक्ष्म्या यस्याभूद् गुणांबुधेः ॥ १२८ ॥

That king was an ocean of noble virtues; his chest was exceedingly broad, captivating, and adorned with pearl necklaces, appearing like an enchanting pleasure-island fashioned for the goddess Lakshmi. || 128 ||

करौ करिकराकारावूरू कामेषुधीणितौ । कुरुविन्दाकृती जङ्घे क्रमादम्बुजसच्छवी ॥ १२९ ॥

His two arms resembled the graceful trunks of elephants, his thighs resembled the quivers of Kamadeva, his calves were shapely and firm like rubies, and his lotus feet possessed the radiant luster of fresh lotus blossoms. || 129 ||

प्रतिप्रतीकमित्यस्य नैति वर्णनयानया । यद्यच्चारूपमानं स्यात् तत्तदेष जिगीषति ॥ १३० ॥

Indeed, describing each individual limb of this monarch is superfluous; for whatever beautiful objects exist in the world that serve as standards of comparison, his limbs sought to surpass them all. In essence, there exists no worldly standard worthy of comparison with the sublime form of that king. || 130 ||

मनोहराङ्गी तस्याभूत् प्रिया नाम्ना मनोहरा । मनोभवस्य जैत्रीव या रूपशोभया ॥ १३१ ॥

That king had a beloved queen named Manohara, possessing enchanting limbs, who, by the exquisite beauty of her form, appeared like the triumphant arrow of Kamadeva himself. || 131 ||

स्मितपुष्पोज्ज्वला भर्तुः प्रियासील्लतिकेव सा । हितानुबन्धिनी वाणी जिनस्येव यशोधरी ॥ १३२ ॥

To her husband, that queen was as dear as a flowering creeper bright with blossoms of gentle smiles; and like the sacred word of the Jina (Jinavani), she ever sought his true spiritual welfare and augmented his renown. || 132 ||

तयोर्महाबलख्यातिरभूत् सूनुरुदारधीः । यस्य जातौ समुद्भूतः प्रीतिः पिण्डीभूतेव बन्धुषु ॥ १३३ ॥

To them was born an exceedingly noble and magnanimous son named Mahabala; upon his very birth, deep affection coalesced and bound all his kinsmen together in harmonious joy. || 133 ||

कलासु कौशलं शौर्यं शीलं त्यागः प्रज्ञा क्षमा दया । धृतिः सत्यं च शौचं च गुणास्तस्य निसर्गजाः ॥ १३४ ॥

Mastery in all arts, valor, virtuous character (shila), charity (tyaga), wisdom (prajna), forbearance (kshama), compassion (daya), fortitude (dhriti), truthfulness (satya), and inner purity (shaucha)—these were his innate, natural virtues. || 134 ||

स्पर्धयेव समं वृद्ध्या विशुद्धाः प्रत्यहं गुणाः । ववृधुः सवपुर्भ्राजिष्णोः क्रियासाम्याद् विवर्धते ॥ १३५ ॥

The radiant physical body of prince Mahabala and his pure virtues grew day by day in mutual emulation; observing the growth of his virtues his body flourished, and seeing the

growth of his body his virtues expanded. This was truly fitting, for residing together in the same locus and sharing similar actions, mutual emulation is inevitable. || 135 ||

राजविद्याश्चतस्रोऽपि सोऽध्येष्ट गुरुसंनिधौ । स ताभिर्विवभौ भानुः स्वाभिर्भामिरिवांशूमान् ॥ १३६ ॥

Under the guidance of his preceptors, the prince thoroughly mastered all four royal sciences (Anvikshiki, Trayi, Varta, and Dandaniti); and through those sciences he shone resplendently, like the rising sun blazing with its own radiant rays. || 136 ||

सोऽन्वधारयदखिलां विद्यां गुरुसंस्कारयोगतः । दिदीपेऽधिकमर्पिन्धा निधानिक्समन्वितः ॥ १३७ ॥

By virtue of the potent impressions (samskaras) of his past lives, all sciences and lores effortlessly awakened in his memory, making him blaze with even greater brilliance, like a blazing fire fanned by the wind. || 137 ||

प्रश्रयादीन् गुणानस्य दृष्ट्वा योग्यत्वपोषकान् । यौवराज्यपदं तस्मै सोऽनुमेने खगाधिपः ॥ १३८ ॥

Beholding his humility and other sterling virtues that nurtured his competence, King Atibala readily consented to bestow upon him the exalted office of Crown Prince (Yuvaraja). || 138 ||

संविभक्ता तयोर्लक्ष्मीश्चिरं रेजे श्रितायतिः । हिमवत्यम्बुराशौ च व्योमगङ्गेव संगता ॥ १३९ ॥

Shared between father and son, the sovereign fortune of the realm expanded far and wide, shining for a long time like the heavenly Ganga descending upon both the snowy Himalayas and the vast ocean. || 139 ||

स राजा तेन पुत्रेण पुत्री बहुसुतोऽप्यभूत् । नभोमार्गो यथाकेण ज्योतिष्मान्नापरैर्ग्रहैः ॥ १४० ॥

Though King Atibala had many other sons, he considered himself truly blessed with a worthy son through Mahabala alone; just as the vault of the sky, though containing numerous planets, is truly illuminated by the single sun alone, and not by the other planets. || 140 ||

अथान्येद्युरसौ राजा विरक्तो विषयेष्वगात् । वितृष्णः कामभोगेषु प्रव्रज्यायै कृतोद्यमः ॥ १४१ ॥

Subsequently, one day, King Atibala became deeply detached from sensual objects, lost all thirst for worldly pleasures, and made earnest resolve to embrace ascetic renunciation (pravrajya). || 141 ||

विषपुष्पमिवात्यन्तविषमं प्राणनाशनम् । महादृष्टिविषस्थानमिव चात्यन्तभीषणम् ॥ १४२ ॥

At that time, he reflected: "This royal sovereignty is exceedingly perilous and life-destroying like a poisonous flower, and utterly terrifying like the lair of a deadly venomous serpent. || 142 ||

निर्मुक्तमाल्यवद् भूयो न भोग्यं मानशालिनाम् । दुष्कलत्रमिवापायि हेयं राज्यममंस्त सः ॥ १४३ ॥

It brings ruin like an unchaste wife, and is discarded and defiled like a worn flower garland; therefore, it is entirely fit to be renounced (heya) and is unworthy of enjoyment by self-respecting, noble men." || 143 ||

भूयोऽप्यचिन्तयद् धीमानिमां संसारवल्लिकाम् । उच्छेत्स्यामि महाध्यानकुठारेण क्षमीभवन् ॥ १४४ ॥

The wise King Atibala further reflected: "Cultivating supreme forbearance and strengthening my soul's innate power through meditation and scriptural contemplation, I shall certainly uproot this creeper of transmigration (samsara-valli) with the mighty axe of supreme meditation." || 144 ||

मूल्यं मिथ्यात्वमेतस्याः कुसुमानि भवान्तरे । जात्यादिकं फलं व्यसनान्यसुभृद्भृङ्गैः सेव्येयं विषयासवे ॥ १४५ ॥

Delusion (mithyatva) is the very root of this creeper of worldly existence; repeated births and deaths in different realms are its blossoms; and manifold miseries and tribulations are its fruits. Worldly beings, like swarming bees eager to drink its intoxicating sensual nectar, continually serve and cling to this creeper. || 145 ||

यौवनं क्षणविध्वंसि भोगा भुक्ता न तृप्तये । प्रत्युतात्यन्तमेवैतैस्तृष्णाग्निरभिवर्धते ॥ १४६ ॥

This youth is fleeting and perishable in a moment; and though the pleasures of the five senses have been enjoyed countless times, they never yield true satisfaction; far from bringing contentment, they only excessively inflame the blazing fire of craving. || 146 ||

शरीरमिदमत्यन्तं पूतिबीभत्सविप्लवम् । विनाश्यतेऽद्य वा वो वा मृत्युवज्रविचूर्णितम् ॥ १४७ ॥

This physical body is utterly impure, an abode of loathsomeness, and transient; today or tomorrow, it will swiftly be shattered to pieces and destroyed by the thunderbolt of death. || 147 ||

शरीरवेणुरत्यन्तफलो दुःखावगुण्ठितः । प्लुष्टः कालाग्निना सद्यो भस्मसात् स्यात् स्फुरद्ध्वनिः ॥ १४८ ॥

Or rather, this bamboo-like body, laden with the fruits of sorrow and filled with the knots of worldly attachments, will soon be burnt to ashes with a crackling roar in the blazing fire of time and death. || 148 ||

बन्धवो बन्धनायैव वित्तं दुःखानुबन्धनम् । विषया विषसंपृक्तविषमाशनसंनिभाः ॥ १४९ ॥

Kinsmen are merely causes of bondage, accumulated wealth only prolongs sorrow, and sensual objects are perilous like food mixed with deadly poison. || 149 ||

अलं राज्योपभोगेन लक्ष्मीरतिचलाचला । संपदो जलकल्लोलविलोलाः सर्वमस्थिरम् ॥ १५० ॥

Sensual royal fortune is extremely fickle, worldly riches are fleeting like the rolling waves of water; indeed, everything in this world is impermanent. Therefore, enough of enjoying royal power—it must be renounced by every means." || 150 ||

इति निश्चित्य धीरोऽसावभिषेकपुरःसरम् । सूनवे राज्यसर्वस्वमुदिताय व्यतीतृपत् ॥ १५१ ॥

Having resolved thus, the steadfast and valorous King Atibala, performing the royal coronation ceremony, joyfully entrusted the entire sovereignty of the realm to his worthy son Mahabala. || 151 ||

संतो गज इवापेतबन्धनो निर्गतो गृहात् । बहुभिः खचरैः सार्धं दीक्षां स समुपाददे ॥ १५२ ॥

And departing from his palace like a mighty elephant freed from its shackles, he proceeded to the forest in the company of numerous Vidyadharas and embraced holy ascetic initiation (diksha). || 152 ||

जिगीषु बलवद्गुप्यैः समित्या च सुसंवृतम् । महानागफणारत्नमिव चान्यैर्दुरासदम् ॥ १५३ ॥

Thereafter, King Atibala, having embraced the sacred Jaina initiation, engaged in severe austerities for a long time. His penance was like a mighty army eager for victory; for just as an army is well-protected by fortifications, javelins, and battalions, so too his penance was guarded by the three restraints (guptis—restraint of mind, speech, and body) and the five regulations of conduct (samitis—carefulness in walking, speaking, eating, lifting/placing objects, and disposal of waste). Furthermore, his sublime penance was inaccessible to ordinary mortals, like the brilliant jewel upon the hood of a great serpent. || 153 ||

नाभिकालोद्भवत्कल्पतरुजालमिवाम्बरैः । भूषणैश्च परित्यक्तमपेतं दोषवत्तया ॥ १५४ ॥

His penance was utterly free from moral defects, and shone like the wish-fulfilling Kalpavrikshas in the era of King Nabhi, which were devoid of artificial garments and ornaments. || 154 ||

उदर्कसुखहेतुत्वाद् गुरूणामिव सद्गीरः । नियतावासशून्यत्वात् पततामिव मण्डलम् ॥ १५५ ॥

That penance was like the auspicious counsel of preceptors, because it became the cause of supreme bliss in the future; and being devoid of any fixed habitation, it resembled a flock of birds roaming freely in the sky. || 155 ||

विषादमयदैन्यादिहानेः सिद्धास्पदोपमम् । क्षमाधारतया वातवलयस्थितिमुद्वहत् ॥ १५६ ॥

Being entirely devoid of dejection, fear, and wretchedness, his ascetic conduct resembled the abode of the Siddhas (Moksha); and being grounded in supreme forbearance (kshama—forbearance; in the alternate sense, the earth), it appeared like the atmospheric rings (vata-valaya) that support the cosmos. || 156 ||

निःसंगत्वादिवाभ्यस्तपरमाणुविचेष्टितम् । निर्वाणसाधनत्वाच्च रत्नत्रयमिवामलम् ॥ १५७ ॥

Being free from all worldly attachments, it mirrored the solitary nature of an isolated indivisible atom (paramanu); and being the direct means for attaining liberation (Nirvana), it was like the immaculate Three Jewels (Ratnatraya—Right Faith, Right Knowledge, and Right Conduct). || 157 ||

सोऽत्युदारगुण भूरितेजोभासुरमूर्जितम् । दधद् जैनेन्द्ररूपं च तपस्तेपे सुदुश्चरम् ॥ १५८ ॥

Endowed with exalted virtues, radiant with intense spiritual luster, and fortified with mighty soul-force, he upheld the sacred ascetic form of the Jina and practiced rigorous, arduous austerities. || 158 ||

ततः कृताभिषेकोऽसौ बलशाली महाबलः । राज्यभारं दधे नम्रखेचराभ्यर्चितक्रमः ॥ १५९ ॥

Following the ascetic initiation of King Atibala, his mighty son Mahabala assumed the full burden of the kingdom; at that time, numerous Vidyadhara monarchs bowed down with humility to worship his lotus feet. || 159 ||

स दैवबलसंपन्नः कृतधीरविचेष्टितः । बाहुवीर्यं प्रथयामास संहरन् द्विषतां बलम् ॥ १६० ॥

King Mahabala was endowed with both past auspicious merits (daiva) and noble personal exertion (purushartha); his conduct was like that of steadfast heroes, and by crushing the armies of his enemies, he proclaimed the unconquerable strength of his arms throughout the world. || 160 ||

मन्त्रशक्त्या प्रतिध्वस्तसामर्थ्यास्तस्य विद्विषः । महाहय इवाभूवन् विक्रियाविमुखास्तदा ॥ १६१ ॥

Just as mighty serpents lose their venomous power and become harmless and subdued by the potency of incantations, so too his formidable adversaries, their strength shattered by the power of his prudent counsel and deliberative wisdom (mantrashakti), became subdued and devoid of hostility. || 161 ||

तस्मिन्नारूढमाधुर्ये नृपे प्रीतिं प्रजारतिः । चूतद्रुम इव स्वादुसुपक्वफलशालिनि ॥ १६२ ॥

Just as the loving gaze of people rests upon a mango tree laden with sweet and fully ripened fruits, so too the affectionate gaze of the subjects rested upon King Mahabala, who was adorned with sweetness of temperament and noble virtues. || 162 ||

नात्यर्थमभवत्क्रोधी न चाति मृदुतां गतः । मध्यमां वृत्तिमाश्रित्य स जगद्वशमानयत् ॥ १६३ ॥

He was neither excessively severe nor overly lenient; by adhering to the balanced middle path, he brought the entire realm under his righteous sway. || 163 ||

उभयेऽपि द्विषस्तेन शमिता भूतिमिच्छता । कालोद्धत्यसमायाता जलदेनेव पांसवः ॥ १६४ ॥

Just as rain clouds settle the dust raised in the heat of summer, so too that monarch, seeking true prosperity, thoroughly subdued both internal enemies (lust, anger, pride, deceit, greed, and delusion) and external adversaries who had grown haughty with the passage of time. || 164 ||

सिद्धिर्धर्मार्थकामानां नाबाधिष्ट परस्परम् । तस्य प्रयोगनैपुण्याद् बन्धुभूयमिवागताः ॥ १६५ ॥

In his reign, the pursuits of righteousness (dharma), wealth (artha), and sensory enjoyment (kama) never obstructed one another; he practiced all three in perfect harmony, as though through his skill of application those three aims of life had forged mutual friendship. || 165 ||

प्रायेण राज्यमासाद्य भवन्ति मदकर्कशाः । नृपेभाः स तु नामाद्यत् प्रत्युतासीत् प्रसन्नधीः ॥ १६६ ॥

Upon obtaining sovereign rule, king-like elephants generally become harsh with arrogance (as elephants become wild with rut); but King Mahabala never succumbed to pride; on the contrary, he remained endowed with a serene and lucid intellect. || 166 ||

वयसा रूपसम्पत्त्या कुलजात्यादिभिः परे । भजन्ति मदमस्यैते गुणाः प्रशममादधुः ॥ १६७ ॥

While other rulers become intoxicated with vanity upon possessing youth, physical beauty, wealth, exalted lineage, and high birth, in King Mahabala these very attributes only fostered supreme tranquility and self-restraint. || 167 ||

राज्यलक्ष्म्याः परं गर्वमुद्वहन्ति नृपात्मजाः । कामविद्येव निर्मोक्षोः साभूत्तस्योपशान्तये ॥ १६८ ॥

Princes generally contract supreme arrogance on account of royal fortune; but for Mahabala, royal prosperity only promoted inner tranquility, just as the treatise on erotics remains an aid to passionless composure for an ascetic seeking liberation. || 168 ||

अन्यायध्वनिरुत्सन्नः क्षितिं तस्मिन् सुराजनि । प्रजानां भयसंक्षोभाः स्वप्नेऽप्यासन्न जातुचित् ॥ १६९ ॥

While that righteous king ruled the earth, the very word 'injustice' was eradicated; and fear and agitation were never experienced by the subjects even in their dreams. || 169 ||

चक्षुश्चारो विचारश्च तस्यासीत् कार्यदर्शने । अक्षिणी पुनरस्यास्तां मुखमण्डने दृश्यदर्शने ॥ १७० ॥

In overseeing the affairs of state, secret emissaries (spies) and deliberative wisdom served as his true eyes; his physical eyes were merely ornamental features of his face and for beholding visible objects. || 170 ||

अथास्य यौवनारम्भे रूपमासीज्जगत्प्रियम् । पूर्णस्येव शशाङ्कस्य बिभ्रतः सकलाः कलाः ॥ १७१ ॥

With the onset of blooming youth, the physical form of Mahabala, who was accomplished in all arts, became as beloved to the entire world as the full moon adorned with all its sixteen digits. || 171 ||

अदृश्यो मदनोऽनङ्गो दृश्यश्चारुविग्रहः । अमुष्य मदनो दूरमौपम्यपदमप्यगात् ॥ १७२ ॥

King Mahabala and Kamadeva were both possessors of exquisite forms; but while Kamadeva became bodiless and invisible (Ananga), King Mahabala remained visible in his charming bodily form; hence Kamadeva abandoned from afar even the position of comparison with him. || 172 ||

तस्याभादलिसङ्काशं मूर्धजेषु शिरोरुहम् । शिरोविन्यस्तमुकुटं मेरुं कूटमिवाश्रितम् ॥ १७३ ॥

Upon the king's head, his soft, dark, curly locks of hair, resembling swarming black bees and crowned with a radiant diadem, appeared like the summit of Mount Meru enveloped by dark clouds. || 173 ||

ललाटमस्य विस्तीर्णमुन्नतं रुचमादधे । लक्ष्म्या विश्रान्तये क्लृप्तमिव हैमं शिलातलम् ॥ १७४ ॥

His forehead was broad, elevated, and luminous, appearing like a golden slab fashioned especially for the repose of the goddess Lakshmi. || 174 ||

भ्रुवौ रुचिर रेजाते कुटिले भृशमायते । मदनस्यास्त्रशालायां धनुषोरिव यष्टिके ॥ १७५ ॥

His two long, gracefully curved eyebrows shone like a pair of bow-staves preserved in the armory of Kamadeva. || 175 ||

चक्षुषी रेजतुस्तस्य चापोपान्तवर्तिनी । विषमेषोरिवाशेषजिगीषोरिषुयन्त्रके ॥ १७६ ॥

His two eyes, situated close to the bow-like arches of his brows, shone like the two arrow-launching engines of Kamadeva, who was eager to conquer the entire universe. || 176 ||

सकर्णपालिके चारु रत्नकुण्डलमण्डिते । श्रुताङ्गनासमाक्रीडे लीलादोलायिते दृशाम् ॥ १७७ ॥

His two charming ears, adorned with brilliant jeweled earrings, appeared like two pleasure swings fashioned for the goddess of learning (Sarasvati) and the sportive play of his glances. || 177 ||

दध्रेऽसौ नासिकावंशमुन्नतं मध्यविलोचनम् । तद्वृद्धिस्पर्धिरोधार्थं बद्धं सेतुमिव्रायतम् ॥ १७८ ॥

The high, straight ridge of his nose between his two eyes appeared like an elongated bridge constructed to restrain the expanding rivalry between his two large eyes. || 178 ||

मुखमस्य लसद्दन्तदीप्तिकेसरमाबभौ । सहोत्पलमिवोदञ्चद्दन्तच्छदच्छदम् ॥ १७९ ॥

His countenance shone like a fragrant blooming lotus, wherein the radiant rays of his teeth were the filaments and his reddish lips were the petals. || 179 ||

पृथुवक्षो बभावास्य हाररोचिर्जलोप्लवम् । धारागृहमिवोदारं लक्ष्म्या निर्वापणं परम् ॥ १८० ॥

His expansive chest, glistening with the radiant rays of pearl necklaces, appeared like a spacious, delightful bathing pavilion inundated with water, fashioned for the cooling comfort of Lakshmi. || 180 ||

केयूररुचिरावेतावंशौ शोभामुपैयतुः । लक्ष्म्या रुचिरौ मन्ये विहारायेव निर्मितौ ॥ १८१ ॥

His two shoulders, splendid with the luster of golden armlets (keyuras), appeared like two delightful pleasure mountains crafted for the sportive wandering of Lakshmi. || 181 ||

युगायते बिभर्ति स्म बाहू चारुतलाङ्कितौ । स सुराग इवोदग्रविटपौ पल्लवोज्ज्वलौ ॥ १८२ ॥

He bore two long arms, resembling the yoke of a chariot, marked with charming palms, appearing like a wish-fulfilling Kalpavriksha bearing two massive branches adorned with glowing tender leaves. || 182 ||

दामोदरनाभिकल्पं मध्यं सवलि ललितं श्रितः । महाब्धिरिव सावर्ते सेकते सम्यक् सैकतम् ॥ १८३ ॥

The king possessed a slender waist adorned with the three charming folds (trivali) and a deep navel, appearing like the vast ocean adorned with rolling waves, whirlpools, and sandbanks. || 183 ||

घने च जघने तस्य मेखलादामवेष्टितम् । बभौ वेदिकया जम्बूद्वीपस्थलमिवावृतम् ॥ १८४ ॥

His broad hips, encircled by a radiant jeweled girdle, shone like the continent of Jambudvipa encircled by its auspicious protective altar (vedika). || 184 ||

रम्भास्तम्भातिभावूरू स धत्ते स्म कनद्द्युती । कामिनीदृष्टिबाणानां लक्ष्याविव निवेशितौ ॥ १८५ ॥

He possessed two thighs endowed with glistening radiance that surpassed the beauty of plantain stems, appearing like two targets erected for the arrow-glances of passionate women. || 185 ||

वज्रशाणस्थिरे जङ्घे सोऽधत्त रुचिराकृती । मनोजजैत्रबाणानां निशानायेव योजिते ॥ १८६ ॥

Mahabala bore two shapely and firm calves resembling adamantine whetstones, as though fashioned to sharpen the victorious arrows of Kamadeva. || 186 ||

पद्मतामरसद्वन्द्वं समसङ्गुलीपल्लवम् । नखांशुकेसरं लक्ष्म्याः कुलगेहायितं पदम् ॥ १८७ ॥

His two lotus feet, endowed with tender toe-buds and radiant nail-filaments, appeared like two ancestral mansions established for the eternal residence of Lakshmi. || 187 ||

इत्थं तस्य रूपमुद्भूतनवयौवनविभ्रमम् । कामनीयकमैकध्यमुपनीतमिवाबभौ ॥ १८८ ॥

Thus, the exquisite form of Mahabala, overflowing with the sportive graces of fresh youth, appeared as though all the aesthetic loveliness of the cosmos had been gathered into a single abode. || 188 ||

न केवलमसौ रूपशोभयैवाजयज्जगत् । व्यजेष्ट मन्त्रशक्त्यापि वृद्धसंयोगलब्धया ॥ १८९ ॥

That monarch conquered the world not only through the unrivaled splendor of his physical beauty, but also through the power of counsel (mantrashakti) attained through constant association with venerable, wise elders. || 189 ||

तस्याभूवन् महाप्राज्ञाश्चत्वारो मन्त्रिपुङ्गवाः । बहिश्चरा इव प्राणाः सुस्निग्धा दीर्घदर्शिनः ॥ १९० ॥

That king had four eminent, supremely wise ministers, who were affectionate, far-sighted, and resembled his very external vital breaths. || 190 ||

महामतिश्च संभिन्नमतिः शतमतिस्तथा । स्वयंबुद्धश्च राज्यस्य मूलस्तम्भा इव स्थिराः ॥ १९१ ॥

Their names were Mahamati, Sambhinnamati, Shatamati, and Svayambuddha; and they stood firm like the foundational pillars of that kingdom. || 191 ||

स्वयंबुद्धोऽभवत् तेषु सम्यग्दर्शनशुद्धधीः । शेषा मिथ्यादृशस्तेऽमी सर्व स्वामिहितोद्यताः ॥ १९२ ॥

Among those four ministers, the minister named Svayambuddha possessed an intellect purified by Right Faith (Samyagdarshana), whereas the remaining three ministers held erroneous views (Mithyadrishti); yet, despite this ideological difference, all four were ever dedicated to promoting the welfare of their master. || 192 ||

चतुर्भिः स्वैरमात्यैस्तैः पादैरिव सुयोजितैः । आपन्नातिप्रथां राज्यं वृत्तैः समवृत्तवत् ॥ १९३ ॥

Those four ministers were like the four metrical quarters (padas) of Mahabala's kingdom; through their harmonious integration, Mahabala's realm attained immense renown and expansion, resembling a balanced poetic meter (Samavritta). Purport: In poetics, a meter (vritta) has three varieties: samavritta (where all four quarters have identical characteristics), ardha-samavritta (where the first and third, and second and fourth

quarters match), and vishama-vritta (where all four quarters differ). Just as a samavritta meter attains perfection and extensive renown through the harmonious alignment of its four equal quarters, so too the realm of King Mahabala attained boundless fame and organized expansion through the proper allocation of duties among these four ministers. || 193 ||

स मन्त्रिभिश्चतुर्भिस्तैः कदाचिच्च त्रिभिः । द्वाभ्यामेकेन वा मन्त्रमविसंवादिनामजत् ॥ १९४ ॥

King Mahabala deliberated upon the affairs of state sometimes with all four ministers, sometimes with three, sometimes with two, and sometimes in solitary counsel with the truth-abiding minister Svayambuddha. || 194 ||

स्वयं निश्चितकार्यस्य मन्त्रिणोऽस्यानुशासनम् । चक्रुः स्वयं प्रबुद्धस्य जिनस्येवामरोत्तमाः ॥ १९५ ॥

The king himself discerned and determined the correct course of action; the ministers merely offered their praises to his well-decided policies, just as the exalted Lokantika deities merely offer their eulogies to the spontaneous spiritual awakening and renunciation of a Tirthankara. Purport: King Mahabala was so exceptionally wise, far-sighted, and analytical that no minister could ever find any flaw in his resolute decisions. || 195 ||

न्यस्तराज्यभरस्तेषु स स्त्रीभिः खचरोचितान् । बुभुजे सुचिरं भोगान् नभोगानामधीशिता ॥ १९६ ॥

Entrusting the administrative burden of the kingdom to those four ministers, King Mahabala, the sovereign of the sky-faring Vidyadharas, enjoyed for a prolonged time the celestial pleasures appropriate to Vidyadharas in the company of his queens. || 196 ||

खदुरुसुरभिसमीरैः सान्द्रमन्दारवीथीपरिचयसुखशीतैर्धूतसंभोगखेदः । मुहुरुपवनदेशान्
नन्दनस्पर्धिनीतिजितमदननिवेशान् स्त्रीसहायः स भेजे ॥ १९७ ॥

Accompanied by his queens, he sported repeatedly in delightful pleasure groves that rivaled the heavenly Nandana-vana and surpassed the pleasure abodes of Kamadeva. While sporting there, all fatigue arising from amorous dalliance was dispelled by the fragrant, cool, and pleasant breezes that blew through the dense avenues of Mandara trees. || 197 ||

ततश्च सुकृतविपाकादानमत्खेचरेन्द्रस्फुरन्मुकुटमकरिकाग्रैः स्पृष्टपादारविन्दः । चिरमरमत तस्मिन् मेरुशृङ्गे सुराहो सुरपतिरिव वज्री भाविभास्वज्जिनश्रीः ॥ १९८ ॥

Thus, by the fruition of immense past meritorious deeds (sukrita/punya), his lotus feet were continually touched by the glittering makara crests upon the diadems of bowing Vidyadhara kings; and being destined to attain in the future the glorious sovereignty of a radiant Tirthankara, King Mahabala sported for a prolonged duration upon Mount Vijayardha, like Indra, the wielder of the thunderbolt, sporting upon the summit of Mount Meru. || 198 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणश्रीमहापुराणसंग्रहे श्रीमहाबलाभ्युदयवर्णनं नाम चतुर्थं पर्व समाप्तम् ॥ ४ ॥

Thus ends the Fourth Parva, entitled 'Description of the Prosperity of Shri Mahabala', in the venerable Mahapurana Sangraha characterized by the sixty-three great personalities, composed by Acharya Bhagavat Jinasena. || 4 ||

कदाचिदथ तस्याऽऽसीद् वर्षवृद्धिदिनोत्सवः । मङ्गलैर्गीतवादित्रनृत्यारम्भैश्च निर्भरः ॥ १ ॥

Thereafter, on a certain day, the auspicious birthday celebration (varsha-vardhi-mahotsava) of King Mahabala took place. That grand festival was filled with auspicious songs, musical instruments, and splendid dance performances. || 1 ||

सिंहासने तमासीनं तदानीं खचराधिपम् । दुधुवुश्चामरं वारनार्यः क्षीरोदपाण्डुरैः ॥ २ ॥

At that time, King Mahabala, the sovereign of the Vidyadharas, sat enthroned in majesty; while graceful court damsels waved over him white royal whisks (chamaras) as fair as the milk ocean. || 2 ||

मदनद्रुममञ्जर्यो लावण्यौम्मोधिर्वीचयः । सौन्दर्यकलिका रेजुस्तरुण्यस्तत्समीपगाः ॥ ३ ॥

The youthful maidens standing in his presence appeared like the fragrant blossom-clusters of the tree of Kamadeva, or the rolling waves upon the ocean of elegance, or the radiant buds of aesthetic loveliness. || 3 ||

पृथुवक्षःस्थलच्छन्नपर्यन्तैर्मुकुटोज्ज्वलैः । खगेन्द्रैः परिवृतोऽसौ गिरिराज इवाद्रिभिः ॥ ४ ॥

Encircling King Mahabala sat numerous crowned Vidyadhara princes, whose broad chests covered the surrounding space; seated in their midst, King Mahabala shone resplendently like Mount Sumeru surrounded by cardinal mountain ranges. || 4 ||

तस्य वक्षःस्थले हारो नीहारांशुसमद्युतिः । बभावे हिमवत्सानौ पतन्निव निर्झरः ॥ ५ ॥

Upon his broad chest rested a pure white pearl necklace possessing the radiant luster of the cool moon, shining like a glistening waterfall cascading down the snowy summit of the Himalayas. || 5 ||

तद्वक्षसि प्रभाविन्द्रनीलमध्यमणिर्भ्रमी । कण्ठिका हंसमालेव भान्ति दात्यूहमध्यगा ॥ ६ ॥

Upon his expansive chest, a pearl necklace adorned with a central sparkling sapphire (indranila) shone like a row of white swans flying across the broad sky with a dark water-bird (jatyuha) hovering in their midst. || 6 ||

मन्त्रिणश्च तदामात्यसेनापतिपुरोहिताः । श्रेष्ठिनोऽधिकृताश्चान्ये तं परीत्याधतस्थिरे ॥ ७ ॥

At that time, chief counselors, ministers, the commander-in-chief, the royal priest, merchant-guild leaders (shreshthis), and other state dignitaries sat reverently encircling King Mahabala. || 7 ||

स्मितैः संभाषितैः स्थानैर्दानैः संमाननैरपि । तानसौ तर्पयामास वीक्षितैरपि सादरैः ॥ ८ ॥

The monarch gratified all the assembled courtiers—smiling gently upon some, conversing graciously with others, assigning seats to some, bestowing gifts upon others, conferring honors, and casting respectful, benevolent glances upon all. || 8 ||

स गोष्ठीमनुबभूव विद्यागन्धर्वादिचारुविदाम् । स्पर्धमानांश्च तान् पश्यन्नुपश्रोतृसमक्षतः ॥ ९ ॥

King Mahabala repeatedly enjoyed assemblies of learned scholars versed in music, arts, and diverse sciences, observing with appreciation the keen, aesthetic competitions they conducted before the audience. || 9 ||

सामन्तप्रहितान् दूतान् द्वारस्थैरानीयमानकान् । संभावयन् यथोक्तेन संमानेन पुनः पुनः ॥ १० ॥

Meanwhile, receiving through his chamberlains the envoys sent by tributary vassals, he honored them repeatedly with due royal protocol and respect. || 10 ||

परचक्रनरेन्द्राणामानीतानि महत्तरैः । उपायनानि संपश्यन् यथास्वं तांश्च पूजयन् ॥ ११ ॥

He also inspected the auspicious presents and tributes brought by distinguished emissaries from foreign sovereigns, honoring each emissary in return according to merit. || 11 ||

प्रजानां परमानन्दमातन्वन्नद्भुतोदयः । स मन्त्रिवर्गेण सहास्तानन्दमण्डपे ॥ १२ ॥

Spreading supreme joy among his subjects and manifesting extraordinary glory, King Mahabala sat in the grand Pavilion of Joy (Ananda Mandapa) accompanied by his council of ministers. || 12 ||

स तदा प्रीतमालोक्य स्वयंबुद्धः समिद्धधीः । स्वामिने हितमित्युच्चैरभाषत विशुद्धवाक् ॥ १३ ॥

At that auspicious moment, observing his master in high spirits, the sharp-witted minister Svayambuddha, gifted with pure and eloquent speech, addressed words of profound spiritual welfare to his lord. || 13 ||

भोः शृणु खगाधीश वक्ष्ये श्रेयोऽनुबन्धि ते । वेद्याधरीमिमां लक्ष्मीं विद्धि पुण्यफलं विभो ॥ १४ ॥

"O Sovereign of the Vidyadharas! Pray listen, for I shall utter words conducive to your eternal welfare. O Lord, know that this magnificent sovereignty of the Vidyadharas which you enjoy is solely the fruit of your past meritorious deeds (punya). || 14 ||

धर्मादिष्टार्थसंपत्तिस्ततः कामसुखोदयः । स च संप्रीतये पुंसां धर्मात् सैषा परम्परा ॥ १५ ॥

From Righteousness (Dharma) arises the attainment of desired wealth; from wealth arises the fulfillment of sensory pleasures; and from that contentment arises among men. Thus, this entire auspicious sequence is rooted solely in Dharma. || 15 ||

राज्यं च संपदो भोगाः कुले जन्म सुरूपता । पाण्डित्यमायुरारोग्यं धर्मस्यैतत् फलं विदुः ॥ १६ ॥

Sovereignty, immense wealth, worldly enjoyments, birth in a noble lineage, physical beauty, profound erudition, longevity, and radiant health—know all these to be the fruit of Dharma. || 16 ||

न हेतुं विना कार्यनिष्पत्तिरिह जातुचित् । प्रदीपेन विना दीप्तिर्दृष्टपूर्वा किमु क्वचित् ॥ १७ ॥

O Lord, never does an effect arise without an adequate cause; has anyone ever witnessed illumination anywhere in the absence of a lamp? || 17 ||

अङ्कुरः किं विना बीजाद् विना वृष्टिं पयोमुचः । छत्रमन्तरेणापि नच्छाया विना धर्मान्न संपदः ॥ १८ ॥

There is no sprout without a seed, no rain without a cloud, and no shade without a parasol; in like manner, fortunes and prosperity are never attained without Dharma. || 18 ||

नाधर्मात् सुखसंप्राप्तिर्न विषादस्ति जीवितम् । नोषरात् सस्यनिष्पत्तिर्नाग्नेराह्लादनं मनाक् ॥ १९ ॥

Just as life cannot be sustained by drinking deadly poison, crops do not grow in barren soil, and pleasant coolness is never produced by fire, so too true happiness is never attained through unrighteousness (Adharma). || 19 ||

यतोऽभ्युदयनैःश्रेयसार्थसिद्धिः सुनिश्चिता । स धर्मस्तस्य धर्मस्य विस्तरं शृणु सांप्रतम् ॥ २० ॥

That principle through which worldly prosperity (abhyudaya) and supreme spiritual liberation (nihshreyasa) are definitively achieved is called Dharma. O King, listen now as I expound the comprehensive nature of that Dharma. || 20 ||

दयामूलो भवेद् धर्मो दया प्राण्यनुकम्पनम् । दयायाः परिरक्षार्थं गुणाः शेषाः प्रकीर्तिताः ॥ २१ ॥

True Dharma is that which has compassion (daya) as its fundamental root; and compassion is universal benevolence and empathy toward all living beings. To safeguard and foster this compassion, the remaining virtues such as supreme forbearance have been expounded. || 21 ||

धर्मस्य लक्षणाङ्गानि दमः क्षान्तिरहिंसता । तपो दानं च शीलं च ध्यानं वैराग्यमेव च ॥ २२ ॥

Sensory restraint (dama), forbearance (kshanti), non-violence (ahimsa), austerities (tapas), charity (dana), virtuous conduct (shila), meditation (dhyana), and detachment (vairagya)—these are the essential limbs and defining characteristics of the Dharma of compassion. || 22 ||

अहिंसा सत्यवादित्वमचौर्यं त्यक्तकामता । निष्परिग्रहता चेति प्रोक्तो धर्मः सनातनः ॥ २३ ॥

Non-violence (Ahimsa), Truthfulness (Satya), Non-stealing (Achaurya), Celibacy/Chastity (Brahmacharya), and Renunciation of Possessions (Nishparigrahata)—this is declared as the eternal, time-honored Dharma (Sanatana Dharma). || 23 ||

तस्माद् धर्मफलं ज्ञात्वा सर्वं राज्यादिलक्षणम् । तदर्थिना महाभाग धर्मे कार्या मतिः स्थिरा ॥ २४ ॥

Therefore, O exalted monarch, recognizing all royal fortune and splendor to be the direct fruit of Dharma, those who desire enduring prosperity must firmly anchor their intellect in Dharma. || 24 ||

धीमन्निमां श्रियं स्फीतां शाश्वतीं कर्तुमिच्छता । त्वया धर्मोऽनुमन्तव्यः सोऽनुष्ठेयश्च शक्तितः ॥ २५ ॥

O wise ruler, if you desire to make this vast prosperity permanent and everlasting, you must revere this Dharma of non-violence and practice it diligently according to your capacity." || 25 ||

इत्युक्त्वाथ स्वयंबुद्धे स्वामिश्रेयोऽनुबन्धिनि । सधर्ममर्थसंयुक्तं यशस्यं च वचो विरतिमीयुषि ॥ २६ ॥

When minister Svayambuddha, desiring the highest good of his master, paused after delivering these righteous, profound, and renown-bestowing words; || 26 ||

श्रुतस्तद्वचनं सोढुमशक्तो दुर्मदोद्धतः । द्वितीयः सचिवो वाचमित्युवाच महामतिः ॥ २७ ॥

The second minister named Mahamati, puffed up with arrogance and incapable of enduring those righteous words, spoke as follows. || 27 ||

भूतवादमथावलम्ब्य स लौकायतिकीं श्रुतिम् । प्रस्तुवंश्चेतनतत्त्वस्य दूषणे मतिमातनोत् ॥ २८ ॥

Relying upon the materialist doctrine of the elements (Bhutavada) and upholding the Charvaka/Lokayata school, Mahamati applied his intellect to impute fallacies against the reality of the conscious soul (chetana-tattva). || 28 ||

सति धर्मिणि धर्मस्य घटते देव चिन्तनम् । स एव तावन्नास्त्यात्मा कुतो धर्मः फलं कुतः ॥ २९ ॥

He said: "O King! The contemplation of attributes (dharma) is appropriate only when the substantive entity (dharmi) truly exists. But the entity called the soul (atman) does not exist at all; whence then Dharma, and whence its fruit? || 29 ||

पृथिव्यप्पवनाग्नीनां संघातादिह चेतना । प्रादुर्भवति मद्याङ्गसंगमान्मदशक्तिवत् ॥ ३० ॥

Just as intoxicating potency arises from the combination of ingredients like mahua flowers, jaggery, and water, so too consciousness manifests here solely from the aggregation of the four physical elements—earth, water, fire, and air. || 30 ||

ततो न चेतना कायात् पृथगिहास्ति नः । तस्यास्तद्व्यतिरेकेणानुपलब्धेः खपुष्पवत् ॥ ३१ ॥

Therefore, within this body composed of earth and other elements, there exists no separate entity called consciousness; because consciousness is never perceived apart from the body, just like an imaginary flower in the sky (khapushpa). || 31 ||

इत्यस्तित्वे न धर्मः स्यात् पापं वा कस्यचित् । जलबुद्बुदवज्जीवा विलीयन्ते तनुक्षयात् ॥ ३२ ॥

When no distinct soul-entity is established, how can merit, demerit, virtue, or sin exist for anyone? With the dissolution of the physical body, these living beings perish and dissolve in an instant like bubbles on the surface of water. || 32 ||

तस्माद् दृष्टसुखं त्यक्त्वा परलोकसुखार्थिनः । व्यर्थक्लेशा नरा मूढा लोकद्वयसुखाच्च्युताः ॥ ३३ ॥

Therefore, foolish men who abandon immediately perceptible worldly happiness in pursuit of imaginary otherworldly pleasures suffer needless torment and are deprived of the happiness of both worlds. || 33 ||

तदेषां परलोकार्था वाञ्छा लोभाददोषतः । आमिषं त्यक्त्वा सुखागतं मोहान्मीनार्शिन्यपधावति ॥ ३४ ॥

Thus, abandoning present visible pleasures for the sake of otherworldly happiness is like a deluded jackal dropping the meat already in its mouth to leap into the water after a fleeting fish—giving up what is present only to suffer remorse. || 34 ||

पिण्डस्थागालिहन्तोऽमी हस्तं प्रेत्य सुखेप्सया । विप्रलब्धाः समुत्सृष्टदृष्टभोगा विचेतसः ॥ ३५ ॥

Those thoughtless men who renounce immediate visible pleasures out of craving for otherworldly bliss are merely licking their own empty hands after throwing away the delicious food served before them." || 35 ||

स्वमते युक्तिमित्युक्त्वा विरते भूतवादिनि । विज्ञानमात्रमाश्रित्य प्रस्तुवञ्जीवनास्तिताम् ॥ ३६ ॥

When the materialist Mahamati fell silent after propounding these arguments in support of his doctrine; || 36 ||

अकस्माद् वादकण्डूयाविजृम्भितमथोद्वहन् । स्मितं स्वमतसंसिद्धिमित्युपन्यस्यति स्म सः ॥ ३७ ॥

The third minister, Sambhinnamati, sporting a sarcastic smile born of the itch for debate, resorted to the doctrine of Pure Subjective Idealism (Vijnanavada) and began establishing his own philosophy, denying the existence of the soul as follows. || 37 ||

जीववादिन्न ते कश्चिज्जीवोऽस्त्यनुपलब्धितः । विज्ञप्तिमात्रमेवेदं क्षणभङ्गि यतो जगत् ॥ ३८ ॥

He said: "O soul-advocate Svayambuddha! There is no separate entity called a soul, because it is never perceived separately. This entire universe is nothing but momentary consciousness (vijnapti-matra). Whatever is momentary is a modification of cognition. If entities were independent and distinct from consciousness, they would be permanent; but nothing in the universe is permanent, hence all is mere cognition. || 38 ||

निरंशं नित्यं विज्ञानं निरन्वयविनश्वरम् । वेद्यवेदकसंवित्तिभागभिन्नं प्रकाशते ॥ ३९ ॥

That consciousness is partless (niraksha), perishes momentarily without leaving an underlying substance (niranvaya-vinashvara), and shines divided into the knowable object (vedya), the knowing subject (vedaka), and the act of cognition (samvitti). Inherently, it is neither known by another permanent awareness nor knows anything permanently; it lasts for an instant and is utterly extinguished. || 39 ||

सन्तानान्वयवृत्तेस्तु स्मृत्याद्यपि घटिष्यते । संवृत्या स च सन्तानः सन्तानिभ्यो न भिद्यते ॥ ४० ॥

Memory and recognition are explained through the continuous stream of momentary cognitions (santana). That continuum is conventionally non-different from the momentary conscious states (santani) that constitute it. || 40 ||

प्रत्यभिज्ञानमप्यस्ति वस्तुनि क्षणनश्वरे । यथा लूनपुनर्जातनखकेशादिषु क्वचित् ॥ ४१ ॥

Recognition (pratyabhijnana) occurring with respect to momentary objects is not real, but illusory; just as the recognition 'these are the very same nails and hair' with regard to nails and hair that grow back after being trimmed is purely illusory. || 41 ||

ततो विज्ञानसन्तानाद् व्यतिरिक्तो न कश्चन । जीवसंज्ञः पदार्थोऽस्ति प्रेत्यभावफलोपभुक् ॥ ४२ ॥

Therefore, distinct from this stream of consciousness, there exists no entity called a soul (jiva) that transmigrates to experience the fruits of another world. || 42 ||

तदमुत्रामनो दुःखजिहासार्थं प्रयस्यतः । टिट्टिभस्येव भीतिस्ते गगनादापतिष्यतः ॥ ४३ ॥

Hence, your dread of the next world while striving to avert otherworldly suffering is like the baseless fear of the lapwing (tittibha) that the vault of the sky might collapse upon it." || 43 ||

इत्युदीर्य स्थिते तस्मिन् मन्त्री शतमतिस्ततः । नैरात्म्यवादमालम्ब्य प्रोचावेत्थं विकत्थनः ॥ ४४ ॥

When the idealist Sambhinnamati paused after declaring his doctrine, the fourth minister, Shatamati, boasting arrogantly and resorting to the Nihilistic doctrine of universal emptiness (Nairatmyavada/Shunyavada), spoke as follows. || 44 ||

शून्यमेव जगद्विश्वमिदं मिथ्यावभासते । भ्रान्तेः स्वप्नेन्द्रजालादौ हस्त्यादिप्रतिभासवत् ॥ ४५ ॥

"This entire universe is absolute Void (shunya). The appearance of men, beasts, pots, cloths, and other objects in it is entirely false and illusory, appearing solely through delusion, like the illusory perception of elephants in a dream or a magician's trick. || 45 ||

ततः कुतोऽस्ति वो जीवः परलोकः कुतोऽस्ति वा । असत्सर्वमिदं यस्माद् गन्धर्वनगरादिवत् ॥ ४६ ॥

Therefore, when the whole universe is illusory, how can your soul exist, and in its absence whence can the next world exist? For all this is unreal like an imaginary city of the Gandharvas in the sky. || 46 ||

अतोऽमी तपसा युक्तास्तपोऽनुष्ठानतत्पराः । वृथा क्लेशमायान्ति परमार्थानभिज्ञकाः ॥ ४७ ॥

Hence, those who undertake severe austerities and religious rites for the sake of the next world suffer in vain; such beings are entirely ignorant of ultimate reality. || 47 ||

ग्रीष्मार्तेन यथा दृष्ट्वा मरुभूमौ मरीचिकाः । जलाशयानुधावन्ति तद्वद्भोगाथिनोऽप्यमी ॥ ४८ ॥

Just as deer tormented by summer heat run fruitlessly after glistening mirages in the desert mistaking them for lakes of water, so too do these seekers of spiritual bliss chase in vain after imaginary pleasures of the next world." || 48 ||

इत्युद्यद्राह्मकुदृष्टान्तकुहेतुमिरपार्थकम् । व्यरंसीत् सोऽप्यतो वक्तुं स्वयंबुद्धः प्रचकमे ॥ ४९ ॥

When Shatamati also fell silent after propounding baseless assertions through false analogies and fallacious arguments, minister Svayambuddha rose to refute their doctrines. || 49 ||

भूतवादिन् मृषा वक्ति स भवानात्मशून्यताम् । भूतेभ्यो व्यतिरिक्तस्य चैतन्यस्य प्रतीतिः ॥ ५० ॥

"O Materialist! You speak falsehood in asserting the non-existence of the soul; for over and above the four physical elements, consciousness (chaitanya) characterized by perception and knowledge is distinctly experienced. || 50 ||

कायात्मकं न चैतन्यं न कायश्चेतनात्मकः । मिथो विरुद्धधर्मत्वात् तयोश्चिदचिदात्मनोः ॥ ५१ ॥

Consciousness is not identical with the body, nor is the body identical with consciousness; for they possess mutually contradictory natures: consciousness is sentient (chit-svarupa), whereas the body is non-sentient and insentient matter (achit/jada). || 51 ||

> कायचैतन्ययोरैक्यं विरोधिगुणयोगतः । तयोरन्तर्बहीरूपनिर्मासात् खड्गकोशवत् ॥ ५२ ॥

Body and consciousness can never be one, because of their mutually opposing attributes; consciousness is experienced internally like a sword, whereas the body is experienced externally like a scabbard. Just as a sword and its scabbard are distinct entities, so too are the soul and the physical body distinct through their divergent manifestations. || 52 ||

> न भूतकार्यं चैतन्यं घटते तद्गुणोऽपि वा । सतो जात्यन्तरीभावात्तद्विभागेन चेक्षणात् ॥ ५३ ॥

Consciousness is neither an effect nor a quality of the four physical elements; for they belong to entirely different generic classes—one is sentient, the other insentient. Truly, cause-and-effect and substance-attribute relations exist only between homogeneous entities (sajatiya), never heterogeneous ones (vijatiya). Moreover, the physical body is apprehended by the senses, whereas consciousness is supersensuous (atindriya), known only through direct internal awareness. If consciousness were an effect of elements, it would be perceived by the senses along with the body, which is not the case. Hence, body and consciousness are distinct. || 53 ||

> न विकारोऽपि देहस्य संविद्भवितुमर्हति । भस्मादितद्विकारेभ्यो वैधर्म्यान्मूर्त्यसंभवात् ॥ ५४ ॥

Consciousness cannot be a modification of the body, for it is entirely distinct from bodily modifications such as ashes. If consciousness were a bodily modification, ashes of a deceased body would also possess consciousness; but they do not. Furthermore, physical modifications are corporeal (murtika), whereas consciousness is incorporeal (amurtika), devoid of color, taste, smell, and touch. || 54 ||

गृहप्रदीपयोर्यद्वत् सम्बन्धो युतसिद्धयोः । आधाराधेयरूपत्वात् तद्वद्देहोपयोगयोः ॥ ५५ ॥

The relationship between body and soul is like that between a house and a lamp; existing as container (adhara) and contained (adheya), the house and the lamp are independently established entities; in the very same manner, the body and the conscious soul are distinct, independent realities. || 55 ||

सर्वाङ्गीणैकसंविद्प्रतिभासादबाधितात् । प्रत्यङ्गप्रविभक्तेभ्यो भूतेभ्यः संविदो भिदा ॥ ५६ ॥

According to your doctrine, each limb is composed of separate elements, so each limb should possess its own separate consciousness. But the reality is contrary: a single, unified consciousness is experienced throughout the entire body; when a single thorn pricks one limb, pain is felt throughout the whole organism. This proves that a single, pervasive consciousness exists, distinct from the discrete physical elements. || 56 ||

न मूर्तिमतो देहाच्चैतन्यमतदात्मकम् । स्याद्धेतुफलभावो हि न मूर्तामूर्तयोः क्वचित् ॥ ५७ ॥

Moreover, how could incorporeal consciousness arise from a corporeal body? A cause-and-effect relationship can never exist between corporeal (murta) and incorporeal (amurta) substances. || 57 ||

अमूर्तमक्षविज्ञानं मूर्तादक्षकदम्बकात् । दृष्टमुत्पद्यमानं चेन्नास्य मूर्तत्वसंभवात् ॥ ५८ ॥

If you argue that incorporeal sensory cognition is seen to arise from corporeal sense organs, that too is untenable; for sensory knowledge is considered by us to be conditionally corporeal (kathanchit murtika). || 58 ||

कर्मणा मूर्तेन बद्धो देहं बिभ्रदात्मा मूर्तेन कर्मणा बद्धः । कथंचिदक्षजोऽपि बोधः स्यान्मूर्तिमानतः ॥ ५९ ॥

For the worldly soul, bound with corporeal karmas, has become united with them, and hence its sense-conditioned cognition is conditionally corporeal. Thus, the incorporeal never originates from the corporeal. || 59 ||

कायाकारेण भूतानां परिणामोऽन्यहेतुकः । कर्मसारथिमात्मानं व्यतिरिच्य स कस्ततः ॥ ६० ॥

Furthermore, the transformation of the four physical elements into the organized form of a living body requires an efficient guiding cause; and what other cause could there be besides the transmigrating soul accompanied by the charioteer of its karmas? Hence, the independent reality of the soul is firmly established. || 60 ||

ततः सद्भवनार्थाद्देहात् सद्भवनात् पुनः । जलबुद्बुदवज्जीवं मा मंस्थास्तद्विलक्षणम् ॥ ६१ ॥

Therefore, do not claim that the soul did not exist prior to the body and dissolves with it like a water bubble; for the body and the soul are fundamentally distinct entities, and a heterogeneous effect cannot originate from a heterogeneous cause. || 61 ||

अथ देहः किमुपादानं संविदः सहकारि वा । नोपादानमुपादेयाद् विजातीयत्वदर्शनात् ॥ ६२ ॥

We ask: is the body the material cause (upadana) or the auxiliary cause (sahakari) in the generation of consciousness? It cannot be the material cause, because the body is heterogeneous (vijatiya) to consciousness. || 62 ||

सहकारीति चेदिष्टमुपादानं तु मार्ग्यताम् । सूक्ष्मभूतसमाहारस्तदुपादानमित्यसत् ॥ ६३ ॥

If you accept it as an auxiliary cause, that is acceptable to us as well; but the material cause must still be sought. If you assert that the subtle combination of the elements is the material cause, that is false; for consciousness is experienced as distinct from the elements. || 63 ||

ततो भूतमयाद् देहाद् व्यतिभिन्नं स्वलक्षणम् । जीवद्रव्यमुपादानं चैतन्यस्येति गृह्यताम् ॥ ६४ ॥

Therefore, you must accept the distinct soul-substance (jiva-dravya), homogeneous in nature and defined by awareness, as the true material cause of consciousness. || 64 ||

एतेनैव प्रतिक्षिप्तं मदिराङ्गनिदर्शनम् । मदिराङ्गेष्वविरोधिन्या मदशक्तेर्विभावनात् ॥ ६५ ॥

This also refutes the materialist's analogy of intoxicating potency arising from the ingredients of wine; for the ingredients of wine are inanimate and corporeal, and the resulting intoxicating potency is likewise inanimate and corporeal—homogeneous producing homogeneous. || 65 ||

सत्यं भूतोपसृष्टोऽयं भूतवादी वृथैव यः । भूतमात्रमिदं विश्वमभूतं प्रतिपादयेत् ॥ ६६ ॥

Truly, this materialist Charvaka appears possessed by evil spirits (bhutas); otherwise, why would he describe this entire universe as devoid of conscious souls, composed merely of lifeless physical elements? || 66 ||

पृथिव्यादिष्वनुद्भूतं चैतन्यं पूर्वमस्ति चेत् । नाचेतनेषु चैतन्यशक्तेर्व्यक्तमनन्वयात् ॥ ६७ ॥

If the materialist claims that the power of consciousness exists latently in the elements prior to their combination, that too is invalid; for it is universally known that conscious potency is never present in insentient matter. || 67 ||

आद्यन्तौ देहिनां देहौ न विना भवतस्तनूम् । पूर्वोत्तरे संविदधिष्ठानत्वान्मध्यदेहवत् ॥ ६८ ॥

The soul's present embodiment cannot exist without a prior body; for the instinctive actions (such as suckling milk) observed in a newborn soul are the impressions (samskaras) of past lives. Without a previous existence, an infant could not instinctively engage in such actions. In like manner, after the demise of this body, the soul will

assume another body; for sense-conditioned consciousness cannot exist without an embodiment. || 68 ||

तौ देहौ यत्र तं विद्धि परलोकमसंशयम् । देही च परलोकी स्यात् प्रेत्यभावफलोपभुक् ॥ ६९ ॥

The states where the soul assumes its past and future bodies constitute the next world (paraloka); the soul dwelling within them is the transmigrating being; and that very soul experiences the fruits of its past virtues and vices in the afterlife. || 69 ||

जात्यनुस्मरणाज्जीवगतागतविनिश्चयात् । आप्तोक्तिसंभवाच्चैव जीवास्तित्वविनिश्चयः ॥ ७० ॥

Furthermore, through the recollection of past births (jati-smarana), the reality of transmigration through birth and death, and the infallible testimony of omniscient sages (Agama), the distinct existence of the soul is firmly established. || 70 ||

अन्यप्रेरितमेतस्य शरीरस्य विचेष्टितम् । हिताहितमभिसंधाय यन्त्रस्येव विचेष्टितम् ॥ ७१ ॥

Just as the movements of a mechanical device are directed by an external operator, so too the purposeful bodily activities toward what is beneficial and away from what is harmful are directed by an internal conscious driver; and that driver is the soul. || 71 ||

केवलं भूतसंयोगाद् यदि चैतन्यं प्रजायते । पिठरे रन्धनायाधिश्रिते स्यात्तत्समुद्भवः ॥ ७२ ॥

If consciousness were produced merely from the combination of the four physical elements, then consciousness should be generated inside a cooking pot placed upon fire, for there too earth, water, fire, and air are aggregated! || 72 ||

इत्यादिभूतवादीष्टमतदूषणसंभवात् । अनर्थकं तदुन्मत्तप्रलपितमवधीर्यताम् ॥ ७३ ॥

Thus, since the doctrine of the materialists is riddled with manifold absurdities, know their philosophy to be the meaningless raving of madmen, utterly devoid of truth. || 73 ||

विज्ञप्तिमात्रसंसिद्धिर्न विज्ञानादिहास्ति ते । साध्यसाधनयोरैक्यात् कुतस्तत्त्वविनिश्चितिः ॥ ७४ ॥

[Refutation of Idealism]: Turning to the Idealist, Svayambuddha said: "If you maintain that all is mere consciousness, consciousness cannot be established through consciousness alone; for in your philosophy the probandum (sadhya) and the probans (sadhana) become identical. In such a state, how can any truth be ascertained? || 74 ||

विज्ञानव्यतिरिक्तस्य वाक्यस्येह प्रयोगतः । बहिरर्थस्य संसिद्धेर्विज्ञानं बहु युज्यते ॥ ७५ ॥

Furthermore, external realities are established in the world through the deployment of sentences. If those sentences are distinct from consciousness, your monism of consciousness (vijnanadvaita) collapses. || 75 ||

किं केन साधितं तस्यान्मृषाविज्ञप्तिमात्रकम् । कुतो ग्राह्यादिभेदोऽपि विज्ञानैक्ये निरंशके ॥ ७६ ॥

If you say that sentences are also mere consciousness, then tell me, by what means was your theory 'all is consciousness' proved? Moreover, in a partless, unified consciousness, how can the distinction of knowing subject (grahaka) and knowable object (grahya) ever be explained? || 76 ||

विज्ञप्तिर्विषयाकारशून्या न प्रतिभासते । प्रकाश्येन विना सिद्ध्येत् क्वचित् किन्नु प्रकाशकम् ॥ ७७ ॥

Cognition never manifests devoid of the objective forms of knowable entities (such as pots and cloths). Can there ever be an illuminator without an object to be illuminated? Truly not. Hence, if cognition is real, external knowable objects must also be real. || 77 ||

विज्ञप्त्या परसंवित्तेर्ग्रहः स्याद् वा न वा तव । तद्ग्रहे संविज्ञाननिरालम्बनताक्षतिः ॥ ७८ ॥

We ask: in your doctrine, does one cognition apprehend another cognition or not? If it does, your consciousness ceases to be objectless (niralambana), and the subject-object duality is established, refuting your monism. || 78 ||

तदग्रहेऽन्यसंतानसाधने का प्रतिक्रिया । अनुमानेन तत्सिद्धौ स्याद् बाह्यार्थसंस्थितिः ॥ ७९ ॥

If one cognition does not apprehend another, how do you prove the existence of another mental continuum (santana)? If you prove it through inference, external objects are established; for inference requires the relation of probans and probandum. || 79 ||

विश्वं विज्ञप्तिमात्रं चेद् वाग्विज्ञानं मृषाखिलम् । तदभावे बाह्यार्थशून्यत्वात् कुतः सत्येतरस्थितिः ॥ ८० ॥

If this entire universe is mere consciousness, all speech and cognition become false; in the absence of external objects, how could the distinction between truth and falsehood exist? || 80 ||

ततोऽस्ति बहिरर्थोऽपि साधनादिप्रयोगतः । तस्माद् विज्ञप्तिवादोऽयं बालभाषितपेलवः ॥ ८१ ॥

Therefore, external objects exist through the deployment of valid reasons and arguments. Hence your Idealism is fragile like the babble of children. || 81 ||

शून्यवादेऽपि शून्यत्वप्रतिपादि वचस्तव । विज्ञानं चास्ति वा नेति विकल्पद्वयकल्पना ॥ ८२ ॥

[Refutation of Nihilism]: Refuting Shunyavada, Svayambuddha said: "In your doctrine of absolute Void, do the words propounding emptiness and the cognition arising from them exist or not? || 82 ||

वाग्विज्ञानं समस्तीदमिति चेद् ध्मातो भवान् । तद्वत्कृत्स्नस्य संसिद्धेरन्यथा हीयते मतः ॥ ८३ ॥

If you reply that words and cognition do exist, you are defeated; for just like words and cognition, all other entities (such as the soul) must be accepted. If you deny the existence of words and cognition, how will you propound or contemplate your doctrine of the Void? || 83 ||

तदेतत् प्रतिभातीदं शून्यमुन्मत्तरुतोपमम् । ततोऽस्ति जीवो देहाद्यो दयासंयमलक्षणः ॥ ८४ ॥

Thus, your doctrine of the Void is as meaningless as the raving of a lunatic. Therefore, it is established that the soul exists distinct from the body, and Dharma characterized by compassion and self-restraint is indisputably real. || 84 ||

सर्वज्ञोपज्ञमेवैतत् प्रमाणं तत्त्वविदां मतम् । आप्तं मन्यामतान्वेवमवहेयान्यतो बुधैः ॥ ८५ ॥

Knowers of truth accept only those principles revealed by the Omniscient Lord (Sarvajna). Therefore, the wise must reject doctrines propounded by pseudo-omniscient teachers." || 85 ||

इति तद्वचनाज्ज्ञाता सर्वतस्तत्त्वनिश्चया । निराशङ्कात्मसद्भावे संप्रीतमद सभापतिः ॥ ८६ ॥

Through these words of minister Svayambuddha, the entire assembly became free from all doubt regarding the existence of the soul; and King Mahabala, the lord of the assembly, was filled with supreme joy. || 86 ||

परवादिनगास्तेऽपि स्वयंबुद्धवचोऽशनेः । निष्ठुरापातमासाद्य सद्यः प्रम्लानिमागताः ॥ ८७ ॥

The tree-like rival disputants withered instantly under the severe impact of the thunderbolt-like words of minister Svayambuddha. || 87 ||

पुनः प्रशान्तगम्भीरे स्थिते तस्मिन् सदस्यसौ । दृष्टश्रुतानुभूतार्थ संबन्धीदमुदभाषत ॥ ८८ ॥

Thereafter, when the assembly became serene and silent, minister Svayambuddha began to narrate an illustrative historical narrative based on seen, heard, and experienced truths. || 88 ||

शृणु भोस्त्वं महाराज वृत्तमाख्यानकं पुरा । खेन्द्रोऽभूदरविन्दाख्यो भवद्वंशशिखामणिः ॥ ८९ ॥

"O Great King! Listen to a narrative from ancient times. In your own lineage, there lived a crest-jewel of Vidyadharas named Aravinda. || 89 ||

स ततः पुण्यपाकेन शास्ति स्म परमां पुरीम् । उद्दृप्तप्रतिसामन्तदोर्दर्पनिपसारयन् ॥ ९० ॥

By the fruition of his past merits, shattering the arm-might of arrogant rival feudatories, he ruled over this supreme city of Alka. || 90 ||

विषयानन्वभूद् दिव्यानसौ खेचरगोचरान् । सूनू तस्य हरिचन्द्रश्च कुरुविन्दश्च जज्ञतुः ॥ ९१ ॥

He enjoyed celestial pleasures suitable for Vidyadharas. He had two sons: Harichandra and Kuruvinda. || 91 ||

स बह्वारम्भसंरम्भरौद्रध्यानाभिसंधिना । बबन्ध नरकायुष्यं तीव्रशातफलोदयम् ॥ ९२ ॥

Through intense sinful endeavors and cruel meditation (raudra-dhyana), King Aravinda bound life-karma for the hellish realm (narakayushya) bearing excruciating agony. || 92 ||

अथ संसदि दाहज्वरविजृम्भितः । बभूव तनुसंतापः कदाचिदतिदुःसहः ॥ ९३ ॥

When his final days approached, an unbearable burning fever (daha-jvara) manifested in his body, causing intense, agonizing torment. || 93 ||

कह्लारवारिभिर्भृशं शीतशीतलकानिलैः । न निवृत्तिमगाद् बाढं हारैर्न हरिचन्दनैः ॥ ९४ ॥

He found no relief from fragrant lotuses soaked in cool water, gentle fan breezes, pearl necklaces, or soothing sandalwood paste. || 94 ||

विद्यासु विमुखीभावं स्वासु यातासु भूपतौ । पुण्यक्षयात् परिक्षीणमदशक्तिरिवेभराट् ॥ ९५ ॥

With the exhaustion of his merits, all his magical lores (vidyas) deserted him; and he became powerless like a mighty elephant whose rut-ichor has dried up. || 95 ||

दाहज्वरपरीताङ्गः संतापं सोढुमक्षमः । हरिचन्द्रमथाहूय सुतमित्यादिशत् ततः ॥ ९६ ॥

Unable to endure the agonizing heat burning throughout his body, he summoned his son Harichandra and commanded him: || 96 ||

हे पुत्र ममाङ्गेषु संतापो वर्धतेतराम् । पश्य कह्लाराणां परिम्लानिं तदर्पणात् ॥ ९७ ॥

'O son, this burning agony increases in my limbs; see how the fragrant lotuses placed upon my body have withered away! || 97 ||

तन्मामुत्तरकुरून् पुत्र गमय स्वविद्यया । तांश्च शीतान् वनोद्देशान् सीतानद्यास्तटाश्रितान् ॥ ९८ ॥

Therefore, O son, through your magical lore of sky-travel, transport me swiftly to the realm of Uttarakuru, specifically to those cool forest groves situated along the banks of the Sitoda river. || 98 ||

यत्र कल्पतरून् धुन्वन् सीतोदावीचिचयोत्थितः । दाहान्मां मातरिश्वास्मादुपशान्तिं स नेष्यति ॥ ९९ ॥

There, the cool breezes shaking the wish-fulfilling trees and rising from the rolling waves of the Sitoda river will soothe this burning fever.' || 99 ||

इति तद्वचनात् पुत्रः प्रैषिषद् व्योमगामिनीम् । स नृपः साप्यपुण्यस्य नाभूत्तस्योपकारिणी ॥ १०० ॥

Hearing his father's command, prince Harichandra dispatched his sky-traveling lore (vyomagamini vidya); but because King Aravinda's merit was depleted, the lore proved ineffective and could not transport him. || 100 ||

विद्यावैमुख्यतो मत्वा पितुर्व्याधिरसाध्यताम् । पुनः कर्तव्यतामूढः सोऽभूदुद्विग्नमानसः ॥ १०१ ॥

Seeing the magical lore turn away, the prince realized his father's affliction was incurable; he became bewildered and deeply anxious. || 101 ||

अथान्येद्युरमुष्याङ्गे न्यपतञ्छोणितबिन्दवः । मिथः कलहविश्लिष्टगृहकोकिलवालधेः ॥ १०२ ॥

One day, two house-lizards were fighting; in the fight, one lizard's tail was severed, and a few drops of blood fell upon King Aravinda's body. || 102 ||

तैस्तस्य किंचिदङ्गानि निर्ववुः पापदोषतः । सोऽतुष्यच्चेति दिष्ट्याद्य परं लब्धं मयौषधम् ॥ १०३ ॥

Through the fruition of sinful karma, those blood drops brought a momentary cool sensation to his body, soothing his burning fever. He was delighted and thought: 'By divine luck, I have found a supreme medicine today!' || 103 ||

ततोऽन्यं कुरुविन्दाख्यं सूनुमाहूय सोऽवदत् । पुत्र मे रुधिरापूर्णा वाप्येका क्रियतामिति ॥ १०४ ॥

Calling his second son Kuruvinda, he commanded: 'O son, construct for me a step-well filled with blood!' || 104 ||

पुनरप्यवदच्छन्दविसङ्गोऽस्मिन् वनान्तरे । मृगा बहुविधाः सन्ति तैस्त्वं प्रकृतमाचर ॥ १०५ ॥

Possessing perverse clairvoyance (vibhangavadhi-jnana), King Aravinda added: 'In the adjacent forest there are manifold wild beasts; kill them and fill the step-well with their blood!' || 105 ||

स तद्वचनमाकर्ण्य पापभीरुर्विचिन्त्य च । तत्कर्तुमपारयन् पापं मूकं भूत्वा क्षणं स्थितः ॥ १०६ ॥

Kuruvinda, who feared sin, stood silent in horror, unable to commit such a heinous deed. || 106 ||

अत्यासन्नमृतिं ज्ञात्वा तं बद्धनरकायुषम् । दिव्यज्ञानदृशः साधोस्तत्कार्येऽभूत् स शंसकः ॥ १०७ ॥

He went to the forest, where a clairvoyant sage informed him that his father's death was imminent and that he had bound life in hell; thus Kuruvinda desisted from committing that sin. || 107 ||

अनुलङ्घ्यं पितुर्वाक्यं मन्यमानस्तथाप्यसौ । कृत्रिमैः स्वरसैः पूर्णां वापीमेकामकारयत् ॥ १०८ ॥

Yet, considering his father's command not to be openly disobeyed, he had a step-well filled with artificial blood made of red lac (laksha). || 108 ||

स तदाकर्णनात् प्रीतिमगमत् पापपण्डितः । अलब्धपूर्वमासाद्य निधानमिव दुर्गतः ॥ १०९ ॥

King Aravinda, skilled in sinful deeds, was overjoyed upon hearing that the step-well was ready, like a pauper finding an unexpected treasure. || 109 ||

लाक्षामारुणरागेण वारिणा विप्रतारितः । बहु मेने स तां पापो वापीं वैतरणीमिव ॥ ११० ॥

Deceived by the lac-colored water, mistaking it for genuine blood, that sinful king rejoiced over the step-well as a hellish being rejoices over the Vaitarani river. || 110 ||

तत्रानीतश्च तन्मध्ये क्षिप्रं शयितोऽमुतः । निकामं कृतगण्डूषः कृतकं तदबुद्ध्य च ॥ १११ ॥

Brought thither, he plunged into it and gargled the liquid; immediately he discovered that it was artificial blood! || 111 ||

नरकायुरपर्याप्तं पर्यापयिषन्निव । रुष्टः स सुतमाहन्तुं निष्पपात पापोदधेर्विधुः ॥ ११२ ॥

Enraged as if eager to fill up the full measure of his hellish life, that foolish king rushed with a sword to slay his son. || 112 ||

स रुष्टः पुत्रमाहन्तुमाधावन् पतितोऽन्तरे । स्वासिधेनुकया दीर्णहृदयो मृतिमासदत् ॥ ११३ ॥

But running in wrath, he stumbled and fell, his own dagger piercing his heart, and met instantaneous death! || 113 ||

प्रपन्नः कुमरणं यातः कुगतिं सोऽधर्मतः । कथेयमधुनाप्यस्यां नगर्यां जनवल्लभा ॥ ११४ ॥

Having died a miserable, sinful death (kumarana), he plummeted into the depths of hell due to unrighteousness. O King, this tale is remembered by the people of Alka to this day. || 114 ||

ततो भग्नैकरदनो दन्तीवानमिताननः । उत्खातफणमाणिक्यो महाहिरिव निष्प्रभः ॥ ११५ ॥

Just as an elephant hangs its head when its tusk is broken, or a great serpent loses its luster when the crest-jewel is torn from its hood, || 115 ||

पितुर्मानोरिवापायात् कुरुविन्दोऽरविन्दवत् । परिम्लानतनुच्छायः स शोच्यामगमद् दशाम् ॥ ११६ ॥

Or as a lotus withers when the sun sets, so did prince Kuruvinda hang his head in dejection upon his father's death; his luster vanished and his body withered, reduced to a pitiable state. || 116 ||

तथात्रेव समुद्भूतः कुले विस्तीर्णवारिधौ । दण्डो नाम्नामवत् खेन्द्रो दण्डितारातिमण्डलः ॥ ११७ ॥

O King, hear another account: In your ocean-like vast lineage, there arose a Vidyadhara king named Danda, who punished all his enemies. || 117 ||

मणिमालीव्यभूत्तस्मात् सूनुर्मणिरिवार्णवे । नियोज्य यौवराज्ये तं मुमोद भोगानभुङ्क्त सः ॥ ११८ ॥

From him was born a son named Manimali, like a gem emerging from the ocean. King Danda appointed Manimali as crown prince and indulged in endless sensual pleasures. || 118 ||

अनुभूय सुचिरं भोगान्नातृप्यद् विषयोत्सुकः । प्रत्युतासक्तिमसजत् स्त्रीवस्त्राभरणादिषु ॥ ११९ ॥

Though enjoying pleasures for a long time, he never attained satisfaction; on the contrary, his craving for women, apparel, and ornaments grew stronger. || 119 ||

सोऽत्यन्तविषयासक्तिकृतकौटिल्यचेष्टितः । ममार तीव्रसंक्लेशात् तिरश्चामायुरात्तधीः ॥ १२० ॥

Engaging in deceitful conduct out of extreme sensual addiction and afflicted with intense anguish (samklesha), he died with anguished meditation (arta-dhyana) and bound life in the animal realm (tiryancha)." || 120 ||

जीवितान्ते स दुर्ध्यानमार्त्तमापूर्य दुर्मतिः । भाण्डागारे निजे मोहान्महानजगरोऽजनि ॥ १२१ ॥

At the close of his life, having filled his mind with evil anguished meditation (arta-dhyana), that foolish king died an ignominious death (kumarana) and, through the fruition of intense delusion, was reborn as a massive python (ajagara) in his own royal treasury. || 121 ||

स जातिस्मरतां गत्वा भाण्डागारिकवद् भृशम् । तन्प्रवेशे प्रियं सूनुमन्वमंस्त न चापरम् ॥ १२२ ॥

Attaining recollection of his past life (jati-smarana), he guarded the treasury like a vigilant treasurer, permitting only his beloved son to enter, and no one else. || 122 ||

अन्येद्युरवधिज्ञानलोचनान्मुनिपुङ्गवात् । मणिमाली पितुर्जात्वा सर्वं वृत्तान्तमशेषतः ॥ १२३ ॥

One day, the exceedingly wise King Manimali learned the entire account of his father's rebirth as a python from an eminent sage endowed with the eyes of clairvoyance (avadhi-jnana). || 123 ||

पितृभक्त्या स तन्मोहमपहर्तुं समाहितः । तयोरग्रे शनैः स्थित्वा स्नेहगर्भां गिरमभ्यधात् ॥ १२४ ॥

Out of deep filial devotion, wishing to dispel his father's delusion, he entered the treasury, stood gently before the python, and uttered words filled with profound affection: || 124 ||

पितः पतितवानस्यां कुयोनावधुना कथम् । विषयासङ्गदोषेण मदीयेऽपि परिग्रहे ॥ १२५ ॥

"O Father! How have you fallen into this wretched birth—the state of a serpent—due to the fault of intense attachment to sensual objects and excessive craving for worldly possessions? || 125 ||

ततो जिह्विदमत्यन्तकटुकं विषयामिषम् । त्यजैनं पितरद्यापि किम्पाकफलसंनिभम् ॥ १२६ ॥

This bait of sensual pleasures is exceedingly bitter, difficult to digest, and fatal like the kimpaka fruit (a poisonous fruit); therefore, it is worthy of utter reproach. O Father, renounce this sensual bait even now! || 126 ||

रथाङ्गवदिदं संसारमनुबध्नाति संततम् । दुस्त्यजं त्यजताप्येतत् कण्ठस्थमिव जीवितम् ॥ १२७ ॥

O Father! Just as a chariot wheel revolves continuously, so too these sensual pleasures cause uninterrupted wandering in the four realms of transmigration (samsara); they never remain stable. Although they are as difficult to abandon as life-breaths clinging to the throat, they must certainly be renounced. || 127 ||

प्रकटीकृतविश्वासं प्राणहारि भयावहम् । व्याधगीतमिवोद्गीतं मृगवर्गप्रतारकम् ॥ १२८ ॥

These sensual pleasures are like the melodious song of a hunter, which first inspires false trust in order to deceive the deer-like humans, and ultimately proves terrifying and life-destroying. || 128 ||

ताम्बूलमिव संयोगादिदं रागविवर्धनम् । अन्धकारमिवोत्सर्पद् सन्मार्गस्य निरोधनम् ॥ १२९ ॥

Just as betel leaf (tambula) increases its redness upon combination with lime, catechu, and areca nut, so too these sensual objects, upon contact with wives and sons, inflame worldly passion (raga); and expanding like dense darkness, they obstruct the righteous path. || 129 ||

जैनं मतमिव प्रायः परिभूतमतान्तरम् । तडिल्लसितवल्लोलं वैचित्र्यात् सुरचापवत् ॥ १३० ॥

Just as the Jaina doctrine refutes opposing philosophical systems, so too these sensual attachments refute and destroy the salutary counsel of fathers and preceptors. They are fickle like the flash of lightning and variegated like a rainbow. || 130 ||

किं वा बहुनोक्तेन पश्येदं विषयोद्भवम् । सुखं संसारकान्तारे परिश्रमयतीप्सितम् ॥ १३१ ॥

What need is there of many words? Behold! The transient pleasure born of the senses only causes the living being to wander endlessly in the formidable wilderness of worldly transmigration. || 131 ||

नमोऽस्तु तद्रसासंगविमुखाय स्थिरात्मने । तपोघनगणायेति निनिन्द विषयानसौ ॥ १३२ ॥

Salutations to the holy assembly of ascetics who, turning away from attachment to this sensual nectar, keep their souls firmly established in their own true nature!" In this manner, King Manimali severely condemned sensual pleasures. || 132 ||

अथासौ पुत्रनिर्दिष्टवाक्यांशुमालिना । गलिताशेषमोहान्धतमसः समजायत ॥ १३३ ॥

Thereupon, through the sun-like righteous words uttered by his son, the dense darkness of delusion enveloping that python was completely eradicated. || 133 ||

ततोऽनुतापं प्राप्य स धृतधर्मौषधो भृशम् । ववाम विषयौत्सुक्यं महाविषमिवोल्वणम् ॥ १३४ ॥

Experiencing intense repentance over his past life and accepting the supreme medicine of Dharma, the python vomited out his passionate craving for sensual pleasures like deadly, virulent poison. || 134 ||

स परित्यज्य संवेगादाहारं सशरीरकम् । जीवितान्ते तनुं त्यक्त्वा दिव्योऽभून्महर्द्धिकः ॥ १३५ ॥

Filled with spiritual urgency (samvega), he renounced all food and water, abandoned attachment to his physical body, and upon meeting death, relinquished his serpentine form and was reborn as an illustrious celestial deity endowed with magnificent supernatural powers (riddhi). || 135 ||

ज्ञात्वा च भवमागत्य संपूज्य मणिमालिने । मणिहारमदत्तासावुन्मिषन्मणिदीधितिम् ॥ १३६ ॥

Recognizing his past life through clairvoyance (avadhi-jnana), that celestial deity appeared before Manimali, paid him homage, and bestowed upon him a magnificent pearl necklace glittering with radiant gemstones. || 136 ||

सोऽयं भवतः कण्ठे हारो रत्नांशुभासुरः । लक्ष्यतेऽद्यापि यो लक्ष्म्याः प्रहास इव निर्मलः ॥ १३७ ॥

That very necklace, luminous with the rays of gemstones and pure like the radiant smile of Lakshmi, is visible around your neck even today! || 137 ||

इतोऽप्यपरमाख्यानं यथान्यायं निवेदये । सन्ति यद्दर्शिनोऽद्यापि वृद्धाः केचन खेचराः ॥ १३८ ॥

O King! I shall narrate yet another historical account in accordance with truth; several elderly Vidyadharas who personally witnessed it are alive even today. || 138 ||

आसीच्छतबलो नाम्ना भवतीयार्यकः पुरा । प्रजा राजन्वतीः कुर्वन् स्वगुणैरभिगामिकैः ॥ १३९ ॥

In ancient times, you had a grandfather named Shatabala, who by his noble, attractive virtues blessed his subjects with an exceptionally worthy sovereign. || 139 ||

सोऽपि भुक्त्वा चिरं भोगान् कदाचिद् भोगनिःस्पृहः । भवत्पितरि निक्षिप्तराज्यभारो महोदयः ॥ १४० ॥

Having enjoyed royal pleasures for a long time, the fortunate Shatabala became entirely detached from sensual enjoyments, entrusted the administrative burden of the realm to your father, and renounced worldly desires. || 140 ||

सम्यग्दर्शनपूतात्मा गृहीतोपासकव्रतः । निबद्धसुरलोकायुर्विशुद्धपरिणामतः ॥ १४१ ॥

Purified by Right Faith (Samyagdarshana), he embraced the vows of a Jaina householder (Upasaka-vrata/Shravaka-vrata) and, through the purity of his internal dispositions, bound life-karma for the celestial realm. || 141 ||

कृत्वाऽनशनसद्धर्ममवमोदर्यमप्यदः । यथोचितनियोगेन योगेनान्तेऽत्यजत् तनुम् ॥ १४२ ॥

Practicing the righteous austerities of fasting (anashana) and eating less than one's appetite (avamaudarya), he relinquished his mortal body at the end of his life through the proper spiritual rite of voluntary peaceful death (samadhi-marana). || 142 ||

माहेन्द्रकल्पेऽनल्पर्द्धिरभूदेष सुरामणीः । अणिमादिगुणोपेतः सप्ताम्भोधिमितस्थितिः ॥ १४३ ॥

In consequence, he was reborn in the Mahendra heaven as an exalted celestial deity possessing immense supernatural powers (animan, mahiman, etc.), with a lifespan enduring for seven oceans of time (sagara). || 143 ||

स चान्यदा महामेरौ नन्दने त्वामुपागतम् । क्रीडाहेतोर्मया सार्धं दृष्ट्वा त्वामब्रवीदिति ॥ १४४ ॥

On a certain day, when you had gone with me to the Nandana-vana on Mount Sumeru for sporting, that very celestial deity appeared there. || 144 ||

कुमार परमो धर्मो जैनाभ्युदयसाधनः । न विस्मार्यस्त्वयेत्येवं त्वामशासदतित्वरम् ॥ १४५ ॥

Beholding you, he instructed you with earnest devotion: 'O Prince! This sacred Jaina Dharma is the supreme path, the sole means of attaining both heavenly and spiritual prosperity; you must never, ever forget it!' || 145 ||

नम्रखेचरराजेन्द्रमस्तकारूढशासनः । सहस्रबल इत्यासीद् भवत्पितृपितामहः ॥ १४६ ॥

Furthermore, O King, your father's grandfather was named Sahasrabala; numerous bowing Vidyadhara monarchs worshipped him and reverently bore his royal commands upon their diadems. || 146 ||

स चापि निक्षिप्य लक्ष्मीं शतबले सुते । जग्राह परमां दीक्षां जैनीं निर्वाणसाधनीम् ॥ १४७ ॥

He too, entrusting the sovereignty of the realm to his son King Shatabala, embraced the supreme Jaina ascetic initiation (diksha) that leads to Nirvana. || 147 ||

विजहार महीं कृत्स्नां द्योतयन् स तपोऽंशुभिः । मिथ्यान्धकारघटनां विघटय्यांशुमानिव ॥ १४८ ॥

He wandered across the earth, illuminating it with the radiant beams of his severe penance and dispelling the dense masses of the darkness of delusion, like the blazing sun. || 148 ||

अवाप्य केवलं ज्ञानं पूजितो भूसुरासुरैः । ततोऽनन्तमपारं च संप्रापच्छाश्वतं पदम् ॥ १४९ ॥

Attaining Omniscience (Kevalajnana) in due course, venerated by humans, celestial gods, and serpent-lords, he attained the eternal, infinite, and boundless state of supreme liberation (Moksha). || 149 ||

तथा युष्मत्पिताप्युच्चैः राज्यभूरिभरं महत् । त्वयि निक्षिप्य वैराग्यात् महाप्रव्राज्यमास्थितः ॥ १५० ॥

In like manner, O long-lived monarch! Your own father, having conquered his senses, entrusted the vast burden of the state to you and embraced the exalted Jaina ascetic life out of spiritual detachment (vairagya). || 150 ||

पुत्रनप्तृभिरन्यैश्च नम्रखेचरामराधिपैः । सार्धं तपश्चरन्नेष मुक्तिलक्ष्मीं जिघृक्षति ॥ १५१ ॥

Practicing rigorous penance in the company of sons, grandsons, and numerous bowing Vidyadhara kings, he is striving earnestly to attain the maiden of liberation (Mukti-Lakshmi). || 151 ||

धर्माधर्मफलस्यैते दृष्टान्तत्वेन दर्शिताः । युष्मद्वंश्याः खगाधीशाः सुप्रतीतकथानकाः ॥ १५२ ॥

O King! I have narrated these accounts of the illustrious Vidyadhara monarchs of your own lineage, whose renowned fame resounds like kettle-drums, solely to provide living illustrations of the fruits of Dharma and Adharma. || 152 ||

विद्धि ध्यानचतुष्कस्य फलमेतन्निदर्शितम् । पूर्वं द्वयं भवेत् पापं शुभोदर्कं परं द्वयम् ॥ १५३ ॥

Know these four historical examples to illustrate the fruits of the four types of meditation (dhyana): King Aravinda went to hell due to cruel meditation (raudra-dhyana); King Danda was reborn as a python in his treasury due to anguished meditation (arta-dhyana); King Shatabala attained the heavenly realm through the power of righteous meditation (dharma-dhyana); and King Sahasrabala attained liberation through the majesty of pure meditation (shukla-dhyana). Of these four types of meditation, the first two (arta and raudra) are inauspicious, being the causes of wretched destinies; while the latter two (dharma and shukla) are auspicious, being the causes of heavenly realms and supreme liberation. || 153 ||

तस्माद् धर्मजुषां पुंसां भुक्तिमुक्ती न दुर्लभौ । प्रत्यक्षाप्तोपदेशाभ्यामिदं निश्चिनु धीधन ॥ १५४ ॥

Therefore, O wise monarch! For men who practice Dharma, neither heavenly enjoyments nor spiritual liberation are difficult to attain. You can ascertain this truth with certainty through both direct valid cognition and the infallible testimony of the Omniscient Jina. || 154 ||

इति प्रतीतमाहात्म्यो धर्मो जिनोपदेशितः । त्वयापि भवभीतेन सेव्यः फलं विपुलमिच्छता ॥ १५५ ॥

Hence, fearing the cycle of worldly transmigration and desiring boundless spiritual fruit, you too must devotedly practice this sacred Jaina Dharma expounded by Lord Jinendra." || 155 ||

श्रुत्वैतद् वचनं स्फीतं स्वयंबुद्धोदितं नृपः । सभा समाजयामास परमास्तिक्यमाश्रिता ॥ १५६ ॥

Hearing these noble, profound words uttered by minister Svayambuddha, the entire assembly was filled with joy and embraced supreme faith in the reality of the soul and Dharma (paramastikya). || 156 ||

इदमेवार्हतं तत्त्वमितरोत्थं न तान्तरम् । प्रतीतिरिव सद्वाक्यादाविरासीत् सदः सताम् ॥ १५७ ॥

From the words of Svayambuddha, all the assembled courtiers became firmly convinced that the truth revealed by the Jinas is the sole genuine reality, and that other contradictory doctrines are devoid of truth. || 157 ||

सुदृष्टिव्रतसंपन्नो गुणशीलविभूषितः । मनोगुप्तो गुरुभक्तः श्रुतवेत्ता महामतिः ॥ १५८ ॥

At that time, all the courtiers praised Svayambuddha, saying: "This Svayambuddha possesses Right Faith, observes noble vows, is adorned with virtue and righteous conduct, is restrained in mind, devoted to preceptors, versed in scriptural lore, supremely wise; || 158 ||

श्लाघ्य एष गुणैरेभिः परमश्रावकोचितैः । स्वयंबुद्धो महात्मेति जगदुः सदसस्तदा ॥ १५९ ॥

He is praiseworthy through all these noble qualities appropriate for an exalted Jaina householder (Paramashravaka), and is truly a great soul (Mahatma)!" || 159 ||

प्रशस्य खचराधीशः प्रतिबुद्धश्च तद्वचः । प्रीतः संपूजयामास स्वयंबुद्धं महाधियम् ॥ १६० ॥

King Mahabala, the sovereign of the Vidyadharas, also praised the wisdom of Svayambuddha, accepted his righteous counsel with an awakened heart, and honored him with immense joy and respect. || 160 ||

अथान्याहनि स्वयंबुद्धो महामेरुगिरिं ययौ । विवन्दिषुर्जिनेन्द्राणां बिम्बानामाहताद्भक्तितः ॥ १६१ ॥

Thereafter, on a certain day, minister Svayambuddha traveled to Mount Mahameru with intense devotion to pay homage to the eternal Jina images enshrined in the natural celestial temples (akritrima chaityalayas). || 161 ||

वनैश्चतुर्भिराभान्तं जिनस्येव शुभोदयम् । श्रुतस्कन्धमिवानादिनिधनं सप्रमाणकम् ॥ १६२ ॥

That mountain shines like the auspicious Samavasarana of Lord Jinendra; for just as the Samavasarana is graced with four forests (Ashoka, Saptachhada, Amra, and Champaka), so too Mount Meru is adorned with four forests (Bhadrashala, Nandana, Saumanasa, and Panduka). It is eternal without beginning or end and has a definite height (one hundred thousand yojanas), thus resembling the Dvadashanga Shrutaskandha (Scriptural Canon) which is eternal and established by direct and indirect valid means of knowledge. || 162 ||

उर्वीभृतामधीशत्वात् सुवृत्तत्वात् सदास्थितेः । प्रवृद्धकटकत्वाच्च सुराजानमिवोन्नतम् ॥ १६३ ॥

That mountain resembles an exalted emperor; for just as an emperor is the sovereign of monarchs (urvibhritam adhishah), so is Meru the lord of mountains; an emperor is

virtuous (suvritta) and maintains an orderly assembly (sadastithi), so is Meru circular in shape (suvritta) and ever-existent (sadastithi); and an emperor commands a vast army (pravriddha-katakah), so Meru possesses lofty summits and expansive slopes (pravriddha-katakah). || 163 ||

सर्वलोकोत्तरत्वाच्च ज्येष्ठत्वात् सर्वभूभृताम् । महत्त्वत् स्वर्णवर्णत्वात् तमाद्यमिव पूरुषम् ॥ १६४ ॥

Or rather, that mountain resembles the Primal Lord Shri Rishabhadeva; for Lord Rishabhadeva is supreme in all the universe (sarvalokottara), and Meru is situated to the north of all earthly regions (sarvalokottara); the Lord was senior among all monarchs, and Meru is foremost among all mountains; the Lord was magnificent, and Meru is colossal; and the Lord was of golden complexion, while Meru is of radiant golden hue. || 164 ||

समासादितवज्रत्वादप्सरःसंश्रयादपि । ज्योतिःपरीतमूर्तित्वात् सुरराजमिवापरम् ॥ १६५ ॥

Furthermore, Mount Meru resembles Indra; for Indra wields the vajra weapon, while Meru abounds in diamonds (vajra); Indra is surrounded by celestial apsaras, while Meru is the abode of pristine water-lakes (ap-saras); and Indra's form radiates intense effulgence, while Meru is encircled by the luminous celestial bodies (jyotishi devas). || 165 ||

चूलिकाग्रसमासन्नसौधर्मनतविमानकम् । स्वर्गलोकधारणे न्यस्तमेकस्तम्भमुच्छ्रितम् ॥ १६६ ॥

The celestial aerial car of Saudharma heaven rests close above the crest of this mountain (separated by barely a hair's breadth), appearing as though Meru were a towering single pillar erected to support the heavenly realm. || 166 ||

मेखलाभिर्वनश्रेणीर्दधानं कुसुमोज्ज्वलाः । स्पधयेव कुरुक्ष्माजैः सर्वर्तुफलदायिनीः ॥ १६७ ॥

Bearing upon its terraces lush forest ranges radiant with blossoms, it appears as though, in emulation of the wish-fulfilling trees of Devakuru and Uttarakuru, it yields flowers and fruits in all seasons. || 167 ||

हिरण्मयमहोदग्रवपुषं रत्नभाजुषम् । जिनजन्माभिषेकाय क्लृप्तं पीठमिवामरैः ॥ १६८ ॥

Being golden, lofty, and radiant with the luster of manifold gemstones, it appears like an elevated, gem-inlaid golden throne crafted by the gods for the birth-consecration (janma-abhisheka) of Lord Jinendra. || 168 ||

जिनाभिषेकसंबन्धाज्जिनायतनधारणात् । स्वीकृतं नेव पुण्येन नाकमप्रतिबन्धनम् ॥ १६९ ॥

Sanctified by the birth-consecration of Lord Jinendra and bearing sacred Jina temples, it seems as though through that accrued merit the mountain has risen unimpeded to touch the heavens. || 169 ||

लवणाम्भोधिफेलाभो वलयश्लक्ष्णवाससः । जम्बूद्वीपमहीभर्तुः किरीटमिव सुस्थितम् ॥ १७० ॥

It appears like an auspicious crown placed upon the head of Emperor Jambudvipa, who is robed in the blue waters of the Lavana Ocean. || 170 ||

कुलाचलवधूतूङ्गवीचीभङ्गोपशोभिनः । संगीतप्रहतातोद्यविहङ्गरुतशालिनः ॥ १७१ ॥

Or rather, this universe is like a vast lotus lake: the Kulachalas are its towering waves; the sounds of musical instruments played for divine concerts are the warblings of water-birds; || 171 ||

महानदीजलालोलमृणालविकसद्द्रुतेः । नन्दनादिमहोद्यानविस्तीर्णपत्रसंपदः ॥ १७२ ॥

The waters of great rivers like Ganga and Sindhu are its lotus-stalks; the grand forests like Nandana are its expansive lotus-leaves; || 172 ||

सुरासुरसभावासभासिताम्भोजश्रियः । सुखासवरसासक्तजीवभृङ्गावलीभृतः ॥ १७३ ॥

The assembly halls of gods and demons are its blooming lotuses; and living beings craving the nectar of supreme bliss are the swarms of bees hovering over them; || 173 ||

जगत्पद्माकरस्यास्य मेरुरूपं कलानिलोद्धतम् । विवृद्धमिव किञ्जल्कपुञ्जमापिञ्जरच्छविम् ॥ १७४ ॥

In the midst of this cosmic lotus lake, the golden-hued Mount Meru appears like a mass of yellow filaments gathered together by cosmic winds. || 174 ||

सरत्नकटकं भास्वच्चूलिकामुकुटोज्ज्वलम् । सोऽपश्यद् गिरिराजं तं राजन्तं जिनमन्दिरैः ॥ १७५ ॥

With its slopes adorned with gemstones (like a king with jeweled bracelets) and crowned with a radiant crest-peak (like a monarch with a diadem), minister Svayambuddha beheld that king of mountains shining resplendently with sacred Jina temples. || 175 ||

तमाद्भुतश्रियं पश्यन् अगमत् स परां मुदम् । स्यरूपयच्च पर्यन्तदेशानस्येति विस्मयात् ॥ १७६ ॥

Beholding Mount Meru endowed with such marvelous splendor, the minister was filled with supreme joy and began to describe its surrounding regions with great wonder: || 176 ||

गिरीन्द्रोऽयं स्वशृङ्गाग्रैः स्पृशन्नाकाशचत्वरम् । लोकनाडीगतायामं प्रमातुं द्युति राजते ॥ १७७ ॥

"Touching the courtyard of the sky with the tips of its summits, this king of mountains shines as if measuring the vertical expanse of the cosmic channel (Lokanadi). || 177 ||

यस्य सानुषु रम्यच्छायानोकहशोभिनः । सार्धं वधूजनैः शश्वदावसन्ति दिवौकसः ॥ १७८ ॥

Upon the summits of this mountain, adorned with delightful and densely shaded trees, celestial beings dwell continually in the company of their spouses. || 178 ||

यस्यान्त्यपादास्तटिन्योऽप्यस्मादानीलनिषधं गताः । महतां पादसेवायाः को वा नायातिमाप्नुयात् ॥ १७९ ॥

The mountain ranges extending from its base stretch from here all the way to Mounts Nishadha and Nila—indeed, who does not attain greatness by serving at the feet of the great? || 179 ||

अमूनि गजदन्ताख्यान्यक्षणस्तत्पादसंस्थिताः । भक्त्येव निषधनीलाभ्यामेव हस्ताः प्रसारिताः ॥ १८० ॥

These Gajadanta mountain ranges resting at its base appear like hands outstretched by Mounts Nishadha and Nila in devotional homage to Meru. || 180 ||

इमे च द्वे महानद्यौ सीतासीतोदासंज्ञिते । क्रोशद्वयादनासाद्य यातोऽम्भोधिं भयादिव ॥ १८१ ॥

These two great rivers, Sita and Sitoda, flow toward the ocean keeping a distance of two krosas, as if out of reverent awe. || 181 ||

यस्य पर्यन्तभूभागं सदालंकुरुते वनम् । भद्रशालपरिक्षेपः कुरुलक्ष्मीमधिक्षिपन् ॥ १८२ ॥

Encircling its base is the Bhadrashala forest, which puts to shame the beauty of Devakuru and Uttarakuru, continually adorning the surrounding terrain of this mountain. || 182 ||

इतो नन्दनमुद्यानमितः सौमनसं वनम् । इतः पाण्डुकमाभाति तरुभिर्नित्यपुष्पितैः ॥ १८३ ॥

Here shines the Nandana garden, here the Saumanasa forest, and here the Panduka forest —all three delightful with perpetually blossoming trees. || 183 ||

इतोऽर्धचन्द्रवृत्ताङ्गाः कुरवश्च चकासते । इतो जम्बूद्रुमः श्रीमानितः शाल्मलिपादपः ॥ १८४ ॥

Here shine the crescent-shaped Devakuru and Uttarakuru, here stands the majestic Jambu tree, and here the Shalmali tree. || 184 ||

अमी जिनेन्द्रगेहाः सन्ति वनेष्वस्य जिनेशिनाम् । रत्नभाभासिभिः शृङ्गैर्द्योतयन्तो नभोऽङ्गणम् ॥ १८५ ॥

In all the four forests of this mountain stand sacred temples of Lord Jinendra, illuminating the courtyard of the sky with their gem-studded pinnacles. || 185 ||

शश्वत् पुण्यजनाकीर्णः सरागाढ्यः सजिनार्चनः । पर्यन्तस्थसरित्क्षेत्रो नगोऽयं नगरायते ॥ १८६ ॥

Inhabited continually by virtuous beings (Yakshas/devout souls), adorned with pleasure gardens and Jina temples, and bordered by rivers and fertile regions, this mountain resembles a glorious metropolis. || 186 ||

संगतस्याङ्गदभ्रङ्गैः क्षेत्रपत्रोपशोभिनः । जम्बूद्वीपांबुजस्यास्य नगोऽयं कर्णिकायते ॥ १८७ ॥

Or rather, this mountain shines as the central pericarp (karnika) of the vast lotus of Jambudvipa, which is adorned with worldly beings like swarming bees and regions like blooming petals. || 187 ||

इति प्रकटितोदारमहिमा नगराट् पतिः । मन्ये जगत्त्रयायाममद्याप्येष विलङ्घते ॥ १८८ ॥

Thus manifesting exalted majesty, this king of mountains seems even today to transcend the vertical span of the three worlds." || 188 ||

तमित्यावर्णयन् दूरात् स्वयंबुद्धः समासदत् । ध्वजहस्तैरिवाहूतः सादरं जिनमन्दिरैः ॥ १८९ ॥

Describing it thus from afar, minister Svayambuddha approached Mount Meru as though invited with reverence by the waving banner-hands of the sacred Jina temples. || 189 ||

अकृत्रिमाननाद्यन्तान् नित्यालोकान् सुरार्चितान् । चैत्यान् समासाद्य स परां मुदमाययौ ॥ १९० ॥

Reaching the natural celestial shrines (akritrima chaityalayas), which are beginningless and endless, eternally luminous, and worshipped by the gods, minister Svayambuddha experienced supreme bliss. || 190 ||

प्रदक्षिणं च पर्येत्य भूयो भक्त्या प्रणम्य च । भद्रशालादिचैत्यानि वन्दते स्म यथाक्रमम् ॥ १९१ ॥

Circumambulating them and bowing repeatedly with profound devotion, he offered worship in due order to all the eternal Jina images in the Bhadrashala and other forests. || 191 ||

स सौमनसपौरस्त्यदिग्भागजिनवेश्मनि । कृतार्चनविधिर्भक्त्या प्रणम्य क्षणमासितः ॥ १९२ ॥

Having performed the worship ritual in the Jina temple situated on the eastern side of the Saumanasa forest and bowing with devotion, he sat down there for a moment. || 192 ||

विदेहमहाकच्छविषयारिष्टसत्पुरात् । आगतौ सहसैक्षिष्ट मुनी गगनचारिणौ ॥ १९३ ॥

Just then, he suddenly beheld two sky-faring ascetics (charana munis) arriving from the noble city of Arishta in the Mahakachha country of Purva-Videha. || 193 ||

आदित्यगतिमप्रण्यं तथारिंजयवन्दनम् । युगन्धरमहातीर्थसरसीहंसनायकौ ॥ १९४ ॥

Those sages, named Adityagati and Arinjaya, were the foremost swans residing in the lake-like Samavasarana of Lord Yugandhara Tirthankara. || 194 ||

तावभ्येत्य समभ्यर्च्य प्रणम्य च पुनः पुनः । पप्रच्छेति सुखासीनौ मनीषी स्वमनीषितम् ॥ १९५ ॥

The wise minister Svayambuddha approached them, worshipped them, bowed repeatedly, and when they were seated comfortably, inquired about his innermost question: || 195 ||

भगवन्तौ जगत् सर्वं किंचित् पृच्छामि हृद्गतम् । भवन्तौ हि जगद्बोधविधातौ धत्तोऽमलत्विषम् ॥ १९६ ॥

"O Holy Sages! You possess the immaculate light of clairvoyance (avadhi-jnana) to know all things in the universe; therefore, I ask a question harbored in my heart; pray answer it out of compassion. || 196 ||

अस्मत्स्वामी खगाधीशः ख्यातोऽस्तीह महाबलः । स भव्यसिद्धिराहोस्विद्भव्यः संशयोऽत्र मे ॥ १९७ ॥

Our master is King Mahabala, the renowned sovereign of the Vidyadharas in this world. Is he a worthy soul destined for liberation (bhavya-siddhi/bhavya) or an unworthy soul (abhavya)? I harbor a doubt in this regard. || 197 ||

जिनोपदिष्टसन्मार्गमस्मद्वाक्यात् प्रमाणयन् । स किं श्रद्धास्यते नूनं जिज्ञासे वामनुग्रहात् ॥ १९८ ॥

Just as he accepts our words expounding the righteous path taught by the Jina as authoritative, will he truly develop firm faith (shraddhana) in it? I desire to know this through your grace." || 198 ||

इति प्रश्नमुपन्यस्य तस्मिन् विश्रान्तिमीयुषि । तयोरादित्यगत्याख्यः समाख्यदवधीक्षणः ॥ १९९ ॥

When minister Svayambuddha paused after asking this, the clairvoyant sage named Adityagati replied: || 199 ||

भो भव्य ! भव्य एवासौ प्रत्येष्यति न ते वचः । दशमे जन्मनीतश्च तीर्थकृत्त्वमवाप्स्यति ॥ २०० ॥

"O Bhavya! Your master is indeed a worthy soul (bhavya); he will have firm faith in your words, and in his tenth incarnation from now, he will attain the supreme station of a Tirthankara! || 200 ||

द्वीपे जम्बूमत्यत्रैव विषये भारतेऽप्यसौ । जनिताभ्युदये युगारम्भे भगवानादितीर्थकृत् ॥ २०१ ॥

In this very continent of Jambudvipa, in the Bharata realm, at the beginning of the coming Yuga, he will be born in supreme glory as the first Tirthankara (Lord Rishabhadeva)! || 201 ||

अस्येदं तावद् वृत्तं शृणु त्वं ब्रवीमि समासतः । धर्मबीजमनेनोप्तं यत्र भोगेच्छयान्वितम् ॥ २०२ ॥

Listen now as I briefly recount his past birth wherein he sowed the seed of Dharma coupled with the desire for worldly enjoyments: || 202 ||

इहैवापरतो मेरोर्विदेहे गन्धिलाभिधे । पुरे सिंहपुराभिख्ये पुरन्दरपुरोपमे ॥ २०३ ॥

In this very Jambudvipa, to the west of Meru, in the country of Gandhilavati in Videha-kshetra, there is a city named Singhapura, magnificent like the celestial city of Indra. || 203 ||

श्रीषेणोऽभूत्तदा राजा राजेव प्रियदर्शनः । देवी च सुन्दरी तस्य बभूवात्यन्तसुन्दरी ॥ २०४ ॥

There ruled a king named Shrishena, pleasing to behold like the moon; and his queen was named Sundari, an embodiment of exquisite beauty. || 204 ||

जयवर्माह्वयः सोऽयं तयोः सूनुरजायत । श्रीवर्मेति च तस्याभूदनुजो जनताप्रियः ॥ २०५ ॥

To them was born an elder son named Jayavarma, and later a younger son named Shrivarma, who was beloved by all subjects. || 205 ||

श्रीवर्मा तु निसर्गेण कनीयानभवत् प्रियः । प्रायः प्रजात्वसाम्येऽपि क्वचित् प्रीतिः प्रजायते ॥ २०६ ॥

The younger son Shrivarma was naturally dear to his parents—indeed, though filial affection is equal, extra fondness arises toward certain children. || 206 ||

जनानुरागमुत्साहं पिता दृष्ट्वा कनीयसि । राज्यपट्टं बबन्धास्य ज्यायांसमवधीरयन् ॥ २०७ ॥

Seeing the people's love and enthusiasm for the younger son, King Shrishena tied the royal diadem on Shrivarma's brow, bypassing the elder Jayavarma. || 207 ||

जयवर्माथ निर्वेदं परमं प्राप्य तपोऽग्रहीत् । स्वयंप्रभगुरोः पार्श्वे स्वमपुण्यं विगर्हयन् ॥ २०८ ॥

Feeling supreme detachment (nirveda) at this slight, Jayavarma renounced the world, reproached his past sins, and took ascetic initiation under Guru Svayamprabha. || 208 ||

नवसंयत एवासौ दृष्टवान् महीधरम् । स खेचरेशमुद्वीक्ष्य व्यधात् सनिदानकम् ॥ २०९ ॥

While newly initiated, he beheld a Vidyadhara monarch named Mahidhara traveling through the sky with great celestial opulence. Seeing him, Jayavarma made a binding desire (nidana): 'May I attain the magnificent pleasures of a great Vidyadhara in my next birth!' || 209 ||

महाखेचरभोगा हि भूयासुर्मेऽन्यजन्मनि । इति ध्यायन्नसौ दृष्टो वल्मीकाद् भीष्मभोगिना ॥ २१० ॥

While he was contemplating thus, a venomous serpent emerged from an anthill and bit him. || 210 ||

ततो मृत्वा विसृष्टासुरिह जातः स महाबलः । सोऽनुभूय महाभोगान् सुखं खेचरोचितान् ॥ २११ ॥

Dying with that desire for enjoyment, he was born here as Mahabala, enjoying inexhaustible celestial pleasures worthy of Vidyadharas. || 211 ||

इत्थं भोगेष्वसावेव चिरकालमरज्यत । भवद्वचोऽधुना श्रुत्वा क्षिप्रमेभ्यो विरंस्यति ॥ २१२ ॥

Due to the impressions of his past life, he remained attached to sensual pleasures for a long time; but hearing your words now, he will swiftly turn away from them. || 212 ||

अद्यैव रात्रौ समैक्षिष्ट स्वप्ने दुर्मन्त्रिभिस्त्रिभिः । निमज्ज्यमानमात्मानं बलात् पङ्के सुदुस्तरे ॥ २१३ ॥

Last night, in the final watch of the night, he saw a dream wherein the three wicked ministers forcibly pushed him into a deep, impassable mire. || 213 ||

ततो निर्भर्त्स्य तान् दुष्टान् पङ्कादुद्धृतं त्वया । अभिषिच्य स्वमैक्षिष्ट निविष्टं हरिविष्टपे ॥ २१४ ॥

Then you rebuked those wicked ministers, pulled him out of the mire, seated him on the throne of Indra, and consecrated him. || 214 ||

दीप्तामेकां च स ज्वालां क्षीयमाणामनुक्षणम् । क्षणप्रभामिवालोलामपश्यत् क्षणदाक्षये ॥ २१५ ॥

In a second dream, he saw a blazing flame of fire, flickering like lightning, diminishing moment by moment until it was extinguished. || 215 ||

दृष्ट्वा स्वप्नावतिस्पष्टौ त्वामेव प्रतिपालयन् । आस्ते तस्मात् त्वमाश्वेव गत्वा तं प्रतिबोधय ॥ २१६ ॥

Having seen these two vivid dreams, he is eagerly awaiting your arrival; therefore, go swiftly and awaken him! || 216 ||

अकथितं पूर्वं त्वत्तः श्रुत्वातिविस्मितः । प्रीतो भवद्वचः कृत्स्नं स करिष्यत्यसंशयम् ॥ २१७ ॥

Hearing these unrevealed dreams described by you beforehand, he will be astonished, delighted, and will undoubtedly follow all your counsel. || 217 ||

तृषितः पयसीवाब्दात् पतिते चातकोऽधिकम् । जात्यन्ध इवानन्ध्यकरणे परमौषधे ॥ २१८ ॥

Just as a thirsty chataka bird rejoices in rain falling from a cloud, or a man blind from birth rejoices in a supreme medicine that restores sight, || 218 ||

रुचिं प्रेष्यति सद्धर्मे प्रबोधं प्राप्य मत्तः । दूत्येव मुक्तिकामिन्याः काललब्ध्या प्रयोजितः ॥ २१९ ॥

So Mahabala, prompted by the arrival of the auspicious time (kala-labdhi) like a messenger of Liberation, will develop deep love for the true Dharma upon receiving awakening from you. || 219 ||

विद्धि तद्भाविपुण्यर्द्धिसूचकं स्वप्नमादिमम् । द्वितीयं च तदीयायुरतिह्रास निवेदकम् ॥ २२० ॥

Know the first dream to indicate the immense spiritual prosperity he will attain, and the second dream to signify the imminent end of his present lifespan. || 220 ||

मासावशेषं च जीवितं तस्य निश्चिनु । तदस्य श्रेयसे क्षिप्रं घटेथास्त्वमशीतकः ॥ २२१ ॥

Know for certain that only one month of his lifespan remains; therefore, O minister, strive for his spiritual welfare without delay; do not be negligent!" || 221 ||

इत्युक्त्वा ततोऽन्तर्धिमगात् खेचरचारणः । समं साधर्मिणादित्यगतिराश्वास्य मन्त्रिणम् ॥ २२२ ॥

Having spoken thus and comforted the minister, the sky-faring sage Adityagati, along with his companion Arinjaya, vanished into the sky. || 222 ||

स्वयंबुद्धोऽपि तद्वाक्यश्रवणात् किंचिदाकुलः । द्रुतं पुरं ययौ तस्य प्रतिबोधविधात्सया ॥ २२३ ॥

Deeply moved and anxious upon hearing the sage's words, Svayambuddha returned swiftly to the city to awaken King Mahabala. || 223 ||

सत्वरं च समासाद्य तं च दृष्ट्वा महाबलम् । चारणोक्तमशेषमाख्यत् स्वप्नफलावधि ॥ २२४ ॥

Arriving quickly and finding Mahabala waiting, he related all the words of the sage from the beginning up to the interpretation of the dreams. || 224 ||

उच्छेद्यं दुःखानुबन्धानां हन्ता धर्मो जिनोदितः । तस्मात् तस्मिन् रतिं धत्स्व मतिमन्निति चान्वशात् ॥ २२५ ॥

He instructed him: "O wise king! The Dharma taught by the Jinas is the sole destroyer of the chain of all worldly miseries; therefore, fix your intellect upon it and practice it diligently!" || 225 ||

ततः स्वायुःक्षयं बुद्ध्वा स्वयंबुद्धात्महाबलः । संन्यसने मतिं धीमानधत्त विधिवत् तदा ॥ २२६ ॥

Learning of the imminent end of his life from Svayambuddha, the wise Mahabala resolved to embrace voluntary peaceful death (samadhi-marana/sannyasa) in accordance with sacred rites. || 226 ||

कृत्वाष्टाह्निकमृद्ध्या महामहमहापयत् । दिवसान् स्वगृहोद्यानजिनवेश्मनि भक्तितः ॥ २२७ ॥

Performing the grand eight-day festival (Ashtahnika Mahayajna) with immense devotion and splendor in the Jina temple of his palace garden, he spent his days in devotion. || 227 ||

सुतायातिबलाख्याय दत्त्वा राज्यं समृद्धिमत् । सर्वानपृच्छद् मन्त्र्यादीन् परं स्वातन्त्र्यमाश्रितः ॥ २२८ ॥

Entrusting his prosperous kingdom to his son Atibala and taking leave of his ministers and subjects, he attained supreme spiritual independence. || 228 ||

सिद्धकूटमुपेत्याथ परार्ध्यं जिनमन्दिरम् । सिद्धार्चास्तत्र संपूज्य संन्यस्यदकुतोभयः ॥ २२९ ॥

Proceeding to the sacred Siddhakuta Jina temple, he worshipped the images of the Siddhas and fearlessly embraced sannyasa. || 229 ||

यावज्जीवं कृताहारशरीरत्यागसंगरः । गुरुसाक्षिकमारुक्षद् वीरशय्याममूढधीः ॥ २३० ॥

Making a solemn lifelong vow before his preceptor to renounce all food, water, and bodily attachment, the wise king assumed the heroic posture (Vira-shayya). || 230 ||

आरूढश्चाराधनानावं तितीर्षुर्भवाम्भोधिम् । निर्यापकं स्वयंबुद्धं बहु मेने महाबलः ॥ २३१ ॥

Eager to cross the ocean of transmigration on the boat of the fourfold spiritual endeavor (aradhana), Mahabala honored minister Svayambuddha as his guide and preceptor (niryapakacharya / helmsman). || 231 ||

शत्रौ मित्रे समतां मैत्र्यादींश्च विभावयन् । परोऽभून्मुनिरिवासङ्गस्त्यक्तवाह्यान्तरोपधिः ॥ २३२ ॥

Cultivating equanimity toward friend and foe, contemplating universal friendship (maitri), and renouncing all external and internal attachments, he resembled a possessionless ascetic. || 232 ||

देहाहारपरित्यागव्रतमास्थाय मतिमान् । परमाराधनाशुद्धिं स भेजे सुसमाहितः ॥ २३३ ॥

Upholding the vow of renouncing body and nourishment, the wise king attained supreme purity of aradhana with an unwavering, concentrated mind. || 233 ||

प्रायोपगमनं कृत्वा धीरः स्वपरगोचरान् । उपकारानसौ नेच्छेच्छरीरेऽनिच्छतां गतः ॥ २३४ ॥

Having embraced the Prayopagamana form of sannyasa, the steadfast king severed all affection for his physical body, desiring neither self-rendered nor other-rendered physical assistance. Purport: Sannyasa-marana has three varieties: (1) Bhakta-pratyakhyana (renunciation of food, lasting from an antarmuhurta up to twelve years, with personal care and assistance from others), (2) Ingini-marana (renouncing assistance from others while rendering service to one's own body), and (3) Prayopagamana (renouncing both

self-service and assistance from others, remaining motionless like a fallen tree). King Mahabala embraced the third, supreme form: Prayopagamana. || 234 ||

तथा तपस्यतस्तस्य तनिमानमगात् तनुः । परिणामस्त्ववर्धिष्ट स्मरतः परमेष्ठिनाम् ॥ २३५ ॥

As he engaged in this rigorous penance, his physical body became emaciated; but through continuous contemplation of the Pancha Parameshthis, the spiritual purity of his consciousness (parinama) soared higher and higher. || 235 ||

सन्ततोपवासस्य तस्य काये परं शिथिलताऽभवत् । नारूढायाः प्रतिज्ञाया व्रतं हि समहतामिदम् ॥ २३६ ॥

Through continuous fasting, physical weakness crept into his limbs, but not the slightest laxity entered his resolved vow; for maintaining unbroken vows is the hallmark of great souls. || 236 ||

शिशिर इवारूढकार्यो मुमुचे च रसक्षयात् । मांसासृग्वियुक्तं च देहं सुर इवाबभौ ॥ २३७ ॥

With the exhaustion of blood, flesh, and bodily humors, he became slender like an autumn cloud; or rather, he appeared like a celestial deva possessing a luminous body devoid of gross flesh and blood. || 237 ||

गृहीतपरमार्थव्रतं वीक्ष्य तं लोचने तदा । दूनादिव क्वचित् संलीने प्राग्विलासाद् विरेमतुः ॥ २३८ ॥

Beholding that the king had undertaken the supreme vows leading to death, his eyes withdrew inward as if in sorrow, turning away from all former sensual glances and playful expressions. || 238 ||

कपोलौ च संशुष्यद्सृङ्मांसत्वचावपि । रूढौ कान्त्यानपायिन्या नोत्सृष्टा प्राक्तनी रुचिः ॥ २३९ ॥

Though the blood, flesh, and skin of his cheeks had completely dried up, they did not lose their former radiant beauty; through their imperishable spiritual luster, they shone as lovely as before. || 239 ||

आदिपुराण (आचार्य जिनसेन कृत)

पञ्चम पर्व (ललिताङ्गस्वर्गभोगवर्णन - अवशिष्ट भाग)

नितान्त इवारूढकाश्यं तस्य तु रसक्षयात् । मांसासृग्वियुक्तं च देहं सुर इवाबिभत् ॥ २३७ ॥

Due to the depletion of bodily humors such as blood and flesh, King Mahābala became exceedingly pale (white) like autumn clouds. Or it may be understood that at that time, the king was bearing a body devoid of blood, flesh, and other bodily fluids, just like the celestial beings (devas). ॥ 237 ॥

गृहीतमरणारम्भव्रतं तं वीक्ष्य चक्षुषी । क्वापि संलीने प्राग्विकासाद् विरेमतुः ॥ २३८ ॥

Seeing that King Mahābala had undertaken the vows initiating the final transition of death (sallekhanā), both his eyes seemed to have retreated in deep sorrow, having completely ceased from their previous gestures, flirtatious glances, and amorous plays. ॥ 238 ॥

कपोलौ चास्य संशुष्यदसृङ्मांसत्वचावपि । रूढौ कान्त्यानपायिन्या नोज्झितां प्राक्तनीं श्रियम् ॥ २३९ ॥

Even though his blood, flesh, and skin on both cheeks had completely dried up, they did not lose their former beauty due to their imperishable, radiant luster; even at that time, they remained as handsome as before. ॥ 239 ॥

नितान्तपीवरावेतावुभौ कैयूरकिणकर्कशौ । सदास्योज्झितकाठिन्यौ सत्वसाम्यमुपेयतुः ॥ २४० ॥

His two shoulders, which prior to adopting samādhi were exceedingly stout and hardened by the friction of armlets, had now shed their hardness and attained supreme softness and equanimity. ॥ 240 ॥

आभुग्नमुदरं तस्य वलीभङ्गमिव क्षमम् । निर्वाते निष्पतत्तोयं सरः शुष्यदिवाबभौ ॥ २४१ ॥

His abdomen had receded inwards and the three abdominal folds (trivalī) were depleted, so that he appeared like a drying lake without ripples in a windless expanse. ॥ 241 ॥

तपस्तनूनपात्तापाद् व्यदीपेऽधिकमेव सः । कनकाश्मा ह्यवाध्मातः परां शुद्धिं समुद्वहन् ॥ २४२ ॥

Just as gold-bearing ore heated in fire attains supreme purity and shines with greater radiance, likewise Mahābala, heated by the fire of penance (tapas) and bearing supreme purity, began to shine with immense brilliance. ॥ 242 ॥

कायसन्तापमप्यस्य सहमानस्य लीलया । बभूवुः परीषहाभग्नास्त्यक्तधैर्यास्य संगरे ॥ २४३ ॥

The king effortlessly endured bodily distress and affliction, never being vanquished by any calamity; therefore, while engaging in battle with him, the afflictions (parīṣ.ahas) themselves suffered defeat, for they could not sway him from his righteous path of duty. ॥ 243 ॥

त्वगस्थिभूयिष्ठदेहोऽपि स जित्वा परीषहान् । स्वसमाधिबलाद् व्यक्तं स तदासीन्महाबलः ॥ २४४ ॥

Even though only skin and bones remained in his body, he conquered numerous afflictions through the power of his samādhi; hence, at that moment, he truly proved worthy of his name 'Mahābala' (possessor of great strength). ॥ 244 ॥

मूर्ध्नि लोकोत्तमान् सिद्धान् स्थापयन् हृदयेऽर्हतः । शिरःकवचमस्त्रं च स चक्रे साधुभिस्त्रिभिः ॥ २४५ ॥

He enthroned the supreme Siddha Parames.t.hī upon his head and the Arihant Parames.t.hī in his heart, and he donned the helmet, armor, and weapon in the form of meditation upon the three Parames.t.hīs—Ācārya, Upādhyāya, and Sādhu. ॥ 245 ॥

अपश्यत् परमात्मानमद्राष्टां यस्य चक्षुषी । अश्रौषीत् परमं मन्त्रं श्रोत्रे जिह्वा तमापठत् ॥ २४६ ॥

Through deep meditation, both his eyes beheld only the Supreme Soul (Paramātman), his ears heard only the supreme mantra (N.amokāra Mantra), and his tongue recited only that sacred chant. ॥ 246 ॥

मनोगेहमहेडर्हन्तं विधायासौ निरञ्जनम् । प्रदीपमिव निर्धूतध्वान्तोऽभूद् ध्यानतेजसा ॥ २४७ ॥

Enthroning the taintless Arihant Parames.t.hī like a radiant lamp within the temple of his mind, King Mahābala dispelled the darkness of delusion and ignorance through the luminous splendor of his meditation. ॥ 247 ॥

द्वाविंशतिदिनान्येष कृतसल्लेखनाविधिः । जीवितान्ते समाधाय मनः स्वं परमेष्ठिषु ॥ २४८ ॥

In this manner, King Mahābala continuously performed the rites of sallekhanā for twenty-two days. When the final moments of his lifespan arrived, he fixed his mind with profound concentration upon the Pañca Parames.t.hī (five supreme beings). ॥ 248 ॥

नमस्कारपदान्युच्चैर्जपन् निभृतं जपन् । ललाटपट्टविन्यस्तहस्तपङ्कजकुड्मलः ॥ २४९ ॥

Joining his lotus hands and placing them upon his forehead, he meditated upon and chanted the words of the Namaskāra Mantra silently and unwaveringly in his heart. ॥ 249 ॥

कोशादसेरिवान्यत्वं देहाज्जीवस्य भावयन् । भावितात्मा सुखं प्राणानौज्झत् सन्मन्त्रिसाक्षिकम् ॥ २५० ॥

Contemplating the soul as distinct from the body, just as a sword is distinct from its scabbard, and meditating upon his pure self-nature (ātmasvarūpa), the purified soul peacefully relinquished his vital breaths in the presence of the noble minister Svayambuddha. ॥ 250 ॥

मन्त्रशक्त्या यथा पूर्वं स्वयंबुद्धो व्यधाद् बलम् । तथापि मन्त्रशक्त्यैव बलं तस्याव्यथाद् महाबले ॥ २५१ ॥

Just as minister Svayambuddha had previously infused strength (political counsel and power) into Mahābala through his counsel (mantra-śakti), even so at that moment, through the power of the sacred chant (the recitation of the Pañca Namaskāra Mantra), he infused spiritual strength into him and did not allow his spiritual resolve to falter. ॥ 251 ॥

साचिव्यं सचिवेनेति कृतमस्य निरत्ययम् । तदा धर्मसहायत्वं निरपेक्षं प्रकुर्वता ॥ २५२ ॥

In this manner, minister Svayambuddha, rendering selfless spiritual assistance (dharma-sahāyatā) to King Mahābala, fulfilled his duty of true ministership to the very end. ॥ 252 ॥

देहभारमथोत्सृज्य लघुरेक इव क्षणात् । प्रापत् स कल्पमैशानं तल्पसुखसंनिधिम् ॥ २५३ ॥

Thereafter, having shed the heavy burden of his mortal body and becoming as if weightless, Mahābala attained in an instant the Aiśāna heaven, which is brimming with celestial comforts and treasures of divine happiness. ॥ 253 ॥

तत्रोपपादशय्यायामुदपादि महौजसः । विमाने श्रीप्रभे तस्य ललिताङ्गः सुरोत्तमः ॥ २५४ ॥

There, upon the spontaneous birth-couch (upapāda-śayyā) in the exceedingly magnificent palace named Śrīprabha, he was born as an exalted celestial being (deva) named Lalitāṅga, possessed of great splendor and immense supernatural powers (riddhis). ॥ 254 ॥

यथा वियति वीताभ्रे सिताभ्रैर्विद्युद् विरोचते । तथा वैक्रियिकी दिव्या तनुरस्याचिराद् बभौ ॥ २५५ ॥

Just like lightning appearing amidst white clouds in a clear sky, his divine transformational body (vaikriyika śarīra) instantly began to shine forth upon the birth-couch. ॥ 255 ॥

नवयौवनपूर्णोऽभूत् सर्वलक्षणसंवृतः । सुप्तोत्थितो यथा भाति तथा सोऽस्तमुहूर्ततः ॥ २५६ ॥

Within an antarmuhūrta (less than 48 minutes), fully endowed with fresh youth and adorned with all auspicious bodily marks, he shone upon the birth-couch like a fully adorned youth who has just awakened from sleep. ॥ 256 ॥

ज्वलत्कुण्डलकेयूरमुकुटाङ्गदभूषणः । स्रग्वी सदंशुकधरः प्रादुरासीन्महाद्युतिः ॥ २५७ ॥

Adorned with radiant earrings (kuṇḍalas), armlets (keyūras), crowns (mukuṭas), bracelets (aṅgadas), and other ornaments, wearing celestial garlands and clothed in exquisite garments, that exceedingly luminous deva named Lalitāṅga manifested. ॥ 257 ॥

तस्य रूपं तदा रेजे निमेषालसलोचनम् । सुस्थिरं निष्कम्पस्थितेनेव सरोजकम् ॥ २५८ ॥

His divine form, endowed with unblinking eyes, shone like the serene water of a motionless lake graced by two still, resting fish. ॥ 258 ॥

बाहुशाखोज्ज्वलः श्रीमत्करपल्लवकोमलः । नेत्राब्जश्च वपुस्तस्य भेजे कल्पद्रुमश्रियम् ॥ २५९ ॥

His body assumed the splendor of a wish-fulfilling tree (kalpavr̥ks̥a), for his two arms resembled radiant branches, his beautiful palms resembled tender new leaves, and his eyes resembled blooming lotuses. ॥ 259 ॥

अपि वा ललिताङ्गस्य कियत्तद् रूपमयोनिजम् । इत्येव वर्णनास्यास्तु किं वा वर्णनयानया ॥ २६० ॥

Or what further need is there to describe the beauty of Lord Lalitāṅga? It suffices to say that he was born without uterine birth (ayoni-ja, through spontaneous manifestation) and was supremely enchanting. ॥ 260 ॥

पुष्पवृष्टिस्तदापप्तन्मुक्ता कल्पद्रुमैः स्वयम् । दुन्दुभिस्तनितं चास्य जजुम्भे सर्वदिक्तटम् ॥ २६१ ॥

At that time, a shower of flowers poured down spontaneously from the wish-fulfilling trees, and the deep, resonant rumble of celestial drums (dundubhis) echoed throughout all directions. ॥ 261 ॥

मधुराधूतमन्दारनन्दनादाहृतं रजः । सुगन्धिरावावौ मन्दसमीरोऽम्बुकणान् किरन् ॥ २६२ ॥

Scattering fine drops of fragrant water and carrying pollen from the swaying Mandāra trees of the Nandana grove, a gentle and delightful fragrant breeze blew softly. ॥ 262 ॥

ततोऽसौ वलितां किञ्चिद् दृशं व्यापारयन् दिशाम् । समन्तादानमद्देवकोटिदेहप्रभाजुषाम् ॥ २६३ ॥

Then, casting his gaze across the quarters filled with the radiance of millions of celestial beings bowing down from all sides, ॥ 263 ॥

अहो परममैश्वर्यं किमेतत् कोऽस्मि कि स्विमे । आनमन्त्येत्य मां दूरादित्यासीद् विस्मितः क्षणम् ॥ २६४ ॥

Lalitāṅga Deva beheld: "What is this supreme sovereignty and splendor? Who am I? And who are all these beings coming from afar to bow down before me?" Seeing this, he was filled with profound wonder for a moment. ॥ 264 ॥

क्वायातोऽस्मि कुतो वापि प्रसीदति मे मनः । कस्यैतद् वैभवं स्थानं किमिदं महदास्पदम् ॥ २६५ ॥

"Where have I arrived? From where have I come? Why is my heart overflowing with joy today? Whose magnificent realm is this? And what is this delightful, great abode?" ॥ 265 ॥

इति चिन्तयतस्तस्य क्षणादवधिरुद्ययौ । तेनावबुद्धवृत्तान्तः स्वयंबुद्धादिवृत्तकम् ॥ २६६ ॥

While he was thus contemplating, clairvoyance (avadhi-jñāna) arose in him at that very moment. Through that clairvoyant knowledge, Lalitāṅga Deva came to know all past events concerning minister Svayambuddha and his own previous life. ॥ 266 ॥

इदं तत् तपसो दिव्यमयं स्वर्गो महाद्युतिः । इमे देवाः समुत्सपद्देहोद्योताः प्रणामिनः ॥ २६७ ॥

"This is the delightful fruit of our penance; this is the supremely luminous heaven; these are the devas bowing down and radiating bodily luminescence in all directions! ॥ 267 ॥

विमानमेतदुद्भासि कल्पपादपवेष्टितम् । इमा मञ्जुगिरो देव्यः शिञ्जानमणिनूपुराः ॥ २६८ ॥

This is the radiant celestial palace (vimāna) surrounded by wish-fulfilling trees; these are the goddesses (devīs) speaking melodious words, wearing tinkling gem-studded anklets! ॥ 268 ॥

अप्सरःपरिवारोऽयममितो नृत्यति सस्मितम् । गीयते कलमामन्द्रमितश्च मुरजध्वनिः ॥ २६९ ॥

Here, the assembly of apsaras is dancing with gentle smiles; there, melodious and deep songs are being sung; and yonder, the mr̥daṅga drums are resounding!" ॥ 269 ॥

इति निश्चित्य सर्वाणि भवप्रत्ययतोऽवधेः । मणिसिंहासने सुखमासीनो नानारत्नप्रभासुरे ॥ २७० ॥

Having thus ascertained all the aforementioned facts through his innate clairvoyance (bhava-pratyaya avadhi-jñāna), Lalitāṅga Deva seated himself comfortably upon a jeweled throne resplendent with the rays of diverse gems. ॥ 270 ॥

जयेश विजयिन् नन्द नेत्रानन्द महाद्युते । वर्धस्वेत्युद्गिरन्तोऽज्ञास्तमासीदन् दिवौकसः ॥ २७१ ॥

Numerous bowing devas approached him. In loud voices, they proclaimed: "Victory to you, O Lord! O Victorious One, may you prosper! O Delight of our eyes, O Exceedingly Luminous One, may you ever flourish—may your strength, wisdom, and supernatural glory ever increase!" ॥ 271 ॥

सप्रश्रयमथोपेत्य स्वनियोगप्रचोदिताः । ते तं विज्ञापयामासुरिति प्रणतमौलयः ॥ २७२ ॥

Then, prompted by their respective duties, many devas approached him with deep reverence and, bowing their heads, made this petition: ॥ 272 ॥

अङ्ग नाथ प्रतीक्षस्व सज्जीकृतं मज्जनमङ्गलम् । ततः पूजां जिनेन्द्राणां कुरु पुण्यानुबन्धिनीम् ॥ २७३ ॥

"O Lord, the requisites for the ceremonial bath are prepared; therefore, first please take the auspicious bath, and then perform the worship of the Jinendras, which binds auspicious meritorious karma (pun ya). ॥ 273 ॥

ततो वरमिदं देव सर्वदैवतराजितम् । समालोक्य स्वभाग्यैः समाजग्मुर्विस्तृतैस्ततः ॥ २७४ ॥

Thereafter, O Deva, behold the grandeur of the devas who have arrived from all directions in their respective retinues, obtained through the fruition of your vast merit. ॥ 274 ॥

इतः प्रेक्षस्व संप्रेक्ष्याः प्रेक्षागृहमूपागतः । सलीलभ्रूविक्षेपं नर्तकीः सुरसुन्दरीः ॥ २७५ ॥

Come now to the auditorium (the theater hall) and behold the captivating celestial dancers performing graceful dances with playful movements of their eyebrows! ॥ 275 ॥

मनोज्ञवेषभूषाश्च देवीर्देवाश्च मानय । देवभूयत्वसंप्राप्तौ फलमेतावदेव हि ॥ २७६ ॥

O Lord, honor the gods and goddesses adorned in delightful attire and ornaments today, for indeed, the attainment of the celestial state bears this very fruit!" ॥ 276 ॥

इति तद्वचनात् सर्वं स सर्वमकरोत् कृती । स्वनियोगानतिक्रान्तिर्महतां भूषणं परम् ॥ २७७ ॥

Thus, the accomplished Lalitāṅga Deva performed all tasks according to the words of those devas, which is indeed fitting; for not transgressing one's assigned duties is the supreme ornament of great beings. ॥ 277 ॥

निष्टप्तकनकच्छायः सप्तहस्तोच्छ्रितग्रहः । वस्त्राभरणमालाद्यैः सहजैरेव मण्डितः ॥ २७८ ॥

Lalitāṅga Deva possessed a complexion like refined gold, stood seven cubits (hastas) tall, and was naturally adorned with garments, ornaments, and garlands that arose simultaneously with his birth. ॥ 278 ॥

सुगन्धिबन्धुरामोदनिःश्वासो लक्षणोज्ज्वलः । स दिव्यान्वभूद् भोगान् अणिमादिगुणैर्युतः ॥ २७९ ॥

Endowed with fragrant and delightful breath, resplendent with auspicious bodily marks, and possessed of the eight supernatural powers such as an̐imā (minuteness) and mahimā (expansion), Lalitāṅga Deva continuously experienced divine celestial pleasures. ॥ 279 ॥

भेजे वर्षसहस्रेण मानसीं स तनुस्थितिम् । पक्षेणैकेन चोच्छ्वासं प्रवीचारोऽस्य कायिकः ॥ २८० ॥

He partook of mental nourishment once every thousand years, inhaled and exhaled once every fortnight, and engaged in physical conjugal dalliance. ॥ 280 ॥

स छायामिवाम्लानिं दधानः स्रजमुज्ज्वलाम् । शरत्काल इवाधत्त स दिव्यमरजोऽम्बरम् ॥ २८१ ॥

He wore a radiant garland that never withered, just like the unfading luster of his body, and donned divine, dustless garments (ambara) pristine as the autumnal sky. ॥ 281 ॥

सहस्राण्यभवन् देव्यश्चत्वार्यस्य परिग्रहः । तासामभून्महादेव्यश्चारुलावण्यविभ्रमाः ॥ २८२ ॥

That deva had four thousand celestial consorts (devīs), among whom were four chief queens (mahādevīs) endowed with captivating charm, loveliness, and graceful amorous gestures. ॥ 282 ॥

स्वयंप्रभाग्रिमा देवी द्वितीया कनकप्रभा । कनकलतान्यासीद् देवी विद्युल्लतापरा ॥ २८३ ॥

Among those four chief queens, the first was Svayamprabhā, the second Kanakaprabhā, the third Kanakalatā, and the fourth Vidyullatā. ॥ 283 ॥

रामाभिरभिरामाभिराभिर्भोगानवारतम् । भुञ्जानस्यास्य कालोऽगादनल्पः पुण्यपाकजान् ॥ २८४ ॥

Enjoying ceaselessly the pleasures born of the fruition of past merit in the company of these enchanting women, a vast span of time elapsed for Lalitāṅga Deva. ॥ 284 ॥

तदायुर्जलधेर्मध्ये वीचीमाला इवाकुलाः । विलीयन्ते स्म भूयस्यो देव्यः स्वायुःस्थितिच्युतेः ॥ २८५ ॥

In the vast ocean of his lifespan, numerous devīs dissolved like restless waves upon the completion of their individual lifespans. ॥ 285 ॥

पल्योपमपृथक्त्वेनावशिष्टमायुर्यदास्य च । तदोदपादि पुण्यैः स्वैः प्रेयस्यस्य स्वयंप्रभा ॥ २८६ ॥

When his remaining lifespan equaled a pr̥thaktva-palyopama (a fraction of palyopama between three and nine palyas), through the fruition of his own merit, he attained the beloved consort of his heart, named Svayamprabhā. ॥ 286 ॥

अथ सा कृतनेपथ्या प्रभातरङ्गविग्रहा । पत्युरुपान्ते रेजे कल्पश्रीरिव रूपिणी ॥ २८७ ॥

Then, exquisitely adorned in celestial attire and endowed with a body radiating waves of brilliance, Svayamprabhā shone beside her lord like the embodied prosperity (Laks̥mī) of heaven. ॥ 287 ॥

इयं स्वयंप्रभास्यासीत् परा सौहार्दभूमिका । हृद्या मधुकरस्येव प्रत्यग्रा चूतमञ्जरी ॥ २८८ ॥

Just as a fresh mango blossom is exceedingly dear to a black bee, even so Svayamprabhā was supremely cherished by Lalitāṅga Deva. ॥ 288 ॥

स्वयंप्रभाननालोकनाङ्गस्पर्शोत्सवैरयम् । स रेमे करिणीसक्तः करीव सुचिरं नृपः ॥ २८९ ॥

Gazing upon Svayamprabhā's countenance and rejoicing in the bliss of touching her body, that celestial lord sported with her for a long time, like a bull elephant enamored with a cow elephant. ॥ 289 ॥

स तया मन्दरे कान्तचन्द्रकान्तशिलातले । रक्षकौकिलवाचालनन्दनादिवनाश्रिते ॥ २९० ॥

Together with Svayamprabhā, he sported on Mount Meru, upon delightful slabs of moonstone (candrakānta-śilā), in the Nandana and other groves echoing with the melodious calls of parrots and cuckoos; ॥ 290 ॥

नीलादिष्वचलेन्द्रेषु खचराचलसानुषु । कुण्डले रुचके चापि मानुषोत्तरपर्वते ॥ २९१ ॥

Sometimes on the great mountain ranges such as Nīla and Nis̱adha; sometimes on the peaks of Mount Vijayārdha; sometimes on Kun̤d̤alagiri, Rucakagiri, and Mount Mānus̱ottara; ॥ 291 ॥

नन्दीश्वरमहाद्वीपे द्वीपेष्वन्येषु साब्धिषु । भोगभूम्यादिदेशेषु दिव्यं देवोऽवसत् सुखम् ॥ २९२ ॥

Sometimes in the great Nandīśvara continent, sometimes across various other continents and oceans, and sometimes in the lands of enjoyment (bhogabhūmis), the deva dwelled, reveling in divine bliss. ॥ 292 ॥

इति परममुदारं दिव्यभोगं महर्द्धिः सममरवधूभिः सोऽन्वभूदद्भुतश्रीः ।
स्मितहसितविलासस्पष्टचेष्टाभिरिष्टं स्वकृतसुकृतपाकात् साधिकं वारिधेकम् ॥ २९३ ॥

In this manner, possessed of great supernatural powers and marvelous splendor, Lalitāṅga Deva, through the fruition of his own virtuous deeds (sukr̥ta), enjoyed noble and supreme celestial pleasures to his heart's desire for a little more than one sāgaropama in the company of celestial nymphs who expressed clear affection through gentle smiles, laughter, and graceful amorous sports. ॥ 293 ॥

तनुमुतखलु तीव्रासह्यतापैस्तपोभिर्यदयमकुरुत धीमान् निष्कलङ्कां समुत्र । रुचिररुचिरमाभिः
स्ववधूभिः सहायं सुखमभजत तस्माद् धर्महेतोः कृतार्थः ॥ २९४ ॥

Because that wise soul in his previous birth had purified his body of all blemishes through severe austerities that produced intense, unbearable heat, he now attained fulfillment and enjoyed sublime happiness with his delightfully radiant celestial consorts born of that virtuous Dharma. Therefore, those who desire happiness must always cultivate Dharma. ॥ 294 ॥

कुरुत तपसि यत्नं भोगतृष्णामपास्य श्रियमधिकतरां चेद् वाञ्छतार्याः प्रशस्ताम् ।
जिनमवृजिनमार्यास्तद्वचः श्रद्दधध्वं कुकविविरुतमन्यच्छासनं माधिगीध्वम् ॥ २९५ ॥

O noble souls! If you desire to attain exalted, auspicious spiritual and material prosperity, then abandon the thirst for sensual pleasures and strive in penance (tapas). Worship the sinless Lord Jina, place firm faith in His sacred teachings, and do not study the false doctrines proclaimed by misguided, perverted poets. ॥ 295 ॥

यत् त्रिविधपुरुषार्थसमर्थनो यो धर्मः कुकर्मकुटिलाटविसंकुटारः । तं सेवितुं बुधजनाः प्रयतध्वमाद्यं
जैने मते कुमतिभेदिनि सौख्यकामाः ॥ २९६ ॥

O wise men desiring true bliss! Strive constantly to serve this pristine Jain Dharma, which sustains the noble goals of human life (puruṣārthas) and acts as a sharp axe to fell the dense forest of wicked karmas; and place unshakeable faith in the Jain doctrine that destroys all false notions and perverted intellect. ॥ 296 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे ललिताङ्गस्वर्गभोगवर्णनं नाम पञ्चमं पर्व ॥ ५ ॥

Thus concludes the fifth parva, titled "Description of the Heavenly Pleasures of Lalitāṅga," in the Mahāpurāṇa Sangraha composed of sixty-three auspicious marks by Bhagavān Jinasenācārya. ॥ 5 ॥

षष्ठ पर्व (ललिताङ्गस्वर्गच्यवनवर्णन)

कदाचिदथ तस्यासन् भूषासंबन्धिनोऽमलाः । मणयस्तेजसा हीना निशापायप्रदीपवत् ॥ १ ॥

Subsequently, at a certain time, the immaculate gems adorning Lalitāṅga Deva's ornaments suddenly lost their luster, like a lamp at the break of dawn. ॥ 1 ॥

माला च सहजा तस्य महोरःस्थलसङ्गिनी । म्लानिमागादमुष्येव लक्ष्मीर्विश्लेषभीरुका ॥ २ ॥

The celestial garland that had rested upon his broad chest since his birth withered, as if his heavenly fortune (Lakṣmī) had faded out of fear of imminent separation from him. ॥ 2 ॥

प्रचकम्पे तदावाससंबन्धी कल्पपादपः । तद्वियोगमहावातधूतः साध्वसमादधत् ॥ ३ ॥

The wish-fulfilling tree (kalpavṛkṣa) associated with his celestial palace began to tremble, as though shaken with terror by the violent storm of separation from him. ॥ 3 ॥

तनुच्छाया च तस्यासीत् सद्यो मन्दायिता तदा । पुण्यातपत्रविश्लेषे तच्छाया क्वावतिष्ठताम् ॥ ४ ॥

At that time, the radiance of his body also faded rapidly, which is only natural; for when the umbrella of merit (puṇya) is removed, how can its protective shade remain? That is, nowhere. ॥ 4 ॥

तमालोक्य तदाध्वस्तकान्तिं विवर्णतां गतम् । न शेकुरीशानकल्पजा दिविजाः प्रैक्षितुं शुचा ॥ ५ ॥

Seeing Lalitāṅga Deva deprived of his luster and turned pale, the devas born in the Aiśāna heaven were overcome with grief and could no longer bear to look upon him. ॥ 5 ॥

तस्य दैन्यात् परिप्राप्ता दैन्यं तत्परिचारकाः । तरौ चलति शाखाश्च विशाखाश्च चलन्ति किम् ॥ ६ ॥

Beholding the dejection of Lalitāṅga Deva, his attendants also fell into deep dejection; and rightly so, for when a tree shakes, do not its branches and boughs shake even more violently? Indeed, they certainly do. ॥ 6 ॥

आजन्मनो यदेतेन निर्विष्टं सुखमामृतम् । तदेव पिण्डितं सर्वं दुःखमिवैतस्यागच्छत् ॥ ७ ॥

At that moment, it appeared as though all the celestial pleasures he had enjoyed from birth until that day had coalesced into a single mass and returned to him in the form of acute sorrow. ॥ 7 ॥

स्कण्ठमालिकाम्ळानिवचः कल्पास्तमानशे । शीघ्ररूपस्य लोकान्तमणोरिव विसर्पिणः ॥ ८ ॥

Just as an ultrafast paramāṇu (subatomic particle) traverses to the end of the universe in a single instant, even so the news of the withering of Lalitāṅga Deva's neck-garland spread to the far corners of the Aiśāna heaven. ॥ 8 ॥

अथ सामानिका देवास्तमुपेत्य तथोचितम् । तद्विषादापनोदीदं जगदुर्वचनं बहु ॥ ९ ॥

Then, the Sāmānika class of devas approached him and spoke the following fitting words to dispel his sorrow and despondency: ॥ 9 ॥

भो धीर धीरतामेव भावयाद्य शुचं त्यज । जन्ममृत्युजरातङ्कमयानां को न गोचरः ॥ १० ॥

"O steadfast one! Remember your fortitude today and cast away your grief; for who among worldly beings is not subject to birth, death, old age, disease, and fear? ॥ 10 ॥

साधारणीमिमां विद्धि सर्वेषां प्रच्युतिं दिवः । सौरायुषि परिक्षीणे न खं धारयते क्षणम् ॥ ११ ॥

Know that falling from heaven is common to all celestial beings; for once the lifespan of a deva is exhausted, even the heavens cannot sustain him for a single moment. ॥ 11 ॥

नित्यालोकोऽप्यनालोको द्युलोकः प्रतिभासते । विरामात् पुण्यदीपस्य समस्तादन्धकारितः ॥ १२ ॥

This celestial realm, though ever luminous, begins to appear enveloped in darkness; for when the lamp of merit is extinguished, it turns dark on all sides. ॥ 12 ॥

यथा रतिरभूत् स्वर्गे पुण्यपाकादनारतम् । तथैवात्रारतिर्भूयः क्षीणपुण्यस्य जायते ॥ १३ ॥

Just as there was continuous delight in heaven due to the fruition of merit, so too, upon the exhaustion of merit, aversion and discontent arise herein. ॥ 13 ॥

न केवलं परिम्लानिर्मालायाः सहजन्मनः । पापातपे तपत्यन्ते जन्तोर्म्लानिरपि तनोः ॥ १४ ॥

At the end of life, it is not merely the garland born alongside the deva that withers; under the blazing heat of arising demerit (pāpa), the body of the celestial being also withers. ॥ 14 ॥

कम्पते हृदयं पूर्वं चरमं कल्पपादपः । गलति श्रीः पुरा पश्चात् समुच्छाया समं द्विया ॥ १५ ॥

In the final moments of celestial beings, first the heart trembles, and only later does the wish-fulfilling tree tremble; first his splendor vanishes, and then his bodily luster fades along with it. ॥ 15 ॥

जनापरागः प्रागेति पश्चाज्जृम्भिका परा । वाससोरपरागश्च पश्चात् पापोपरागजः ॥ १६ ॥

Due to the rising of demerit, first a lack of affection among associates arises, followed by excessive yawning, and subsequently an aversion to one's own garments develops. ॥ 16 ॥

कामरागावसंसक्तिर्ज्ञानभङ्गादनन्तरम् । मनः पूर्वं तमो रुन्धे चक्षुः पश्चादनीदृशम् ॥ १७ ॥

First pride is shattered, and thereafter desire for sensual pleasures is lost; the darkness of ignorance first obscures the mind and subsequently clouds the vision of the eyes. ॥ 17 ॥

प्रत्यासन्नच्युतेरेवं यद् दौःस्थ्यं त्रिदिवौकसः । न तत् स्यान्नारकस्यापि साक्षात् पश्यसि तद् ध्रुवम् ॥ १८ ॥

What more need be said? The agonizing distress experienced by a deva facing imminent descent from heaven is so intense that even an infernal being (nārakī) does not suffer such mental anguish. At this moment, you are directly experiencing that profound sorrow. ॥ 18 ॥

यथोदितस्य सूर्यस्य निश्चितोऽस्तमयः पुरा । तथा पातोन्मुखः स्वर्गो जन्तोरभ्युदयोऽप्ययम् ॥ १९ ॥

Just as the setting of the risen sun is inevitable, so too the fall of beings who have attained heavenly prosperity is certain. ॥ 19 ॥

तस्मात् मा स्म गमः शोकं कुयोन्यावर्त्तपातिनम् । धर्मे मतिं निधत्स्वार्य धर्मो हि शरणं परम् ॥ २० ॥

Therefore, O noble one, do not yield to grief that drags one into the whirlpool of miserable rebirths (kuyonis); rather, fix your mind on Dharma, for Dharma alone is the supreme refuge. ॥ 20 ॥

अहेतुकं विना कार्यमार्य जातु न दृश्यते । पुण्यं च कारणं प्राहुर्बुधाः स्वर्गापवर्गयोः ॥ २१ ॥

O noble one, an effect is never seen without a cause; and the wise declare that merit (pun.ya) is the sole cause of heaven and ultimate liberation. ॥ 21 ॥

तत्पुण्यसाधने जैने शासने मतिमादधत् । विषादमुत्सृजात्रैव त्वमेतेन भवितासि ॥ २२ ॥

Therefore, fixing your intellect upon the Jain doctrine, which is the means of attaining merit, cast away your dejection; by doing so, you shall surely become free from sin and sorrow. ॥ 22 ॥

इति तद्वचनाद् धैर्यमाश्रित्य स मतिं दधौ । जिनधर्मे परं पञ्चदशाहानि च पूजयन् ॥ २३ ॥

Hearing the counsel of the Sāmānika devas, Lalitāṅga Deva took recourse to fortitude, directed his mind toward Jina Dharma, and for fifteen days continuously worshipped the Jina temples across all the worlds. ॥ 23 ॥

ततोऽच्युतस्य कल्पस्य जिनबिम्बानि पूजयन् । तच्चैत्यवृक्षमूलस्थः स्वायुरन्ते समाहितः ॥ २४ ॥

Thereafter, worshipping the Jina images of the Acyuta heaven, he sat with a composed and focused mind beneath the sacred caitya tree as the end of his lifespan approached. ॥ 24 ॥

नमस्कारपदान्युच्चैरनुध्यायन् समाध्यसः । साध्वसौ मुकुलीकृत्य करौ प्रायाददृश्यताम् ॥ २५ ॥

And there, folding his hands in reverence and chanting the words of the Namaskāra Mantra aloud and with deep meditation, he passed away in serene samādhi and became invisible. ॥ 25 ॥

जम्बूद्वीपे महामेरोर्विदेहे पूर्वदिग्गते । या पुष्कलावतीत्यासीज्जनभूमिस्रनोरमा ॥ २६ ॥

In this very Jambūdvīpa, in the Videha realm situated to the east of Mount Meru, there lies a magnificent country named Pus.kalāvatī, beautiful as the realm of the devas. ॥ 26 ॥

स्वर्गभूनिर्विशेषां तां पुरमुत्पलखेटकम् । भूषयत्युत्पलच्छन्ना रक्षिप्रादिसंपदा ॥ २७ ॥

In that land, there is a city named Utpalakhet.aka, which adorns the country of Pus.kalāvatī with its lotus-covered waters, lush fields, high ramparts, and moats. ॥ 27 ॥

वज्रबाहुः पतिस्तस्य वज्रीवाज्ञापरोऽभवत् । तस्य श्रीर्वसुन्धरास्यासीद् द्वितीयेव वसुन्धरा ॥ २८ ॥

The king of that city was Vajrabāhu, who, like Indra, was ever devoted to righteous command. His queen was named Vasundharā, who, endowed with forbearance and other virtues, shone like a second Earth (Vasundharā). ॥ 28 ॥

तयोः सूनुरभूद् भव्यो ललिताङ्गस्ततश्च्युतः । वज्रजङ्घ इति ख्यातिं दधदन्वर्थतां गताम् ॥ २९ ॥

Descending from heaven, that noble soul Lalitāṅga was born to King Vajrabāhu and Queen Vasundharā as a glorious son bearing the meaningful name 'Vajrajaṅgha' (possessing adamantine thighs). ॥ 29 ॥

स शङ्केव बन्धूनां वर्धयन् सुहृदः कलाः । संकोचयन् द्विषां वृत्तं ययौ वृद्धिमहर्निशम् ॥ ३० ॥

Vajrajaṅgha grew day by day like the crescent moon of the second lunar day, causing the lotus-like enemies to close up while gladdening the water-lily-like kinsmen, and continually expanding his mastery of the arts and sciences (kalās). ॥ 30 ॥

आरूढयौवनस्यास्य रूपसंपदनीदृशी । जाता कान्तिरिवापूर्णमण्डलस्य निशाकृतः ॥ ३१ ॥

When he attained youth, his exquisite physical beauty became matchless, just like the splendor of the moon when it reaches its full orb. ॥ 31 ॥

शिरस्यस्य सुनिलाश्च केशाः कुञ्चितमूर्धजाः । कामकृष्णभुजङ्गस्य शिशवो नु विजृम्भिताः ॥ ३२ ॥

The glossy, dark, curly locks of hair on his head shone as if they were the thriving offspring of the black serpent of Kāmadeva. ॥ 32 ॥

नेत्रभृङ्गे मुखाब्जेऽस्य सस्मितांशुककेसरे । धत्ते स्म मधुरा वाणी मकरन्दरसोपमाम् ॥ ३३ ॥

In his lotus-face, graced by bee-like eyes and filaments in the form of gentle smiling rays, his sweet voice bore the sweetness of honeyed nectar. ॥ 33 ॥

नेत्रद्वन्द्वं रराजैतद् दधद् वृत्तं कर्णयोः । श्रुती ताविवाश्रित्य शिक्षितुं सूक्ष्मदर्शिताम् ॥ ३४ ॥

His two large eyes extending to his ears appeared as though they had approached the ears—which had heard countless scriptures—to learn the art of subtle discernment and profound wisdom. ॥ 34 ॥

उपकण्ठमसौ बिभ्रद्धारं नीहारसच्छविम् । तारानिकरमास्येन्दोः सेवार्थमुपागतम् ॥ ३५ ॥

The necklace he wore around his neck possessed the pure luster of snow, appearing like a cluster of stars that had assembled to serve the moon of his face. ॥ 35 ॥

वक्षःस्थलेन शुभ्रेण सोऽधाच्चन्दनचर्चिकाम् । मेरुर्निजद्तीर्लग्नां शारदीमिव चन्द्रिकाम् ॥ ३६ ॥

He applied white sandalwood paste to his broad chest, making him resemble Mount Meru adorned with autumnal moonlight upon its slopes. ॥ 36 ॥

मुकुटोज्ज्वासिनो मेरोर्मन्यस्य शिरसोऽन्तिके । बाहू तस्यायतौ नीलनिषधाविव चेरतुः ॥ ३७ ॥

His head, crowned with a radiant diadem, resembled Mount Meru, and beside it, his two long arms shone like the Nīla and Nis̱adha mountains. ॥ 37 ॥

सरिदावर्तगम्भीरा नाभिर्मध्येऽस्य निर्बभौ । नारीदृक्कलभोरोधिवारिखातेव मन्मथे ॥ ३८ ॥

His navel, deep like a river whirlpool, appeared as though it were a moat dug by Kāmadeva to capture the young elephant-calves of women's wandering glances. ॥ 38 ॥

रशनावेष्टितं तस्य कटीमण्डलमाबभौ । हेमवेदीपरिक्षिप्तमिव जम्बूद्रुमास्पदम् ॥ ३९ ॥

His waist encircled by a girdle (raśanā) shone like the seat of the celestial Jambū tree surrounded by a golden altar (vedi). ॥ 39 ॥

ऊरुद्वन्द्वमभूत्तस्य सुवृत्तं च सुसंहतम् । रामामनोगजाक्रान्तस्तम्भलीलां समुद्वहत् ॥ ४० ॥

His two thighs, well-rounded and firmly built, looked like two majestic pillars erected to tether the wild elephants of women's minds. ॥ 40 ॥

जङ्घे च वज्रसंकाशे न व्यावर्येते मयाधुना । तन्नाम्नैव गतार्थत्वात् पौनरुक्त्यविवाक्षया ॥ ४१ ॥

I shall not describe his adamantine legs and shanks now, because their quality is already implied by his name 'Vajrajaṅgha', and to describe them further would invite the fault of tautology (repetition). ॥ 41 ॥

चरणद्वितयं सोऽधादारक्तं रुचिमान्वितम् । श्रितं श्रियानपायिन्या संचारीव स्थलाम्बुजम् ॥ ४२ ॥

Vajrajaṅgha possessed two slightly reddish and glossy feet, which appeared like two wandering land-lotuses graced by imperishable beauty and fortune. ॥ 42 ॥

रूपसंपदमुष्यैषा शोभिता श्रुतसंपदा । शरच्चन्द्रिकयेवेन्दोर्मूर्तिरानन्दिनी दृशाम् ॥ ४३ ॥

His marvelous physical beauty, embellished by his vast scriptural learning (śruta-sampadā), delighted the eyes of beholders just as the orb of the moon adorned with autumnal moonlight delights the world. ॥ 43 ॥

पदवाक्यप्रमाणेषु परां प्रावीण्यतां गता । तस्य शास्त्रमयी दृष्टिर्दीपिकेव व्यदीप्यत ॥ ४४ ॥

Having attained supreme mastery over grammar (pada), syntax/hermeneutics (vākya), and logic/epistemology (pramān̤a), his intellect, steeped in scriptural wisdom, shone brightly like an illuminating lamp. ॥ 44 ॥

स कलाः सकला विद्वान् विनीतात्मा जितेन्द्रियः । राज्यलक्ष्मीकटाक्षाणां लक्ष्यत्वमगमत् कृती ॥ ४५ ॥

Being a master of all sixty-four arts, humble, self-controlled, and accomplished, he became the cynosure of the side-glances of royal sovereignty (Rājyalakṣmī), who yearned to embrace him. ॥ 45 ॥

निसर्गजा गुणास्तस्य विरक्तान् जनमरञ्जयन् । जनानुरागः सोऽपुष्णात् महतीमस्य योग्यताम् ॥ ४६ ॥

His natural virtues delighted even dispassionate people, and this universal affection of the populace further enhanced his eminent stature and worthiness. ॥ 46 ॥

अनुरागं सरस्वत्यां कीर्तौ प्रणयनिष्ठताम् । लक्ष्म्यां वाल्लभ्यमातन्वन् विदुषां मूर्ध्नि सोऽभवत् ॥ ४७ ॥

Cherishing deep love for the goddess of learning (Sarasvatī), abiding affection for glory, and sovereign mastery over prosperity (Lakṣmī), he was regarded as foremost among the learned. ॥ 47 ॥

स तथापि कृतप्रज्ञो यौवनं परिमापिवान् । स्वयंप्रभानुरागेण प्रायोऽभूत् स्त्रीषु निःस्पृहः ॥ ४८ ॥

Although the wise Vajrajaṅgha had attained the prime of youth, due to his deep latent attachment to Svayamprabhā, he remained largely detached and indifferent toward other women. ॥ 48 ॥

तस्येति परमानन्दात् काले गच्छति धीमतः । स्वयंप्रभा दिवश्च्युत्वा क्वोत्पन्नेत्यधुनोच्यते ॥ ४९ ॥

While the time of that wise Vajrajaṅgha was thus passing in supreme joy, it is now narrated where Queen Svayamprabhā was reborn after descending from heaven. ॥ 49 ॥

अथ स्वयंप्रभा देवी ललिते प्रच्युतिमीयुषि । तद्वियोगाच्चिरं खिन्ना चक्रीव विरहं गता ॥ ५० ॥

Upon the descent of Lalitāṅga Deva from heaven, Queen Svayamprabhā was deeply grieved by separation from him, like a female cakraavāka bird separated from her mate. ॥ 50 ॥

ग्रीष्मे द्युतिविहीनेव संतापधारिणी भूयादभूदियम् । समुज्झितककण्ठालापा कोकिलेव घनागमे ॥ ५१ ॥

Just as the earth loses its luster and is scorched by heat during summer, so Svayamprabhā lost her radiance and was consumed by burning agony in separation from her lord; and just as a cuckoo ceases its melodious song at the advent of the monsoon, she too abandoned her sweet speech and sat in mournful silence. ॥ 51 ॥

दिव्यस्येवौषधस्यास्य विरहात्तां तथा सतीम् । आधयोऽपीडयन् गाढं व्याधिकल्पाः सुदुःसहाः ॥ ५२ ॥

Just as severe ailments inflict unbearable pain in the absence of divine medicine, even so excruciating mental agonies intensely tormented that devoted consort in the absence of Lalitāṅga Deva. ॥ 52 ॥

ततोऽस्या दृढधर्माख्यो देवोऽन्तःपरिषद्व्रतः । शुचं दूरीकृत्य सन्मार्गे मतिमासज्जयत् पराम् ॥ ५३ ॥

Then, a deva named Dṛḍhadharma, belonging to her inner council (antaḥ-pariṣad), dispelled her grief and firmly guided her mind toward the noble path of righteousness. ॥ 53 ॥

सा चित्रप्रतिमावासीत् तदा भोगेषु निःस्पृहा । विमुक्तमतिभास्वत्पुरुषस्येव शेमुषी ॥ ५४ ॥

At that time, Svayamprabhā became indifferent to celestial pleasures, like a painted picture or like the mind of a valiant warrior freed from the fear of death. ॥ 54 ॥

श्रीमती सा भविष्यन्ती भव्यमालेव सङ्गता । षण्मासान् जिनपूजायामुद्यताभून्मनस्विनी ॥ ५५ ॥

That noble and thoughtful Svayamprabhā, destined to be born as Śrīmatī in her next life, remained diligently engaged in the worship of the Jinas for six months, practicing Dharma like an assemblage of virtuous souls. ॥ 55 ॥

ततः सौमनसोद्यानपूर्वदिग्जिनमन्दिरे । मूले चैत्यतरोः सम्यक् स्मरन्ती गुरुपञ्चकम् ॥ ५६ ॥

Then, in the Jina temple situated in the eastern direction of the Saumanasa garden, she sat beneath the sacred caitya tree, devoutly contemplating the Five Supreme Gurus (Pañca Parames.t.hīs). ॥ 56 ॥

समाधिना कृतप्राणत्यागा प्राच्योत सा दिवः । तारकेव निशापाये सहसा दृश्यतां गता ॥ ५७ ॥

Having relinquished her vital breaths through samādhi, she descended from heaven; and upon departing thence, she vanished in an instant like a morning star at the end of the night. ॥ 57 ॥

प्राग्भाषिते विदेहेऽस्ति नगरी पुण्डरीकिणी । तस्याः पतिरभून्नाम्ना वज्रदन्तो महीपतिः ॥ ५८ ॥

In the aforementioned Videha realm, there is a city named Pun.d.arīkin.ī. King Vajradanta was its sovereign ruler. ॥ 58 ॥

लक्ष्मीरिवास्य संजाता लक्ष्मीमतिरभूत् प्रिया । स तया कल्पवल्ल्याव वने राजा व्यरोचत ॥ ५९ ॥

His beloved queen was named Laks̤mīmatī, who possessed a beautiful form truly akin to the goddess Laks̤mī. The king shone in her company just as a wish-fulfilling tree shines with a wish-fulfilling creeper. ॥ 59 ॥

> तयोः पुत्री बभूवासौ ललिता श्रीमतीति या । पताकेव मनोजस्य रूपसौन्दर्यलोलया ॥ ६० ॥

To them was born that very soul of Svayamprabhā as a charming daughter named Śrīmatī, who, with the enchanting play of her exquisite beauty, looked like the fluttering banner of Kāmadeva. ॥ 60 ॥

आदिपुराण (आचार्य जिनसेन कृत)

षष्ठ पर्व (ललिताङ्गस्वर्गच्यवनवर्णन - द्वितीय भाग)

नवयौवनमासाद्य मधुमासमिवाधिकम् । लोकस्य प्रमदं तेने बाला मञ्जुकलेव सा ॥ ६१ ॥

Just as the digit of the moon delights people all the more upon the arrival of spring, even so this maiden Śrīmatī, upon attaining blossoming youth, began to bring immense joy to the world. ॥ 61 ॥

पादाङ्गुष्ठे नखज्योत्स्ना जिग्ये कुरवकच्छविः । अशोकपल्लवच्छाया पादभासाधरीकृता ॥ ६२ ॥

The rosy luster of her toenails surpassed the beauty of the kuravaka flower, and the radiance of her feet humbled the exquisite hue of fresh aśoka leaves. ॥ 62 ॥

रणन्नूपुरमत्तालिझङ्कारमुखरीकृते । पादारविन्दे साऽधत्त लक्ष्म्या शश्वत्कृतास्पदे ॥ ६३ ॥

Śrīmatī possessed lotus-feet that were made resonant by the tinkling of her anklets, resembling the humming of intoxicated bees, and served as the eternal dwelling place of beauty and fortune (Laks̤mī). ॥ 63 ॥

चिरं यदुदवासेन दधत् कण्टकितां तनुम् । चक्रे तपोऽमुना तेनाब्जं प्राप्तं तत्पदोपमाम् ॥ ६४ ॥

I deem that it was only because the lotus practiced severe austerities by staying long in water with a thorn-covered (thrilled/horripilated) body, that it was able to attain comparison with her feet. ॥ 64 ॥

जङ्घे रराजतुस्तस्याः कुसुमेषोरिवेषुधी । ऊरू च बिभ्रतौ कामगजालानानयष्टिम् ॥ ६५ ॥

Her two shanks shone like the quivers of the flower-arrowed Kāmadeva, and her shapely thighs bore the splendor of post-pillars for tethering the elephant of love. ॥ 65 ॥

नितम्बबिम्बमेतस्याः सैकतं जलधेरिव । लसद्दुकूलनीरेण स्थगितं रुचिमानशे ॥ ६६ ॥

Her rounded hips, draped in shimmering fine silken garments like water, attained the beauty of a sandy islet rising amidst a stream. ॥ 66 ॥

वलीभं दक्षिणावर्तनाभिमध्यं दधार सा । नद्याव जलमावर्तसंशोभिततरङ्गकम् ॥ ६७ ॥

She possessed a waist graced by three abdominal folds (trivalī) and a rightward-whirling deep navel, appearing like a river adorned with whirlpools and rippling waves. ॥ 67 ॥

मध्यं स्तनभराक्रान्तिचिन्तयैवात्ततानवम् । रोमावलिच्छलेनासौ दधेऽवष्टम्भयष्टिकाम् ॥ ६८ ॥

Her slender waist seemed to have grown thin out of anxiety over the increasing weight of her breasts, and thus, under the guise of the line of fine hair (romāvali), it appeared to have taken hold of a supportive staff. ॥ 68 ॥

नाभिरन्ध्रादधस्तन्वीं रोमराजीमसौ दधे । उपघ्नान्तरमन्विच्छोः कामाहेः पदवीमिव ॥ ६९ ॥

Beneath the cavity of her navel she bore a delicate line of fine hair, which appeared like the path of the serpent of Cupid seeking another refuge. ॥ 69 ॥

स्ववल्लिरिव बाहू तौ विटपसच्छवी । नखांशुमञ्जरी बिभ्रत् धत्ते स्म कुसुमश्रियम् ॥ ७० ॥

Śrīmatī herself was like a wish-fulfilling creeper (kalpalatā), her arms resembled tender branches, and the radiant rays of her nails displayed the splendor of flower clusters. ॥ 70 ॥

आनीलचूचुकावस्याः कुचकुम्भौ विरेजतुः । पूर्णौ कामरसस्येव नीलरत्नाभिसुद्रितौ ॥ ७१ ॥

Her pitcher-like breasts with slightly dark nipples shone as if they were two jars filled with the nectar of love and sealed with blue sapphire stamps. ॥ 71 ॥

स्तनांशुकं शुकच्छायं सम्यक् स्तनतटाश्रितम् । बभासे रक्तपङ्केजकुट्मले शैवलं यथा ॥ ७२ ॥

The parrot-green bodice resting upon her bosom looked as enchanting as moss covering the bud of a red lotus. ॥ 72 ॥

हारस्तस्याः स्तनोपान्ते नीहाररुचिनिर्मलः । श्रियमाधत्त फेनस्य पद्मकुट्मलसंस्पृशः ॥ ७३ ॥

The necklace resting upon her breasts, pure and white as snow, assumed the beauty of foam touching a lotus bud. ॥ 73 ॥

ग्रीवाऽस्या राजिभी रेजे कम्बुबन्धुरविभ्रमम् । खण्डितांसा च हंसीव पक्षती सा दधे दृशौ ॥ ७४ ॥

Her neck marked with three delicate lines bore the graceful charm of a conch shell, and with her shapely, slender shoulders, she looked like a swan displaying the smooth base of its wings. ॥ 74 ॥

मुखमस्या दधे चन्द्रपद्मयोः श्रियमक्रमात् । नेत्रानन्दि स्मितज्योत्स्नं दशनैः केसरैरिव ॥ ७५ ॥

Her countenance, delighting all eyes, simultaneously possessed the beauty of both the moon and the lotus; for with the moonlight of her gentle smile it resembled the moon, and with the filaments of her teeth's radiance it resembled the lotus. ॥ 75 ॥

स्वकलावृद्धिहानिभ्यां चिरं चान्द्रायणं व्रतः । कृत्वा शशी प्रापत् तन्मुखस्योपमानताम् ॥ ७६ ॥

Through the waxing and waning of its digits, the moon had performed the Cāndrāyaṇa penance for a long time, and as a result thereof, it seemed to have attained comparison with Śrīmatī's face. ॥ 76 ॥

कर्णौ सहोत्पली तस्या नेत्राभ्यां लङ्घितौ भृशम् । स्वायतत्वनिरोधिनं को वा सहेतोपान्तवर्तिनम् ॥ ७७ ॥

Her expansive eyes extended so far that they transgressed even her ears adorned with blue lotuses; and rightly so, for who can tolerate an adjacent neighbor that obstructs one's own expansion? ॥ 77 ॥

कर्णप्रोत्पलवक्त्रे नेत्रोपान्ते स्म लक्ष्यते । दिदृक्षमाणमस्येव शोभामुत्कर्षविहसिनीम् ॥ ७८ ॥

The blue lotuses worn as ear ornaments near her eyes appeared as though they were eager to behold the beauty of her eyes that mocked their own luster. ॥ 78 ॥

मुखपङ्कजसंसक्तामलकालीं बभार सा । मलिनानपि नो हन्त श्रितानपायिनः ॥ ७९ ॥

Śrīmatī bore dark curling tresses over her lotus-face; and rightly so, for who would not offer shelter to harmless, refuge-seeking dark entities? Indeed, everyone does. ॥ 79 ॥

कबरीभारमानम्रं सा दधे मृदुकुञ्चितम् । चन्दनद्रुमशाखाग्र्यां कृष्णाहेर्भोगमायतम् ॥ ८० ॥

She possessed a soft, curly braid hanging slightly downward, making her appear like a sandalwood creeper graced by the long, coiled body of a black serpent. ॥ 80 ॥

इत्यसौ मदनोन्मादजनिकां रूपसंपदम् । बभार सुरवधूरूपसारांशैरिव निर्मिताम् ॥ ८१ ॥

Thus, endowed with an exquisite beauty that could infatuate even Kāmadeva, she seemed as though fashioned from the quintessential essence of celestial nymphs' loveliness. ॥ 81 ॥

लक्ष्मीं चलां विनिर्माय यदागो वेधसार्जितम् । तन्निर्मायैव तन्नूनं ततः प्रक्षालितं तदा ॥ ८२ ॥

It seemed as if the Creator (Brahmā), having incurred a fault by making goddess Laks̐mī fickle, had thoroughly washed away that sin by fashioning the steadfast Śrīmatī. ॥ 82 ॥

पितरौ तां प्रपश्यन्तौ नितरां प्रीतिमापतुः । कलामिव सुधासूतेः जनतानन्दकारिणीम् ॥ ८३ ॥

Her parents experienced unbounded joy beholding Śrīmatī, who brought delight to all people just like a nectarine digit of the moon. ॥ 83 ॥

अथानन्तरमेकस्मिन् सुप्ता सौधे हंसांशुनिर्मले । परार्ध्यरत्नसंशोभे स्वर्विमानापहासिनि ॥ ८४ ॥

Thereafter, on a certain day, Śrīmatī was sleeping in a royal mansion that was pure as the rays of a swan, adorned with priceless gems, and putting even celestial palaces to shame. ॥ 84 ॥

तदैतदभवत्तस्याः संविधानकमीदृशम् । यशोधरगुरोस्तस्मिन् पुरे कैवल्यसंभवे ॥ ८५ ॥

On that day, a wondrous event connected with her occurred: in the Manohara garden of that very city, Guru Śrī Yaśodhara was seated, and on that very day, he attained omniscience (kevala-jñāna). ॥ 85 ॥

मनोहराख्यमुद्यानमध्यासीनं तमर्चितुम् । देवाः संप्रापुरारूढविमानाः सह संपदा ॥ ८६ ॥

Therefore, mounted on their aerial cars (vimānas) along with all their celestial splendor, all the devas arrived to worship him as he was seated in the Manohara garden. ॥ 86 ॥

पुष्पदृष्टिर्दिशो रुद्ध्वा तदापत्तत् सहालिभिः । स्वर्गलक्ष्म्येव तं द्रष्टुं प्रहिता नयनावली ॥ ८७ ॥

The shower of flowers accompanied by swarms of bees falling across all directions appeared as though it were a stream of eyes sent by the goddess of heaven (Svargalakṣmī) to behold Mahārāja Yaśodhara. ॥ 87 ॥

मन्दमाधूतमन्दारसान्द्रकिञ्जल्कपिञ्जरः । पुञ्जितालिस्तथा वातो गुञ्जन् मरुदवावथ ॥ ८८ ॥

At that time, a fragrant breeze blew softly, tinged yellow with the dense pollen of gently swaying Mandāra trees and echoing with the humming of clustered bees. ॥ 88 ॥

दुन्दुभीनां महाध्वानै रुरुध्यन्त दिशो दश । सुराणां प्रमदोद्भूतो महान् कलकलोऽप्यभूत् ॥ ८९ ॥

The resonant sounds of celestial drums reverberated through all ten directions, and a tremendous joyous clamor arose from the jubilant devas. ॥ 89 ॥

सा तदा तद्ध्वनिं श्रुत्वा निशान्ते सहसोत्थिता । भेजे हंसीव संत्रस्ता मेघगर्जननिःस्वना ॥ ९० ॥

Hearing that sudden roar at the break of dawn, Śrīmatī awoke startled, becoming frightened like a female swan hearing the thunderous roar of storm clouds. ॥ 90 ॥

देवागमे क्षणात्तस्याः प्राग्जन्मस्मृतिराविर्भूत् । सा स्मृत्वा ललिताङ्गं तं मुमूर्छोत्कण्ठिता मुहुः ॥ ९१ ॥

Beholding the arrival of the devas, recollection of her previous birth (jāti-smaran̤a) suddenly arose in her; remembering Lalitāṅga Deva and longing intensely for him, she fainted repeatedly. ॥ 91 ॥

सखीभिरथ सोपायमाश्वास्य व्यजनानिलैः । प्रत्यापत्तिं समानाता तस्थौ भूयोऽप्यवाङ्मुखी ॥ ९२ ॥

Then her companions revived her through soothing cooling treatments and the breeze of fans; yet even upon regaining consciousness, she kept her face lowered in pensive sorrow. ॥ 92 ॥

मनोहरं प्रभोद्भासि सुन्दरं चारुलक्षणम् । तद्वपुर्मनसीवास्या लिखितं चित्रवद् बभौ ॥ ९३ ॥

At that time, the charming, luminous, handsome body of Lalitāṅga, endowed with auspicious marks, shone vividly in her heart like a painted portrait. ॥ 93 ॥

परिपृष्टापि साशङ्कं सखीभिर्जोषमास्त सा । मूकीभूता ललिताङ्गप्राप्तये मौनमेत्यलम् ॥ ९४ ॥

Though questioned with concern by her anxious companions, she remained completely silent, thinking: "Observing absolute silence is best for reuniting with Lalitāṅga." ॥ 94 ॥

ततः पर्याकुलाः सत्यस्तमुदन्तमशेषतः । गत्वा पितृभ्यामाचख्युः सख्यो वृद्धैः समं तदा ॥ ९५ ॥

Thereupon, the distressed maidens, along with the elder palace guards, went to her parents and narrated the entire situation. ॥ 95 ॥

तद्वार्ताकर्णनाच्चूर्णं तत्समीपमुपागतौ । पितरौ तदवस्थां च दृष्ट्वा शुचमीयतुः ॥ ९६ ॥

Hearing this news, her parents rushed immediately to her side, and seeing her condition, they were overcome with profound grief. ॥ 96 ॥

एहि पुत्रि परिष्वज्व क्रोडेऽस्माकं विशेति नौ । इति निर्बध्यमानापि मोमुहेव यदास्त सा ॥ ९७ ॥

Even when urged repeatedly: "Come, daughter! Embrace us and sit in our lap," she remained silently immersed in a swoon-like stupor. ॥ 97 ॥

लक्ष्मीमतिमथोवाच प्रभुरिङ्गितकोविदः । जाता ते पुत्रिका तन्वी सेयमापूर्णयौवना ॥ ९८ ॥

Then King Vajradanta, skilled in discerning inner emotions and bodily gestures, spoke to Queen Laks̤mīmatī: "O beloved, this slender daughter of yours has now attained full youth. ॥ 98 ॥

पश्यास्याः सुदति व्यक्तं वपुरत्यन्तकान्तिमत् । अनीदृशमभूत् स्वर्ग नारीभिरपि दुर्दृशम् ॥ ९९ ॥

O sweet-smiling one! Look how matchless and radiant her body has become! Such a magnificent form is difficult to find even among celestial damsels. ॥ 99 ॥

तदियं विकृतिरेषास्या न दूष्याय सुन्दरि । तेन मा स्म भयं देवि शङ्कमानाऽन्यथा कृथाः ॥ १०० ॥

Therefore, O beautiful queen, this present emotional disturbance does not signify any flaw or physical illness. Do not be frightened by baseless doubts, O Devi! ॥ 100 ॥

प्राग्जन्मानुभवः कोऽपि नूनमस्या हृदि स्थितः । संस्कारान् प्राक्तनान् प्रायः स्मृत्वा मूर्च्छन्ति जन्तवः ॥ १०१ ॥

Surely some experience of her previous birth has awakened in her heart today; for worldly beings often faint upon recalling the impressions (saṁskāras) of their past lives." ॥ 101 ॥

इति ब्रुवाण एवोच्चैरुत्तस्थौ सह कान्तया । नियोज्य पण्डितां धात्रीं कन्याश्वासनसंविधौ ॥ १०२ ॥

Saying this, King Vajradanta appointed the foster mother named Pan.d.itā to comfort the princess, and then arose together with Queen Laks.mīmatī. ॥ 102 ॥

तदा कार्यद्वयं तस्य युगपत् समुपस्थितम् । केवलं स्वगुरोश्चक्रसंभूतिश्चायुधालये ॥ १०३ ॥

Upon returning to his court, two urgent duties simultaneously presented themselves before King Vajradanta: first, his Guru Yaśodhara Mahārāja had attained Kevala-jñāna, requiring him to go and worship; and second, the divine discus (cakraratna) had appeared in the armory, summoning him to embark on a world conquest (digvijaya). ॥ 103 ॥

तत् कार्यद्वितयमासाद्य बभूव क्षणमाकुलः । प्राग्विधेयं किमग्रेऽत्र स निश्चेतुमशक्नुवन् ॥ १०४ ॥

Confronted by both duties at once, King Vajradanta was perplexed for a moment, unable to decide which of the two should be performed first. ॥ 104 ॥

अदः पूर्वं विधातव्यमिति संप्रधारयन् पुनः । केवल्यसंपूजामादौ निश्चितवान् सुधीः ॥ १०५ ॥

Then, carefully deliberating over which should take precedence, the wise king resolved that worshipping the Kevalī Guru Yaśodhara Mahārāja must be performed first. ॥ 105 ॥

यतो दूरात् समापन्नं कार्यं कार्यं मनीषिभिः । व्यतिपाति ततस्तस्मात् प्रधानं कार्यमाचरेत् ॥ १०६ ॥

For wise men ought to prioritize an immediate spiritual duty over distant affairs, and after fulfilling the foremost duty, proceed to the other. ॥ 106 ॥

ततः प्रतनया वृत्त्या जगद्गुरुम् । पूजयामास संप्रीतिप्रोल्लसन्मुखपङ्कजः ॥ १०९ ॥

Then, marching with his royal retinue and army, he worshipped the universal teacher (Jagadguru) Yaśodhara Mahārāja, his lotus-face glowing with profound devotion and joy. ॥ 109 ॥

तत्पादौ प्रणमन्नेव सोऽलब्धावधिमद्धीः । विशुद्धपरिणामेन भक्तिः किं न फलिष्यति ॥ ११० ॥

The moment the enlightened King Vajradanta bowed at the feet of Guru Yaśodhara, he attained clairvoyant knowledge (avadhi-jñāna); and rightly so, for will not devotion born of pure thoughts bear immediate fruit? Indeed, what fruit can it not bestow? ॥ 110 ॥

तेनावुद्धाच्युतेन्द्रत्वमात्मनः प्राक्तने भवे । ललिताङ्गप्रियायाश्च दुहित्रित्वमिहैतया ॥ १११ ॥

Through that clairvoyance, the king realized that in his previous birth he was the Indra of the Acyuta heaven, and that his daughter Śrīmatī was formerly Svayamprabhā, the beloved consort of Lalitāṅga Deva. ॥ 111 ॥

कृताभिवन्दनस्तस्मात् प्रतिगृह्य सुताम् । पण्डितायै समर्प्याशु प्रव्रजेद् दिग्जयाय सः ॥ ११२ ॥

Having offered his salutations and returned, the wise king entrusted his daughter Śrīmatī to the care of nurse Pan.d.itā and promptly set forth on his campaign of world conquest. ॥ 112 ॥

चक्रपूजां ततः कृत्वा चक्री शक्रसमद्युतिः । प्रास्थितासौ दिशो जेतुं ध्वजिन्या षडङ्गया ॥ ११३ ॥

Having worshipped the divine Chakra weapon, the Chakravartī, endowed with the brilliance of Indra, departed to conquer the quarters accompanied by his six-fold army comprising elephants, cavalry, chariots, infantry, devas, and Vidyādharas. ॥ 113 ॥

अथ पण्डितिकान्येद्युः सुनिभृतं वचः । श्रीमतीं प्रतिबोधाय रहस्येवमभाषत ॥ ११४ ॥

Thereafter, on another day, the exceedingly shrewd foster mother Pan.d.itā, seeking to counsel and awaken Śrīmatī in solitude, spoke these discreet and clever words: ॥ 114 ॥

अशोकवनिकामध्ये चन्द्रकान्तशिलातले । स्थिता सस्नेहमङ्गानि स्पृशन्ती मृदुपाणिना ॥ ११५ ॥

Seated upon a moonstone slab in the midst of the Aśoka grove, she gently and affectionately caressed Śrīmatī's limbs with her tender hands. ॥ 115 ॥

मुखपङ्कजसंसर्पिदशनांशुजलप्लवैः । तस्या हृदिसन्तापमिव निर्वापयन्त्यसौ ॥ ११६ ॥

As she spoke, the stream of rays shining from her teeth like water seemed as though it were extinguishing the burning agony of Śrīmatī's heart. ॥ 116 ॥

अहं पण्डितिका सत्यं पण्डिता कार्ययुक्तिषु । जननीनिर्विशेषास्मि तव प्राणसमा सखी ॥ ११७ ॥

She said: "O daughter, I am Pan.d.itā, truly wise and expert in managing all affairs; thus my name Pan.d.itā is meaningful. Moreover, I am just like your mother and a dear friend as close to you as your own life. ॥ 117 ॥

ततो ब्रूहि विविक्तेऽत्र कन्ये मौनस्य कारणम् । नामयो गोपनीयो हि जनन्यै इति विश्रुतम् ॥ ११८ ॥

Therefore, O blessed maiden, tell me in this secluded spot the reason for your silence; for it is well known that an illness is never concealed from a mother. ॥ 118 ॥

मया सुनिपुणं चित्ते पर्यालोचितमीहितम् । ज्ञातुं न तु शक्यं तत् तद् ब्रूहि पतिंवरे ॥ ११९ ॥

I have thoroughly contemplated your condition in my mind, yet I could not discern its cause; therefore, O maiden, speak the truth to me. ॥ 119 ॥

किमेष मदनोन्मादः कश्चिद्वा ग्रहविप्लवः । प्रायो हि यौवनारम्भे जृम्भते कामविभ्रमः ॥ १२० ॥

O friend, is this the frenzy of Cupid, or the affliction of some planetary influence? For at the onset of youth, the affliction of desire commonly manifests." ॥ 120 ॥

इति पृष्टा तया किञ्चिदानम्य मुखपङ्कजम् । पद्मिनीव दिनापाये परिम्लानं महोत्पलम् ॥ १२१ ॥

Questioned thus by nurse Pan.d.itā, Śrīmatī lowered her withered face slightly, just as a lotus fold its petals and droops at sunset. ॥ 121 ॥

जगाद श्रीमती तन्वी न शक्तास्मीदृशं वचः । लज्जाविवशमानसा ॥ १२२ ॥

With her head bowed and her heart overwhelmed with modesty, the slender Śrīmatī replied: "It is true that I am unable to utter such words before anyone, for my heart is constrained by shame. ॥ 122 ॥

किन्तु तेऽद्य पुरो वक्तुं जिह्रेम्यहमुपस्थिता । जननीनिर्विशेषासि चिरं परिचिता च मे ॥ १२३ ॥

Yet today I do not feel bashful to speak before you, because I am in extreme distress and you are like a mother to me and my long-trusted confidante. ॥ 123 ॥

तद् वदामि शृणु सौम्याङ्गि महतीयं कथा मम । मया प्राग्जन्मचरितं ज्ञातं देवागमेक्षणात् ॥ १२४ ॥

Therefore, O graceful one, listen as I relate it. My tale is vast. Upon witnessing the arrival of the devas, the memories of my previous life were awakened in me. ॥ 124 ॥

तत् कीदृशं कथा वेति सर्वं वक्ष्ये सविस्तरम् । स्वप्नानुभूतमिव मे स्मृतौ तत्प्रतिभासते ॥ १२५ ॥

What was that past life, and what is that story? I shall narrate all of it in detail. Everything shines vividly in my memory, like an event experienced in a dream. ॥ 125 ॥

अहं पूर्वभवेऽभूवं धातकीखण्डनामनि । महाद्वीपे सरोजाक्षि स्वर्गभूम्यतिशायिनि ॥ १२६ ॥

O lotus-eyed one! In my previous birth, I was born in the great continent named Dhātakīkhaṇḍa, which surpasses the heavenly realms with its wondrous beauty. ॥ 126 ॥

तत्रास्ति पूर्वमेरोः पूर्वस्मिन् विदेहे प्रत्यगाश्रिते । विषयो गन्धिलाभिख्यो यः कुरूनपि निर्जयेत् ॥ १२७ ॥

In the Videha region situated to the west of the Eastern Meru in that continent, there lies a realm named Gandhilā, which surpasses even Devakuru and Uttarakuru in its splendor. ॥ 127 ॥

तत्राभूत् पाटलीग्रामे नागदत्तो वणिक्सुतः । सुमतिस्तस्य कान्ताभूत् तयोर्जाताः सुता इमे ॥ १२८ ॥

In that country, there was a village named Pāṭalī, where lived a merchant named Nāgadatta. His wife was named Sumati, and to them were born in succession: ॥ 128 ॥

नन्दश्च नन्दमित्रश्च नन्दिषेणाह्वयः परः । वरसेनो जयसेनश्च सुतास्तत्सूनवः क्रमात् ॥ १२९ ॥

Five sons named Nanda, Nandimitra, Nandiṣeṇa, Varasena, and Jayasena; ॥ 129 ॥

पुत्रिके च तयोर्जाते मदनश्रीपदे तथा । कान्ते तयोरहं जाता निर्नामति कनीयसी ॥ १३० ॥

And two daughters named Madanakāntā and Śrīkāntā. In that previous birth, I was born in their house as their youngest daughter, named Nirnāmatī. ॥ 130 ॥

कदापि कानने रम्ये चरिते चारणादिके । गिरावम्बरपूर्वेऽहं तिलके पिहितास्रवम् ॥ १३१ ॥

One day, on Mount Ambaratilaka in the delightful forest named Cāraṇacarita, ॥ 131 ॥

नानर्द्धिविभवं तुष्टं मुनिं सावधिबोधनम् । इदमप्राक्षमानम्य संबोध्य भगवन्निति ॥ १३२ ॥

I had the darśana of the serene sage Pihitāsrava, who was endowed with clairvoyance (avadhi-jñāna) and adorned with various spiritual powers (riddhis). Approaching and bowing to him, I addressed him, 'O Bhagavān!' and asked: ॥ 132 ॥

केनास्मि कर्मणा जाता कुले दौर्गत्यशालिनि । अहोऽहमतिनिर्विण्णा दीनामनुगृहाण माम् ॥ १३३ ॥

'By what karma was I born into this impoverished family? O Lord, I am utterly despondent; please reveal the cause and shower your grace upon this miserable and distressed woman!' ॥ 133 ॥

इति पृष्टो मुनीन्द्रोऽसौ प्रोवाचेदं गिरा । अस्मिन् विषयेऽमुत्र पुत्रि जातासि कर्मणा ॥ १३४ ॥

Being thus questioned, that great ascetic spoke in sweet words: 'O daughter, in a prior birth, through the fruition of your karma, in this very land, ॥ 134 ॥

पलालपर्वतग्रामे देविलग्रामकूटकात् । सुमतेरुदरे पुत्री धनश्रीरिति विश्रुता ॥ १३५ ॥

In the village named Palālaparvata, you were born from the womb of Sumati, wife of the village headman Devila, as a well-known daughter named Dhanaśrī. ॥ 135 ॥

व्यक्षिपस्त्वमज्ञानात् श्वनः पूतिकलेवरम् । मुनेः समाधिगुप्तस्य पठतोऽग्रे सदा मुदा ॥ १३६ ॥

One day, while the revered monk Samādhigupta was reciting holy texts, you threw the foul, rotting carcass of a dead dog near him out of sheer ignorance, and even felt pleased with this foolish act. ॥ 136 ॥

मुनिस्तदवलोक्यासौ त्वामित्यन्वशिषत्तदा । त्वयेदं बालिके कर्म विरूपकमनुष्ठितम् ॥ १३७ ॥

Seeing this, the sage admonished you at that time: "O maiden, you have performed a most deplorable and wicked deed! ॥ 137 ॥

फलिष्यति विपाके ते तीव्रदुःखमहत्फलम् । इहास्त्यधिकमन्यस्मिन् माननीयविमानना ॥ १३८ ॥

Upon its fruition, it will yield severe suffering and bitter consequences for you; for insulting venerable and holy persons brings intense torment in future lives." ॥ 138 ॥

इति ब्रुवन्तमभ्येत्य क्षमामग्राहयस्तदा । भगवंश्चिदमज्ञानात् क्षमस्व कृतमित्यलम् ॥ १३९ ॥

When the sage spoke thus, Dhanaśrī immediately approached him, sought his forgiveness, and pleaded: "O Bhagavān, I committed this act out of sheer ignorance; please forgive me!" ॥ 139 ॥

> तेनोपशमभावेन जाताऽल्पं पुण्यमाश्रिता । मनुष्यजन्मनोहाद्य कुले परमदुर्गते ॥ १४० ॥

Through that sentiment of remorse (upaśama-bhāva) and seeking forgiveness, you acquired a little merit, by virtue of which you have now taken human birth, albeit in this extremely destitute family.' ॥ 140 ॥

आदिपुराण (आचार्य जिनसेन कृत)

षष्ठ पर्व (ललिताङ्गस्वर्गच्यवनवर्णन - तृतीय भाग)

ततः कल्याणि कल्याणं गृहाणोपोषितं व्रतम् । जिनेन्द्रगुणसंपत्तिं श्रुतज्ञानमपि क्रमात् ॥ १४१ ॥

Therefore, O auspicious maiden, undertake in succession the two auspicious fasting vows (upavāsa vratas) that bestow supreme welfare: the Jinendragun.a-sampatti and the Śrutajñāna vows. ॥ 141 ॥

कृतानां कर्मणामायै सहसा वेरिपाचनम् । तपोऽनशनमाम्नातं विधियुक्तमुपोषितम् ॥ १४२ ॥

O noble lady, this penance of fasting (anaśana tapas), observed strictly in accordance with scriptural rites, is proclaimed to be the swift destroyer of previously accumulated karmas. ॥ 142 ॥

तीर्थकृत्त्वस्य पुण्यस्य कारणानीह षोडश । कल्याणान्यग्र पञ्चापि प्रातिहार्याष्टकं तथा ॥ १४३ ॥

The sixteen auspicious reflections (s.od.aśa-kāran.a bhāvanās) that cause the bondage of the Tīrthaṅkara-nāma-karma, the five supreme auspicious events (pañca kalyān.akas), the eight divine emblems (as.t.a prātihāryas), ॥ 143 ॥

अतिशयाश्चतुस्त्रिंशदिति संचिन्त्य मानसे । या सानुष्ठीयते सद्भिः संपज्जिनगुणादिका ॥ १४४ ॥

And the thirty-four supernatural excellences (atiśayas)—meditating in one's mind upon these sixty-three supreme attributes of the Jina, the fasting vow performed by the virtuous is known as 'Jinendragun.a-sampatti'. (Purport: In this vow, sixty-three fasts are observed targeting the sixty-three attributes of Lord Jinendra, arranged as follows: sixteen Pratipadas for the sixteen reflections, five Pañcamīs for the five Kalyān.akas, eight As.t.amīs for the eight Prātihāryas, and twenty Daśamīs and fourteen Caturdaśīs for the thirty-four Atiśayas, making a total of sixty-three fasts). ॥ 144 ॥

उपवासदिनान्यत्र त्रिषष्टिर्मुनिनिर्मिता । श्रुतज्ञानोपवासस्य स्वरूपमधुनोच्यते ॥ १४५ ॥

Thus sixty-three days of fasting have been prescribed for the Jinendragun.a-sampatti vow by the Ganadharas and holy sages. Now, the nature of the Śrutajñāna fasting vow is expounded: ॥ 145 ॥

अष्टाविंशतिमप्येकादश द्वौ च यथाक्रमम् । अष्टाशीतिमथैकं च चतुर्दश च पञ्च च ॥ १४६ ॥

Twenty-eight, eleven, two, eighty-eight, one, fourteen, five, ॥ 146 ॥

द्विविधं षड्विधैकसंख्यां च मत्यादिज्ञानपर्ययात् । नामोद्देशक्रमश्चैषां ज्ञानानामभ्यनुस्मृतः ॥ १४७ ॥

Six, two, and one—thus the total divisions of knowledge beginning with Matijñāna count to one hundred and fifty-eight. ॥ 147 ॥

मतिज्ञानमथैकादशाङ्गानि परिकर्म च । सूत्राण्यष्टौ च पूर्वाण्यपि च चूलिकाम् ॥ १४८ ॥

Their sequential enumeration by name is as follows: twenty-eight for Matijñāna; eleven for the Aṅgas; two for Parikarma; eighty-eight for Sūtras; one for Anuyoga; fourteen for the Pūrvas; five for Cūlikā; ॥ 148 ॥

अवधिं च मनःपर्ययाख्यं केवलमेव च । क्रमेणैतान् प्रतीत्यैतान् श्रुतज्ञानमुपोष्यते ॥ १४९ ॥

Six for Avadhijñāna, two for Manah paryayajñāna, and one for Kevalajñāna. Having unshakeable faith in these one hundred and fifty-eight divisions of scriptural and spiritual knowledge, observing fasts for one hundred and fifty-eight days is called the Śrutajñāna fasting vow. ॥ 149 ॥

दिनानां शतमष्टाविंशत्यष्टपञ्चाशताधिकम् । निधाय त्वमेतदालम्ब्य तपोऽनशनमाचर ॥ १५० ॥

O daughter, taking recourse to this method, diligently practice the penance of fasting according to the prescribed rules. ॥ 150 ॥

साक्षाद् ज्ञानसाम्राज्यं विद्ध्योः फलमग्र्यमनयोः । स्वर्गाद्यपि फलं प्राहुर्विद्वांसोऽस्यानुषङ्गिकम् ॥ १५१ ॥

Know, O daughter, that the primary and supreme fruit of these two vows is the attainment of the sovereign realm of Omniscience (Kevala-jñāna), while the wise declare the attainment of heavenly realms to be its secondary, incidental fruit. ॥ 151 ॥

तपोधनाः पश्य कल्याणि शापानुग्रहयोः क्षमाः । अतिक्रान्तिरतो तेषां लोकद्वयविरोधिनी ॥ १५२ ॥

Behold, O blessed maiden, ascetic sages endowed with penance possess the capacity both to curse and to bestow grace; therefore, showing disrespect or transgressing against them brings ruin in both this world and the next. ॥ 152 ॥

वाचातिक्रम एतेषां वाचं निरुणद्धि भवे परे । मनसोल्लङ्घनं चापि स्मृतिमाहन्ति मानसीम् ॥ १५३ ॥

Those who disrespect or insult sages through speech become mute in their next birth; those who harbor disrespect in their mind suffer the destruction of their mental faculty of memory; ॥ 153 ॥

कायेनातिक्रमस्तेषां कायार्ति साधयेत् पराम् । तस्मात् तपोधनेन्द्राणां कार्यो नातिक्रमो बुधैः ॥ १५४ ॥

And what excruciating bodily torments do those who insult them physically not suffer? Therefore, wise persons should never commit any disrespect toward the lords of ascetics. ॥ 154 ॥

क्षमाधनानां मुनीनां रुषं संधुक्षयन्ति ये । क्षमाभस्मप्रतिच्छन्नं क्रोधाग्नेर्विस्फुलिङ्गकम् ॥ १५५ ॥

O naive maiden! Those who kindle the sparks of wrath in ascetics rich in forbearance—sparks hidden under the ashes of forgiveness, ॥ 155 ॥

संमोहकाष्ठजनितं प्रातीप्यपवनेरितम् । किं न तैर्नाशितं श्रेयः स्वं हि लोकद्वयाश्रितम् ॥ १५६ ॥

Ignited by the fuel of delusion and fanned by the wind of hostility—what welfare of theirs, pertaining to both worlds, is not utterly destroyed by them?! ॥ 156 ॥

इत्यहं मुनिपतेः पथ्यमनुमत्य यथाविधि । उपोष्य तद् द्वयं स्वायुरन्ते स्वर्गमयासिषम् ॥ १५७ ॥

In this way, accepting the beneficial advice of the great sage and observing both the Jinendragun.a-sampatti and Śrutajñāna vows with prescribed fasts, I ascended to heaven at the end of my life. ॥ 157 ॥

ललिताङ्गस्य महाभागा कान्ता देवी स्वयंप्रभा । भूत्वा सम्यगथागत्य ततो गुरुमपूजयम् ॥ १५८ ॥

There I became the beloved chief queen named Svayamprabhā of Lalitāṅga Deva; and coming down thence to the mortal world along with Lalitāṅga, I worshipped Guru Pihitāsrava who had imparted those vows to me. ॥ 158 ॥

कल्पेऽनल्पर्द्धिविभावे श्रीप्रभाधिपसंयुता । भोगान् भुक्त्वात्र जातेति कथापर्यवसानकम् ॥ १५९ ॥

Possessed of great celestial splendors, I enjoyed diverse divine pleasures in the Aiśāna heaven with Lalitāṅga Deva, the lord of the Śrīprabha vimāna; and falling thence, I have now been born here as Śrīmatī, the daughter of Chakravartī Vajradanta. O friend, this is the complete account of my past birth. ॥ 159 ॥

ललिताङ्गश्च्युतो स्वर्गात् षण्मासान् जिनपूजनम् । कृत्वा प्रच्युत्य संभूतिमिहारूढस्तनूदरी ॥ १६० ॥

O slender-waisted friend! After Lalitāṅga Deva fell from heaven, I continuously worshipped Lord Jinendra for six months, and then, departing from there, I have taken birth here. ॥ 160 ॥

तमिदानीमनुस्मृत्य तदन्वेषणसंविधौ । यतेऽहं सादरं तेन मौनमेतद्विधिं श्रिता ॥ १६१ ॥

Remembering him now, I am earnestly striving to search for him, and for that purpose, I have adopted this vow of silence. ॥ 161 ॥

उत्कीर्ण इव टङ्केन पश्याद्यापि मनो मम । अधितिष्ठति दिव्येन रूपेणानङ्गतां गतः ॥ १६२ ॥

Look, O friend! Even today, he resides in my mind as if permanently engraved with a chisel. Although he no longer has that divine transformational body, he resides in my heart through his wondrous power, embodying bodiless love (Ananga). ॥ 162 ॥

ललिताङ्गवपुः सौम्यं ललितं ललितानने । सहजाताम्बरं हारस्फुरदाभरणोज्ज्वलम् ॥ १६३ ॥

O beautiful-faced one! That form of Lalitāṅga which is supremely gentle, enchanting, adorned with innate celestial garments and garlands, and radiant with sparkling ornaments; ॥ 163 ॥

पश्याम्यहं सुखस्पर्शं तत्करस्पर्शलालितम् । विना त्वां न च मे गात्रं क्षामतां नैतदुज्झति ॥ १६४ ॥

And endowed with delightful touch, cherished by the caress of his hands—I behold his form vividly before my eyes; yet without attaining him, this body of mine cannot shed its emaciation. ॥ 164 ॥

इमेऽश्रुबिन्दवोऽजस्रं निर्यान्ति मम लोचनात् । मद्दुःखमक्षमा द्रष्टुं तमन्वेष्टुमिवोद्यताः ॥ १६५ ॥

These teardrops flowing incessantly from my eyes appear as though, unable to bear witnessing my agony, they have set out themselves to search for Lalitāṅga. ॥ 165 ॥

इत्युक्त्वा पुनरप्येवमवादीत् श्रीमती सखीम् । शक्ता त्वमेव नान्याऽसि मद्भर्त्रन्वेषणं प्रति ॥ १६६ ॥

Having spoken thus, Śrīmatī again said to her friend Pan.d.itā: 'O dear friend, you alone are capable of finding my lord; none other than you can accomplish this task. ॥ 166 ॥

त्वयि स्थितायां सरोजाक्षि कुतोऽद्य स्यान्ममासुखम् । नलिन्याः किमु दौःस्थ्यं दृश्यमाने तपनद्युतौ ॥ १६७ ॥

O lotus-eyed one, with you by my side, how can grief afflict me today? Can a lotus flower suffer distress while the glorious sun is shining? Indeed not! ॥ 167 ॥

जाता त्वं पण्डिता कार्यघटनास्वतिपण्डिता । तन्ममैतस्य कार्यस्य संसिद्धिस्त्वयि संस्थिता ॥ १६८ ॥

O friend, you are exceedingly clever in executing all tasks; hence you are truly Pan.d.itā—your name is meaningful. Therefore, the accomplishment of my task rests entirely upon you. ॥ 168 ॥

ततो रक्ष मम प्राणान् प्राणेशस्य गवेषणैः । स्त्रीणां विपत्प्रतीकारं स्त्रिय एवावलम्बनम् ॥ १६९ ॥

Therefore, save my life by searching for the lord of my heart; for in overcoming women's distress, women alone are the greatest support. ॥ 169 ॥

तदुपायं च तेऽद्याहं ब्रवीमि प्रस्तुतसिद्धये । मया विलिखितं पूर्वभवसंबन्धिपट्टकम् ॥ १७० ॥

I shall now tell you a device to accomplish this mission: I have painted a picture-scroll (pat.t.aka) depicting the episodes of our past lives. ॥ 170 ॥

चित्रं किञ्चिन्निगूढान्तःप्रकृतं चित्तरञ्जनम् । तद् गृहाण ततो धूर्तानां मनःसंमोहकारणम् ॥ १७१ ॥

In it, certain subtle, delightful episodes are depicted with esoteric meaning, which will perplex the minds of deceitful pretenders. Take this scroll with you, O friend! ॥ 171 ॥

पतिब्रुवाश्च ये मिथ्या वैधात्योद्धृतबुद्धयः । तान् स्मितांशुपटैश्छन्नान् कुरु गूढार्थसंविदे ॥ १७२ ॥

And those men who, impudently boasting in their arrogance, falsely claim to be my husband—shroud them under the veil of your smiling radiance when they fail to unravel the esoteric meaning; that is, when pretenders see the scroll and claim to be my lord, question them on the hidden meaning, and when they fail to answer, humiliate them with your gentle mocking smile.' ॥ 172 ॥

इत्युक्त्वा पण्डितावोचत् तच्चित्ताश्वासनं वचः । स्मितांशुमञ्जरीपुञ्जः किरन्तीवोत्पलाञ्जलिम् ॥ १७३ ॥

When Śrīmatī had thus spoken, the friend Pan.d.itā, scattering an offering of flowers as it were through the radiant rays of her gentle smile, spoke reassuring words to comfort her heart: ॥ 173 ॥

मयि सत्यां मनस्तापो मा गात् ते कलभाषिणि । चूतद्रुमलतावत्यां कोकिलायाः कुतो व्यथा ॥ १७४ ॥

'O sweet-spoken maiden! As long as I am here, let not agony touch your heart; for how can a cuckoo suffer when the mango blossom is present? ॥ 174 ॥

कवेर्धिरिव सुश्लिष्टं तेऽहमानेष्ये पतिम् । सरित्पतिरिवोद्योगशालिनं पुरुषं परम् ॥ १७५ ॥

O friend, just as a poet's intellect retrieves deeply fitting poetic meaning, and just as fortune seeks out an industrious man, even so I shall seek out and bring your lord to you. ॥ 175 ॥

घटयिष्यामि ते कार्यं पटुधीरहमुद्यता । दुष्करं नास्ति मे किञ्चित् प्रतोदैरपि जगत्त्रये ॥ १७६ ॥

I possess sharp intellect and am ever devoted to action; therefore, I shall surely accomplish your desired task. Know for certain that nothing in the three worlds is impossible for me! ॥ 176 ॥

नानाभरणविन्यासमतस्त्वं धारय सुन्दरि । वसन्तलतिकेवोद्यत्प्रवालहरसंकुलम् ॥ १७७ ॥

Therefore, O fair one, just as a spring creeper adorns itself with clusters of blooming sprouts and tender shoots, so too should you now adorn yourself with various exquisite ornaments. ॥ 177 ॥

अत्र संशयो नैव कार्यः कार्यस्य साधने । श्रीमतीप्रार्थितार्थानां भवत्येव ह्यसंशयम् ॥ १७८ ॥

You must harbor no doubt regarding the fulfillment of this task; for whatever is desired by Śrīmatī is undoubtedly accomplished!' ॥ 178 ॥

इत्युक्त्वा पण्डिताश्चास्य तां तदर्पितपट्टकम् । गृहीत्वागमदाश्वेव महापूतजिनालयम् ॥ १७९ ॥

Having thus spoken and comforted Śrīmatī, Pan.d.itā took the painted scroll given by her and proceeded promptly to the supremely sanctified Jina temple named Mahāpūta. ॥ 179 ॥

सः सुदूरोच्छ्रितैः कूटैर्लक्ष्यते रत्नभासुरः । पातालादुत्फणस्तोषात् किमप्युद्गमन्निवोरगः ॥ १८० ॥

With its soaring spires radiant with jewels, that Jina temple appeared like the king of serpents (Śes.anāga) emerging joyfully from the netherworld with raised hoods. ॥ 180 ॥

वर्णसांकर्यसंभूताश्चित्रकर्मान्विता अपि । यद्भित्तयो जगच्चित्तहारिण्यो गणिका इव ॥ १८१ ॥

The walls of that temple were like courtesans; for just as courtesans, born of diverse lineages and endowed with wondrous skills, captivate the hearts of lustful men, so too those walls, painted with rich blending of diverse colors (varn.asāṅkarya) and adorned with marvelous pictorial arts, captivated the minds of all beings in the world. ॥ 181 ॥

दिवामन्याः प्रभा यस्य कनकप्रभया दधुः । मुहुः सद्यः समं यस्य दिवमुन्मीलयेन्निव ॥ १८२ ॥

With its towering spires capable of turning night into day and sparkling perpetually with jewels, that temple appeared as though it were illuminating the heavens themselves. ॥ 182 ॥

पठद्भिर्निशं साधुवृन्दैरामन्द्रनिःस्वनम् । प्रजल्पन्निव यो भव्यैर्व्यभाव्यत समागतैः ॥ १८३ ॥

Within that temple, hosts of holy ascetics were constantly chanting hymns and scriptures in deep, resonant voices, making it seem as if the temple itself was conversing with the assembled faithful (bhavya) souls. ॥ 183 ॥

यस्य कूटाग्रसंसक्ताः केतवोऽनिलघट्टिताः । विजहुर्वन्दनाभक्त्या साष्टाङ्गमिव देविनाम् ॥ १८४ ॥

The banners fluttering in the wind upon the pinnacles of its spires shone as though they were beckoning the devas to perform prostrations and devotional worship. ॥ 184 ॥

तद्वातायननिर्याता धूपधूमाश्चकासिरे । स्वर्गस्योपायनीकर्तुं निर्मिमाणा घनानिव ॥ १८५ ॥

The billows of incense smoke issuing from its lattice windows appeared like fresh rain clouds being fashioned as an offering to heaven. ॥ 185 ॥

यस्य कूटतटालग्नास्तारास्तरंगरोचिषः । पुष्पोपहारसंमोहमवतन्वन्नभोजुषाम् ॥ १८६ ॥

The shimmering stars sparkling around the temple's spires created the illusion of floral offerings for the celestial beings residing in the heavens, making them wonder if someone had offered flowers upon the pinnacle. ॥ 186 ॥

सद्वृत्तसङ्गतः चित्रसन्दर्भरुचिराकृतिः । यः सुशब्दो महान् भव्यः काव्यबन्ध इवाबभौ ॥ १८७ ॥

Associated with monks of noble conduct (sadvr̥tta), adorned with a variety of marvelous paintings, and resonant with auspicious chants, that temple shone like an epic poem (mahākāvya), which is composed in noble meters (sadvr̥tta), enriched with fascinating descriptions, and filled with melodious, refined words. ॥ 187 ॥

सपताको रणद्घण्टो यो दृढस्तम्भसंस्थितः । रेजे मन्द्रगभीराङ्गो राजहस्तीव सोऽभवत् ॥ १८८ ॥

Adorned with flying flags, ringing bells hanging within, echoing with deep chanting, and standing firmly upon strong pillars, that temple looked like a majestic royal elephant. ॥ 188 ॥

वदतां पुण्यनिनादैर्वन्दारूणां च निस्वनैः । यः संदधावकालेऽपि मदावेशं शिखण्डिषु ॥ १८९ ॥

Through the holy recitations of the chanters and the resonant shouts of victory by the worshippers, that temple aroused untimely intoxication in peacocks, who, mistaking the deep sounds for thunder, danced even out of season. ॥ 189 ॥

यस्तुङ्गशिखरः शश्वच्चारणैः कृतसंस्तवः । विद्याधरैः समासेव्यो मन्दराद्रिरिवाद्भुतः ॥ १९० ॥

Endowed with lofty spires, continuously praised by roving Cāran̤a bards and sages, and served by numerous Vidyādharas, that temple shone like the wondrous Mount Meru. ॥ 190 ॥

तत्र पट्टकशालायां पण्डिता कृतवन्दना । प्रसार्य पट्टकं तस्थौ परीक्षिपूरागतान् ॥ १९१ ॥

Entering that magnificent temple, nurse Pan̤d̤itā first offered reverent worship to Lord Jinendra; then, spreading out the painted scroll in the gallery of paintings (pat̤t̤aka-śālā), she sat down with the intention of examining the visitors who arrived. ॥ 191 ॥

तं निरीक्ष्य समागत्य साविधाना महाधियः । केचित् किमेतदित्युच्चैर्जजल्पुर्वीक्ष्य विस्मिताः ॥ १९२ ॥

Many men of vast intellect approached and observed the scroll with great care, while others, gazing upon it in astonishment, asked aloud: 'What is this?' ॥ 192 ॥

तेषां समुचितैर्वाक्यैर्ददती पण्डितोत्तरम् । तत्रास्ते स्म स्मितोद्द्योतकिरन्ती पण्डितायितान् ॥ १९३ ॥

Pan̤d̤itā sat there with grave composure, answering each appropriately and casting the light of her subtle mocking smile upon the pseudo-intellectuals. ॥ 193 ॥

अथ दिग्विजयाच्चक्री न्यवर्तत कृतद्विजयः । प्रणतीकृतनिःशेषनरविद्याधरामरः ॥ १९४ ॥

Meanwhile, having conquered all the quarters and receiving the humble homage of all humans, Vidyādharas, and devas, Chakravartī Vajradanta returned triumphant from his world conquest. ॥ 194 ॥

अभिषिक्तस्तदा द्वात्रिंशत्सहस्रधरणीश्वरैः । चक्रवर्ती परां प्रापत् सम्पत्तिं पुण्यतः किमु ॥ १९५ ॥

At that time, the Chakravartī attained the grand coronation ceremony performed by thirty-two thousand kings; and rightly so, for what cannot be achieved through the power of spiritual merit (pun.ya)? ॥ 195 ॥

नराधिपाश्च समाकाराः कराङ्घ्रिवदनादिभिः । तथापि तैः समभ्यर्च्यः स आसीत् पुण्यानुभावतः ॥ १९६ ॥

Though that Chakravartī and the thirty-two thousand kings possessed identical human forms with hands, feet, and faces, nevertheless, by virtue of the supremacy of his merit, he was worshipped by them all. ॥ 196 ॥

अनीदृशवपुश्चन्द्रसौम्यास्यः कमलेक्षणः । पुण्येन स वशी सर्वानतिशय्य नरामरान् ॥ १९७ ॥

He possessed an incomparable body, a face gentle and pleasing like the moon, and eyes charming like lotuses; through the fruition of merit, that self-controlled sovereign shone supreme, surpassing all mortals and celestials. ॥ 197 ॥

शङ्खचक्ररथादीनि लक्षणान्यस्य पादयोः । बभुरालिखितानीव लक्ष्म्या लक्षणानि चक्रिणः ॥ १९८ ॥

The auspicious marks of the conch, discus, chariot, and others adorning the soles of his feet appeared as though the goddess of fortune (Laks̤mī) herself had inscribed these emblems of a Chakravartī. ॥ 198 ॥

अमोघशासने तस्मिन् भुवं शासति भूभुजि । न दण्ड्यपक्षे कोऽप्यासीत् प्रजानामकृतागसाम् ॥ १९९ ॥

While King Vajradanta of infallible command ruled the earth, not a single subject committed any transgression; hence, no one was ever subjected to punishment. ॥ 199 ॥

स बिभ्रद् वक्षसा लक्ष्मीं वक्त्राब्जेन च भारतीम् । प्रणाय्यामिब लोकान्तं प्रेषयामास कीर्तिमेकाकिनीम् ॥ २०० ॥

He bore Laks̤mī upon his chest and Sarasvatī in his lotus mouth; and finding no remaining place to hold his dearly cherished fame, he sent her forth alone to the very ends of the universe. ॥ 200 ॥

सुधासूतिरिवोदंशुश्चण्डांशुरिव चोत्करः । स कान्तिं दीप्तिमप्युच्चैरुभयं धारयन्नभूत् ॥ २०१ ॥

Radiant like the moon and dazzling like the blazing sun, that monarch of wondrous rise possessed both supreme charm and formidable majesty in full measure. ॥ 201 ॥

पुण्यकल्पतरोरुच्चैः फलानीव महान्त्यलम् । बभूवुस्तस्य रत्नानि चोदशानि प्रियाणि च ॥ २०२ ॥

As if to demonstrate the grandest fruits borne by the wish-fulfilling tree of merit, the fourteen cherished great jewels (caturdaśa ratna) manifested before that Chakravartī. ॥ 202 ॥

निधयो नव तस्यासन् पुण्यानामिव राशयः । नैरन्तर्येण यैरासीद् गृहवार्ता महोदया ॥ २०३ ॥

Like heaps of accumulated merit, the nine inexhaustible treasures (nava nidhis) appeared in his realm, keeping his royal treasuries ever overflowing with boundless prosperity. ॥ 203 ॥

षट्खण्डमण्डितां पृथ्वीमिति संपालयन्नसौ । दशाङ्गोपभोगान् भुक्त्वा चिरं सुखम् ॥ २०४ ॥

Thus protecting the earth adorned with six continents (ṣaṭkhaṇḍa), that meritorious Chakravartī enjoyed the ten-fold celestial-like pleasures of sovereignty for a long time in happiness. ॥ 204 ॥

इति कतिपयैरेवाहोभिः कृतो दिशि विजयो जयसेनया सार्धं स्वां प्रविशन् पुरीम् । सुरसेनया सार्धं शक्रं विशन्तममरावतीमिव स रुरुचे भास्वन्मौलिर्ज्वलन्मणिकुण्डलः ॥ २०५ ॥

Having completed the conquest of the quarters in just a few days, that accomplished Chakravartī, wearing a radiant crown and sparkling gem-studded earrings, entered his capital alongside his victorious army, shining like Indra entering Amarāvatī with the celestial host. ॥ 205 ॥

विहितनिखिलकृत्योऽप्यात्मपुत्रीविवाहव्यतिकरकरणीये किञ्चिदन्तर्विचिन्तः ।
पुरमविशदमुदारश्रीपरार्ध्ये पुरीक्षीर्मृदुपवनविधूतप्रोल्लसत्केतुमालम् ॥ २०६ ॥

Though he had accomplished all royal duties, yet harboring in his heart a slight anxiety regarding the marriage of his daughter Śrīmatī, Chakravartī Vajradanta, endowed with magnificent splendor, entered his capital adorned with fluttering rows of banners waved by gentle breezes and embellished with supreme beauty. ॥ 206 ॥

भग्नाश्चन्दनवल्लिकास्तटवने सिन्धोर्लवङ्गातते तत्रासीनसुराङ्गनालसरुचा नेत्रैः शनैर्वीक्षिताः ।
आम्रेषु विजयार्धकुन्दरदरीरासज्य सेनाचगाः जित्वा यः पृथिवीं स्वपुण्यफलितां दीर्घं शशास क्षितिम् ॥ २०७ ॥

Whose army crushed the sandalwood groves along the ocean shores dense with clove creepers, where seated celestial nymphs gazed slowly upon them with graceful, alluring eyes, and whose soldiers found shelter in the clean caves of Mount Vijayārdha—having thus conquered all quarters, Chakravartī Vajradanta long ruled over the earth obtained as the fruit of his merit. ॥ 207 ॥

आक्रामन् वनवेदिकान्तरगतस्तां वैजयार्धी तटीं समुल्लङ्घ्याब्धिवधूं तरङ्कतरलां गङ्गां च सिन्धुं नदीम् । हित्वा चापि कुलभूभृदुन्नतिमपि न्यक्कृत्य चक्रान्वितां प्रापद् यां जिनशासनार्पितमतिः श्रीवज्रदन्तः श्रियम् ॥ २०८ ॥

During his conquest, he reached the forest altars near the seashore, scaled the heights of Mount Vijayārdha, crossed the surging Gaṅgā and Sindhu rivers resembling the restless wives of the ocean, and humbled the lofty heights of the Kulācala mountains—thus King Vajradanta, devoted to the Jina's doctrine, attained the full glory and sovereignty of a Chakravartī. ॥ 208 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे ललिताङ्गस्वर्गच्यवनवर्णनं नाम षष्ठं पर्व ॥ ६ ॥

Thus concludes the sixth parva, titled "Description of the Descent of Lalitāṅga from Heaven," in the Mahāpurāṇa Sangraha composed of sixty-three auspicious marks by Bhagavān Jinasenācārya. ॥ 6 ॥

सप्तम पर्व (श्रीमतीवज्रजङ्घसमागमो नाम)

अथाहूय सुतां वक्ता तामित्यन्वशिषत् कृती । स्मितांशुसलिलैः सिञ्चन्निवाधिवाधिताम् ॥ १ ॥

Then, summoning his daughter who was afflicted with mental agony, the skilled and eloquent Chakravartī counseled her in the following words, as if sprinkling her with the water-like rays of his gentle smile: ॥ 1 ॥

पुत्रि मा स्म गमः शोकमुपसंहर मौनिताम् । जानामि तव कान्तस्य सर्वं वृत्तान्तमवधित्त्विषा ॥ २ ॥

"O daughter, do not grieve; break your silence! Through the light of clairvoyant knowledge (avadhi-jñāna), I know all the past and present accounts of your beloved. ॥ 2 ॥

तद् गच्छ पुत्रि स्नाहि प्रसाधनविधिं कुरु । इन्दुबिम्बसविस्तारे पश्य दर्पणे मुखमण्डनम् ॥ ३ ॥

Therefore, go, daughter, take your auspicious bath, adorn yourself with ornaments, and behold the beauty of your decorated face in the mirror broad and bright as the lunar orb. ॥ 3 ॥

अशान च मधुरालापैः प्रीणय स्वसखीजनम् । त्वदिष्टसङ्गमोऽवश्यमद्य श्वो वा भविष्यति ॥ ४ ॥

Partake of food, and gladden your dear companions with sweet conversation; for your union with your cherished lord will surely take place today or tomorrow! ॥ 4 ॥

यशोधरमहायोगिकैवल्ये स मयावधिः । समासादि ततोऽजासिं वृत्तं समयावधि ॥ ५ ॥

During the celebration of Kevala-jñāna of the great yogi Yaśodhara, I attained clairvoyance, through which I came to know the accounts of that period. ॥ 5 ॥

शृणु पुत्रि स्ववृत्तान्तं स्वकान्तस्यापि वृत्तकम् । जन्मान्तरनिविष्टं ते वक्ष्येऽहमनुपूर्वशः ॥ ६ ॥

Listen, O daughter, to your own past life, mine, and that of your beloved lord; I shall narrate all of them to you in proper sequence. ॥ 6 ॥

अस्माद् भवे पञ्चमेऽभूवं जन्मन्यस्यां महाद्युतौ । नगर्यां पुण्डरीकिण्यां स्वर्विमानोपमर्द्धिभिः ॥ ७ ॥

In the fifth birth prior to this present one, in this very luminous city of Pun.d.arīkin.ī, which rivals celestial palaces with its opulence, ॥ 7 ॥

सुतोऽर्धचक्रिणश्चन्द्रकीर्तिरित्यास कीर्तितः । जयकीर्तिर्वयस्यो मे तदासीत् सहवर्धितः ॥ ८ ॥

I was born as the son of an Ardha-Chakravartī, known by the name Chandrakīrti. At that time, I had a dear friend named Jayakīrti who grew up alongside me. ॥ 8 ॥

पितुः क्रमाद्वतां लक्ष्मीमासाद्य वयसोचिताम् । समं तेन वरेणारं चिरमत्रामविद्युतिः ॥ ९ ॥

Inheriting from my father the ancestral royal fortune in due time, I sported happily in this city for a long period in the company of my noble friend. ॥ 9 ॥

गृहमेधी गृहीताणुव्रतः सन् कालपर्ययात् । कालान्ते चन्द्रसेनाख्यं गुरुं श्रित्वा समाधये ॥ १० ॥

At that time, I was a householder observing the minor vows (an.uvratas). As time passed, approaching the end of my life, I sought refuge under Guru Chandrasena to observe holy death (samādhi). ॥ 10 ॥

प्रतिवर्धननाम्न्यत्र सन्निधाने प्रीतिवर्धने । संन्यासविधिनाऽजायं महेन्द्रे तुरीये सुरः ॥ ११ ॥

There, in the garden named Prītivardhana, relinquishing food and bodily attachment through the rites of sannyāsa, I was reborn as a deva in the fourth Mahendra heaven. ॥ 11 ॥

सप्तसागरकालायुःस्थितिः सामानिकः सुरः । जयकीर्तिश्च तत्राभूज्जातो मत्सदृशर्द्धिकः ॥ १२ ॥

There I became a Sāmānika deva with a lifespan of seven sāgaropamas. My friend Jayakīrti was also reborn there, possessing splendor and powers equal to mine. ॥ 12 ॥

ततः प्रच्युत्य सम्भूय पुष्कराद्धे पुरो गते । विदेहे मङ्गलावत्यां रत्नसञ्चयनाम्नि पुरे ॥ १३ ॥

Falling thence upon the expiration of our lifespan, both of us were born in the city of Ratnasañcaya, in the Mangalāvatī country of East Videha belonging to the Eastern Meru in Pus.karārdha continent. ॥ 13 ॥

श्रीधरस्य महीभर्तुः स्तनयौ बलकेशवौ । मनोहरात्मजोऽहं तु श्रीवर्मा च विभीषणः ॥ १४ ॥

We were born as the sons of King Śrīdhara, becoming Balabhadra and Nārāyan.a (Keśava). I was born from King Śrīdhara's queen Manoharā and named Śrīvarmā; ॥ 14 ॥

मनोरमायास्तनयो विभीषण इति स्मृतः । ततो राज्यपदं प्राप्य दीर्घं तत्रारमावहि ॥ १५ ॥

While Jayakīrti was born from the king's second queen, Manoramā, and named Vibhīs.an.a. Attaining the kingdom, we two brothers enjoyed sovereignty and sported there for a long time. ॥ 15 ॥

पिता तु मयि निक्षिप्तराज्यभारः सुधार्मणे । दीक्षित्वोपोष्या विस्तीर्णान् उपवासविधीन् बहून् ॥ १६ ॥

Our father, King Śrīdhara, entrusting the burden of the kingdom to me, took Jain initiation (dīks.ā) from Ācārya Sudharma, and performing numerous extensive fasts, attained the state of Siddha (liberation). ॥ 16 ॥

मनोहरा मयि स्नेहात् स्थितागारे शुचिव्रता । सुधर्मगुरुनिर्दिष्टमाचरन्ती परं तपः ॥ १७ ॥

Out of deep motherly affection for me, my mother Manoharā remained at home, observing pure vows and practicing supreme austerities instructed by Guru Sudharma. ॥ 17 ॥

उपोष्य विधिवत् कर्मक्षपणं विधिमुत्तमम् । जीवितान्ते समाराध्य ललिताङ्गसुरोऽभवत् ॥ १८ ॥

Observing the fasts of the supreme rite called Karmaks̱apaṉa in accordance with the scriptures and passing away in samādhi at the end of her life, she became the deva Lalitāṅga in the Aiśāna heaven. ॥ 18 ॥

ललिताङ्गस्ततोऽसौ मां विभीषणवियोगतः । शुचमापन्नमाश्वेत्य सोपायं प्रत्यबोधयत् ॥ १९ ॥

Later, when my brother Vibhīs̱aṉa died and I was plunged into deep grief over separation from him, Lalitāṅga Deva descended and consoled me through various means: ॥ 19 ॥

अङ्ग पुत्र वृथा मा गाः शुचमज्ञो यथा जनः । जननादिभियोः वन्यं भावुका विद्धि संसृतिम् ॥ २० ॥

"O son, do not grieve in vain like an ignorant man; know with certainty that this worldly existence is ever fraught with the terrors of birth, death, and old age." ॥ 20 ॥

इति मातृचरस्यास्य ललिताङ्गस्य बोधनात् । शुचमुत्सृज्य धर्मैकचेतसोऽभूत् प्रसन्नधीः ॥ २१ ॥

Through the awakening counsel of Lalitāṅga Deva, who was formerly my mother, I cast away my grief and, with a serene mind, devoted my consciousness solely to Dharma. ॥ 21 ॥

ततो युगन्धरस्यान्ते दीक्षां जैनेश्वरीमहम् । नृपैर्दशसहस्रार्धमितैः सार्धमुपाददे ॥ २२ ॥

Thereafter, in the presence of Muni Śrī Yugandhara, I took the supreme Jain monastic initiation along with five thousand kings. ॥ 22 ॥

यथाविधि तपस्तप्त्वा सिंहनिष्क्रीडितं तपः । सुदुश्चरं महोदर्कं सर्वतोभद्रमप्यदः ॥ २३ ॥

Practicing rigorously the extremely arduous penances of Siṁhanis˙krīd˙ita and Sarvatobhadra, which bestow magnificent spiritual fruits; ॥ 23 ॥

सज्ञानविमलालोकः श्रुतज्ञानावधिप्रभः । कल्पेऽच्युतेऽहमभवमिन्द्रो द्वाविंशत्यब्धिजीवितः ॥ २४ ॥

And attaining the immaculate light of knowledge consisting of Mati, Śruta, and Avadhijñāna, I passed away at the end of my life and attained the status of Indra in the sixteenth Acyuta heaven with vast powers, where my lifespan was twenty-two sāgaropamas. ॥ 24 ॥

दिव्याननुभवन् भोगान् तत्र कल्पे महाद्युतिः । गत्वा च जननीस्नेहात् ललिताङ्गमपूजयम् ॥ २५ ॥

Experiencing divine pleasures in that supremely radiant Acyuta heaven, out of filial affection for my former mother, I once visited Lalitāṅga Deva and honored him. ॥ 25 ॥

प्रीतिवर्धनमारोप्य विमानमतिभास्वरम् । नीत्वा स्वकल्पमेवास्य कृतवानस्मि सत्क्रियाम् ॥ २६ ॥

Seating him in my dazzling celestial palace named Prītivardhana, I brought him to my own heaven (the sixteenth heaven) and extended grand hospitality to him. ॥ 26 ॥

स मे मातृचरस्तस्मिन् कल्पेऽनल्पसुखोदये । भोगाननुभवन् दिव्यान् सकृच्च मयार्चितः ॥ २७ ॥

Thus, while the soul of my former mother, Lalitāṅga, resided in heaven enjoying divine celestial pleasures, I honored him on multiple occasions. ॥ 27 ॥

ललिताङ्गस्ततश्च्युत्वा जम्बूद्वीपस्य पूर्वके । विदेहे मङ्गलावत्यां रैकस्याद्रेरुदक्तटे ॥ २८ ॥

Thereafter, Lalitāṅga Deva fell from heaven and was born in the northern range of Mount Vijayārdha in the Mangalāvatī country of East Videha in Jambūdvīpa. ॥ 28 ॥

गन्धर्वपुरनाथस्य वासवस्य खगेशिनः । सूनुरासीत् प्रभावत्यां महीधरो नाम्ना महीधरः ॥ २९ ॥

He was born to King Vāsava, the Vidyādhara lord of Gandharvapura, from his chief queen Prabhāvatī, as a glorious son named Mahīdhara. ॥ 29 ॥

महीधरे निजं राज्यभारं निक्षिप्य वासवः । निकटेऽरिञ्जयस्याथ तप्त्वा मुक्तावलीं तपः ॥ ३० ॥

King Vāsava, entrusting all his royal burdens to Mahīdhara, practiced the Muktāvalī penance in the presence of Muni Ariñjaya; ॥ 30 ॥

निर्वाणमगमत् पद्मावत्याश्च पद्मावती । समाश्रित्य तपस्तप्त्वा परां रत्नावलीमसौ ॥ ३१ ॥

And attained Nirvān̐a. Queen Prabhāvatī took initiation under Āryikā Padmāvatī, practiced the supreme Ratnāvalī penance; ॥ 31 ॥

अच्युते कल्पमासाद्य प्रतीन्द्रपदमगात् । महीधरोऽपि संसिद्धविद्योऽभूदद्भुतोदयः ॥ ३२ ॥

And attained the rank of Pratīndra in the Acyuta heaven; meanwhile, Mahīdhara mastered numerous Vidyās and became endowed with wondrous power and glory. ॥ 32 ॥

कदाचिदथ गत्वाहं पुष्करार्धस्य पश्चिमे । भागे पूर्वविदेहे तं विषयं वत्सकावतीम् ॥ ३३ ॥

Later, on a certain occasion, I went to the Vatsakāvatī country belonging to East Videha in the western part of Pus̐karārdha continent. ॥ 33 ॥

तत्र प्रभाकरीपुर्यां विनयन्धरयोगिनः । निर्वाणपूजां निष्ठाप्य महामेरुमथागमम् ॥ ३४ ॥

There, in the city of Prabhākarī, I performed the Nirvān.a-kalyān.aka worship of Muni Śrī Vinayandhara, and upon concluding the worship, I arrived at Mount Meru. ॥ 34 ॥

तत्र नन्दनपूर्वाशाचैत्यालयमुपाश्रितम् । महीधरं समालोक्य विद्यापूजोद्यतं तदा ॥ ३५ ॥

Beholding King Mahīdhara (the soul of Lalitāṅga) present in the Jina temple situated in the eastern quarter of the Nandana grove, engaged in worshipping his Vidyās, ॥ 35 ॥

प्रत्यबुबुधमित्युच्चैः सद्यः संबोध्य तं महीधरम् । विद्धि मामच्युताधीशं ललिताङ्गस्त्वमप्यसौ ॥ ३६ ॥

I addressed Mahīdhara in a resonant voice and awakened him, saying: 'O Mahīdhara! Know me to be the Indra of the Acyuta heaven, and know that you were formerly Lalitāṅga Deva! ॥ 36 ॥

त्वय्यसाधारणी प्रीतिर्ममास्ति जननीचर । तन्मुञ्च विषयान् सङ्गाद् दुःखान् विरमाधुना ॥ ३७ ॥

Since you were formerly my mother, I bear extraordinary love for you. O noble soul! Renounce these sorrow-yielding sensual pleasures and detach yourself from attachments!' ॥ 37 ॥

इत्युक्तमात्र एवासौ विरक्तः कामभोगतः । महीकम्पे सुते ज्येष्ठे राज्यभारं समर्पयन् ॥ ३८ ॥

No sooner had I spoken these words than he became detached from sensual enjoyments, and entrusting the kingdom to his eldest son Mahīkampa, ॥ 38 ॥

सार्धं खेचरैः सर्वैर्जगन्नन्दनशिष्यताम् । प्रपद्य कनकावल्या प्राणतेन्द्रोऽभवत् सुरः ॥ ३९ ॥

He became a disciple of Muni Jagannandana along with numerous Vidyādharas, and practicing the Kanakāvalī penance, he became the Indra of the Prān̤ata heaven, endowed with a lifespan of twenty sāgaropamas. ॥ 39 ॥

विंशत्यब्धिस्थितिस्तत्र भोगान् भुक्त्वा ततश्च्युतः । धातकीखण्डपूर्वाशापश्चिमोरुविदेहतः ॥ ४० ॥

Enjoying numerous celestial pleasures there for twenty sāgaropamas and falling thence, in the western Videha region of the eastern part of Dhātakīkhan̤d̤a continent, ॥ 40 ॥

आदिपुराण (आचार्य जिनसेन कृत)

सप्तम पर्व (श्रीमतीवज्रजङ्घसमागमो नाम - द्वितीय भाग)

गन्धिलाविषयान्तस्थे पाटलीग्रामसंज्ञिते । नागदत्ताह्वयात् पुत्राद्वणिकपुत्रः सुतोऽभवत् ॥ ४१ ॥

In the village named Pāṭalī within the country of Gandhilā, to the Vaiśya merchant named Nāgadatta from his wife Sumati, ॥ 41 ॥

नन्दमित्रः कुमारोऽभूत् स्वयंप्रभापि तद्भवे । निर्नामतिसमाख्या सा तस्यैवासीत् सहोदरा ॥ ४२ ॥

A son named Nandimitra was born. She who was Svayamprabhā was also born in that same birth as his own sister named Nirnāmatī. ॥ 42 ॥

नन्दमित्रस्तदा श्रुत्वा पिहितास्रवभाषितम् । श्रुतज्ञानोपवासानां विधिं सर्वमशेषतः ॥ ४३ ॥

Hearing the entire prescribed method of the Śrutajñāna fasting vows from the holy lips of Muni Pihitāsrava, ॥ 43 ॥

स निर्नामत्या सममुपोष्य मुनिना सह । कृत्वा संन्यासमायुष्ये प्राप्तेऽच्युतमुपागमत् ॥ ४४ ॥

Nandimitra observed those fasts strictly according to rule along with Nirnāmatī, and at the end of his lifespan, relinquishing his body through pious sannyāsa, he ascended to the Acyuta heaven, in the Śrīprabha vimāna of Acyutendra. ॥ 44 ॥

प्रतीन्द्रोऽभून्महाभागो विंशत्यब्धिस्थितिस्ततः । च्युतश्चक्री स संभूतो ललिताङ्ग इहाप्यभूत् ॥ ४५ ॥

There that exalted soul became a Pratīndra endowed with a lifespan of twenty sāgaropamas. Descending thence, that very soul of Lalitāṅga has been born in this world as a Chakravartī (royal prince). ॥ 45 ॥

त्वं च स्वयंप्रभा भूत्वा तदायुषि क्षयं गते । च्युता सती ममैवेयं जातासि सुता श्रीमती ॥ ४६ ॥

And you too, having been Queen Svayamprabhā there, fell from heaven upon the expiration of your lifespan and have been born here as my daughter named Śrīmatī. ॥ 46 ॥

तवापि नन्दिमित्रस्य समानं जीवितं यतः । अच्युतेऽभूत् प्रतीन्द्रेण तस्मात् त्वं च्युतिमागता ॥ ४७ ॥

Because your lifespan in the Acyuta heaven was equal to that of Nandimitra (the Pratīndra), you fell from heaven alongside him. ॥ 47 ॥

अच्युताद् यौवने काले समासाद्य यशोधरात् । दीक्षामहं गतो मुक्तावलीं तप्त्वा तपः परम् ॥ ४८ ॥

I too, descending from the Acyuta heaven, was born here; and upon attaining youth, I took initiation from Muni Śrī Yaśodhara and practiced the supreme Muktāvalī penance. ॥ 48 ॥

द्वाविंशत्यब्धिसंख्यायुः सर्वार्थेऽहं गमिष्यति । ततः समवसप्यैष तीर्थकृद् भविता भवे ॥ ४९ ॥

By virtue of which, upon departing this life, I shall become an Ahamindra in the Sarvārthasiddhi realm with a lifespan of thirty-three (twenty-three) sāgaropamas; and descending from there, I shall be born as a Tīrthaṅkara in my next birth. ॥ 49 ॥

नन्दिमित्रस्तथा च्युत्वा जम्बूद्वीपे महीतले । विदेहे पूर्वदिग्भागे देशे पुष्कलावती ॥ ५० ॥

That soul of Nandimitra, descending from the Acyuta heaven to the earthly realm of Jambūdvīpa, in the Pus.kalāvatī country of the East Videha region, ॥ 50 ॥

पुर्य्यामुत्पलखेटाख्यां वज्रबाहुनराधिपात् । वसुन्धरात्मजो जातो वज्रजङ्घ इति श्रुतः ॥ ५१ ॥

Was born in the city of Utpalakhet.aka from the womb of Queen Vasundharā to King Vajrabāhu as a son celebrated by the name of Vajrajaṅgha. ॥ 51 ॥

स ते भर्ता विधात्रापि न शक्यस्त्वद्वियोजितुम् । कान्तेवानन्यसाधारण्या ज्योत्स्ना चन्द्रमसोऽपि वा ॥ ५२ ॥

Just as the matchless radiance of moonlight cannot be separated from the moon, even so Destiny itself is incapable of separating that husband from you. ॥ 52 ॥

पञ्चमेऽहनि संप्राप्तिर्भवित्री ते स्वभर्तुना । पण्डिताद्यैव तद् वृत्तमखिलं ज्ञापयिष्यति ॥ ५३ ॥

On the fifth day from today, your reunion with your lord shall take place; and nurse Pan.d.itā shall arrive this very day and narrate all the particulars to you. ॥ 53 ॥

वज्रबाहुर्महीपालो भ्राता मातुल एव ते । वसुन्धरा च मे स्वसा सा ते मातुलानी भविष्यति ॥ ५४ ॥

King Vajrabāhu is my brother, hence he is your maternal uncle; and Queen Vasundharā is my sister, hence she is your maternal aunt. ॥ 54 ॥

तयोः सूनुरयं वीरः पित्रोस्त्वं दुहिताऽपि मे । स्वयंवृत्या तवाप्येष पतिर्नान्यो भविष्यति ॥ ५५ ॥

That heroic Vajrajaṅgha is their son, and you are my daughter; therefore, through the rite of svayaṁvara (self-choice of bridegroom), he alone shall become your husband and no other. ॥ 55 ॥

त्वन्मातुलोऽद्य संप्राप्तो वयं तस्याभियाम्यतः । इत्युक्त्वा चक्रभृत् स्वस्थः प्रायादुद्यानमाशु सः ॥ ५६ ॥

Your maternal uncle Vajrabāhu is arriving today, and we are going forth to welcome him.' Having spoken thus with a serene heart, the Chakravartī promptly departed toward the pleasure gardens. ॥ 56 ॥

अथानन्तरमेवैषा पण्डिता तत्र चागमत् । विहसन्ती स्मितांशुभिः साञ्जयन्ती दिशो दश ॥ ५७ ॥

Immediately after the Chakravartī departed, the nurse Pan.d.itā arrived there, smiling cheerfully and illuminating all ten directions with the radiant rays of her gentle smile. ॥ 57 ॥

श्रीमतीं तां समासाद्य प्राप्य चाश्वास्य हर्षिता । विवृतास्यसरोरुहा वाचमित्थमभाषत ॥ ५८ ॥

Approaching Śrīmatī and comforting her, she spoke the following words with immense joy, her lotus-face blooming with happiness: ॥ 58 ॥

दिष्ट्या वधूर्विजानासि पूर्णस्तेऽद्य मनोरथः । तं वृत्तान्तं मया साकं सावधानमनाः शृणु ॥ ५९ ॥

'O maiden, by great good fortune you are prospering, for today your cherished desire has been fulfilled! Therefore, listen attentively to all that transpired with me. ॥ 59 ॥

महापूतजिनागारे तव पट्टप्रसारणे । गता बहवः पुरुषाः तदविज्ञाय केवलम् ॥ ६० ॥

I spread out your painted scroll in the Mahāpūta Jina temple; many pseudo-scholars came, yet failing to grasp its inner purport, they departed merely gazing upon it. ॥ 60 ॥

ततस्तौ सुभटौ नाम्ना बासवामिततेजसौ । पटमभ्येत्य संवीक्ष्य स्वानुमानादवोचताम् ॥ ६१ ॥

Then, two warriors named Vāsava and Amitatejas approached the scroll, examined it, and stated on their own conjecture: ॥ 61 ॥

स्फुटं पट्टगतं वृत्तं ज्ञायते पूर्वचेष्टितम् । राजपुत्र्या तया जातिस्मृत्या तत् सर्वमुल्लिखितम् ॥ ६२ ॥

"We clearly understand the narrative of the previous birth depicted in this scroll. Some princess has attained recollection of her past life (jāti-smaran.a), and thus she has portrayed all her past deeds." ॥ 62 ॥

वयं तस्याः पतिर्भूता इति वाचां विदग्धताम् । दर्शयन्तौ मयोक्तौ तौ हास्यं मुक्त्वा चिरादिव ॥ ६३ ॥

When they displayed cleverness of speech asserting, "We ourselves were the husbands of that princess in the past life," I laughed for a long time and said that perhaps it might be so. ॥ 63 ॥

ततो निगूढमर्थं तौ पृष्टौ तत्प्रत्युत्तरमकुर्वन्तौ । लज्जितौ तूष्णीं गतावेवेति पण्डिते ॥ ६४ ॥

Thereafter, when I questioned them regarding the esoteric meanings of the scroll and they were unable to provide any answer, both of them hung their heads in shame and departed in silence. ॥ 64 ॥

अथ श्रीवज्रजङ्घाख्यो मातुलस्य सुतस्तव । दिव्येन रूपेणागच्छत् कामदेव इवापरः ॥ ६५ ॥

Subsequently, your maternal uncle's son, Prince Vajrajaṅgha, endowed with divine form like a second Kāmadeva, arrived there. ॥ 65 ॥

अथ प्रदक्षिणीकृत्य मुकुटाञ्चितमस्तकः । जिनं स्तुत्वा प्रणम्यार्च्य चित्रशालामुपाविशत् ॥ ६६ ॥

That noble prince first circumambulated the temple, bowed his crowned head in praise and salutation to Lord Jinendra, performed worship, and then entered the gallery of paintings. ॥ 66 ॥

निर्वर्ण्य पट्टकं तत्र श्रीमानिदमभाषत । ज्ञातपूर्वमिवेदं मे चरितं पट्टसंस्थितम् ॥ ६७ ॥

Observing the painted scroll, the illustrious prince remarked: "It seems as though all the deeds depicted on this scroll are intimately known to me from before! ॥ 67 ॥

वर्णनातीतसामर्थ्यं चित्रकर्म विराजते । मानोन्मानप्रमाणाद्यैर्निम्नोन्नतविभागवत् ॥ ६८ ॥

The magnificence of this painting surpasses all description; it is executed with flawless proportion in length, breadth, and height, depicting every elevation and depression with perfect precision. ॥ 68 ॥

अहो सुनिपुणं चित्रकर्मेदं विमलच्छवि । रसभावान्वितं हारि रेखामाधुर्यसंगतम् ॥ ६९ ॥

Ah, this painting is executed with supreme skill, possessing immaculate radiance, rich in emotional sentiments (rasa and bhāva), enchanting, and graced with delightful contours and fine lines! ॥ 69 ॥

अत्रास्मद्भवसंबन्धः पूर्वोऽलेखि सविस्तरम् । श्रीप्रभाधिपतां साक्षात् पश्यामीवेह मामिकाम् ॥ ७० ॥

In this painting, the narrative of my previous birth is depicted in detail. It appears as though I am directly beholding my own sovereignty as Lalitāṅga Deva, the lord of the Śrīprabha vimāna! ॥ 70 ॥

अहो रूपमिदं तन्व्या नितरामभिरोचते । स्वयंप्रभांगसंवादि विचित्राभरणोज्ज्वलम् ॥ ७१ ॥

Ah, this form of the slender-waisted maiden shines with exquisite beauty! Radiant with diverse ornaments, it looks exactly like the form of my beloved Svayamprabhā. ॥ 71 ॥

किन्त्वत्र कतिचित् कस्माद् गूढानि प्रकृतानि वै । लोकसंमोहनायेदं जनानामिति चित्रितम् ॥ ७२ ॥

Yet why have certain esoteric themes been concealed herein? It appears this painting was intentionally composed thus to baffle ordinary spectators. ॥ 72 ॥

ऐशानः कल्प एषोऽत्र श्रीप्रभं च प्रभास्वरम् । श्रीप्रभाधिपतेः पार्श्वे दृश्यतेऽत्र स्वयंप्रभा ॥ ७३ ॥

Here the Aiśāna heaven is depicted; here is the dazzling Śrīprabha palace; and here beside Lalitāṅga Deva, the lord of the Śrīprabha palace, Queen Svayamprabhā is portrayed. ॥ 73 ॥

कल्पानोकहवीथीयमिदमुत्फुल्लपङ्कजम् । दोलागृहमितश्चारु रुचिरः कृतकाचलः ॥ ७४ ॥

Here is the avenue of wish-fulfilling trees; here is the lake resplendent with blooming lotuses; here is the charming swing pavilion; and yonder is the lovely pleasure hillock. ॥ 74 ॥

कृतप्रणयकोपेयं दर्शितात्र पराङ्मुखी । मन्दारवनवीथ्यन्ते मरुतेव समाहता ॥ ७५ ॥

Here, Svayamprabhā is shown turning away in feigned lover's pique (pran.aya-kopa), looking as graceful as a celestial creeper swaying in the breeze beside the Mandāra grove. ॥ 75 ॥

कनकाद्रितटे क्रीडा ललिता दर्शितावयोः । इतो मणितटोत्सपप्रभाकाण्डपटावृते ॥ ७६ ॥

Here, upon the slopes of Mount Meru enveloped by the curtain of sparkling rays emanating from jeweled ledges, our delightful amorous sport is portrayed. ॥ 76 ॥

निगूढप्रेमसद्भावकैतवापादितेर्ष्यया । शय्योत्सङ्गात् समं यत्र पादोऽर्पितोऽनया ॥ ७७ ॥

Here, feigning jealousy amidst deep concealed affection, Svayamprabhā is depicted pulling her foot away from my lap and placing it onto the bed. ॥ 77 ॥

मणिनूपुरशिञ्जारचारुणा चरणेन माम् । ताडयन्तीह रशनाव्यधाद्रोधं सखीव गौरवात् ॥ ७८ ॥

Here, she attempts to playfully strike me with her lotus-foot, delightful with tinkling jeweled anklets, but her waist-girdle, like a discreet companion out of respect, holds her back. ॥ 78 ॥

कृतव्यलीककोपं मां प्रसादयितुमानता । स्वोत्तमाङ्गेन पादौ मे घटयन्तीह दर्शिता ॥ ७९ ॥

Here, when I feigned anger, Svayamprabhā is shown bowing down with deep humility to appease me, placing her head upon my feet. ॥ 79 ॥

अच्युतेन्द्रसमायोगगुरुपूजादिविस्तरः । दर्शितोऽत्र निगूढस्तु साक्ष्यात् प्रणयजो मिथः ॥ ८० ॥

Here the meeting with the Indra of the Acyuta heaven and the extensive worship of Guru Pihitāsrava are depicted; and here the intimate loving dalliance born of our mutual affection is portrayed. ॥ 80 ॥

मम प्रणयकोपेऽस्याः पादयोर्निपतन्नहम् । कर्णोत्पलेन लघीयसा ताडितो न हि दर्शितः ॥ ८१ ॥

Though many events are portrayed in this painting, a few have been omitted: for instance, on one occasion of lovers' quarrel when I fell at her feet, she struck me playfully with her delicate ear-lotus, but that episode is not shown here. ॥ 81 ॥

सालक्तकपदाङ्गुष्ठमुद्रयास्मदुरःस्थले । वाल्लभ्यलाञ्छनं दत्तं यत्तन्नात्र दर्शितम् ॥ ८२ ॥

And on another day, she imprinted my chest with her toe painted with red lac (ālakta), as if placing the seal of sovereignty proclaiming, 'He is my beloved lord'—that too is not depicted here. ॥ 82 ॥

कपोलफलकेऽस्या मया फलितप्रियङ्गुकच्छवि । लिखन् मकरिकापत्रमासीत् नाहमत्र निदर्शितः ॥ ८३ ॥

Nor is it shown here how I repeatedly painted decorative foliage patterns (makarikā-patra) upon her cheeks that glowed like ripe Priyangu blossoms. ॥ 83 ॥

नूनं स्वयंप्रभाया हस्तनैपुण्यमीदृशम् । नान्यस्य स्त्रीजनस्यैतत् प्रावीण्यं स्यात् कलाविधौ ॥ ८४ ॥

Surely, such exquisite dexterity of hand can belong to none other than Svayamprabhā; for no other woman could possess such consummate mastery in the art of painting!" ॥ 84 ॥

इति प्रतर्कयन्नेव पर्याकुल इव क्षणम् । शून्यान्तःकरणोऽध्यासीत् किमप्यामीलितेक्षणः ॥ ८५ ॥

Deliberating thus, the prince became agitated for a moment, and sitting with half-closed eyes, he fell into a vacant, contemplative trance. ॥ 85 ॥

उदश्रुलोचनश्चायं दशामन्त्यामिवोपेयुषः । दैवेन संधारितोऽभ्येत्य तदा सख्येव मूर्च्छया ॥ ८६ ॥

Tears streamed from his eyes, and just as he seemed on the verge of reaching the final state of death, by destiny's grace a swoon enveloped him like a comforting friend—that is, he fainted. ॥ 86 ॥

तदवस्थं तमालोक्य नाहमेवोत्कनायिता । चित्रस्थान्यपि रूपाणि प्रायान् प्रायोऽन्तराद्रताम् ॥ ८७ ॥

Seeing him in that state, not only was I overcome with sorrow, but even the figures painted in the picture seemed to melt with inner compassion. ॥ 87 ॥

प्रत्याश्वासमथानीतः स तदा परिचारिभिः । त्वदर्पितमनोवृत्तिः सोऽद्राक्षीत् त्वन्मयीर्दिशः ॥ ८८ ॥

Then the attendants revived him through various cooling remedies; yet his mind remained entirely absorbed in you, beholding all directions as if pervaded by your presence alone. ॥ 88 ॥

अचिराल्लब्धसंज्ञस्तु प्रष्टवानिति मामसौ । भद्रे केनेदमालेख्यं लिखितं नः पुरेहितम् ॥ ८९ ॥

Upon fully regaining consciousness shortly after, he asked me: "O noble lady, who has painted this scroll portraying the deeds of my past life?" ॥ 89 ॥

प्रत्युक्तश्च मयैतस्यास्ति पृथिव्यामेकनायिका । दुहिता मातुलान्यास्ते श्रीमतीति पतिंवरा ॥ ९० ॥

I replied: "Your maternal aunt has a daughter named Śrīmatī; she is the foremost heroine of womankind on this earth, supremely beautiful, and of marriageable age. ॥ 90 ॥

तां विद्धि मदनस्यैव पताकामुज्ज्वलांशुकाम् । स्त्रीसृष्टेरन्तिमनिर्माणरेखां माधुर्यशालिनीम् ॥ ९१ ॥

Know her to be the fluttering banner of Kāmadeva clothed in radiant garments, the ultimate crowning creation of sweetness in the entire realm of women. ॥ 91 ॥

समग्रयौवनारम्भसूत्रपातैरिवायतैः । दृष्टिपातैः स्मरस्तस्याः श्लाघते शरकौशलम् ॥ ९२ ॥

Her long, graceful side-glances mark the inception of blossoming youth; relying on those very glances, Cupid boasts of the dexterity of his arrows. ॥ 92 ॥

तद्वक्त्रशशिनः पादैरसंसक्तकचाञ्जनैः । दन्तांशवः सदा भान्ति नूनं कुन्दकलोपमाः ॥ ९३ ॥

The moon of her face is ever illuminated by the spotless, jasmine-like rays of her teeth, appearing as though eager to surpass the sporting lotus in Laks̤mī's hand. ॥ 93 ॥

तस्याश्चरणविन्यासे लाक्षारक्तां पदावलीम् । भ्रमरा मन्मथभ्रान्त्या व्यावृण्वन्ति पदे पदे ॥ ९४ ॥

As she walks, swarms of bees instantly encircle her feet dyed with red lac, mistaking them for red lotuses. ॥ 94 ॥

कामविद्यामिवादेष्टुं भ्रमर्यः कर्णशालिनीम् । रटन्त्यः कर्णोत्पले लग्ना नापयान्त्यपि ताडिताः ॥ ९५ ॥

The female bees perched on her ear-lotuses hum melodiously as if initiating her into the science of love, refusing to depart even when brushed away. ॥ 95 ॥

देवस्य वज्रदन्तस्य प्रियपुत्र्या तयादरात् । कलाकौशलमात्मीयमिदालेख्ये प्रदर्शितम् ॥ ९६ ॥

That beloved daughter of King Vajradanta has lovingly demonstrated her artistic mastery in this painting. ॥ 96 ॥

लक्ष्मीरिवार्थिनां श्रेष्ठा सैषा कन्या घनस्तनी । मृग्यमाणा भवन्तं सा नान्योऽस्त्यत्र त्वया समः ॥ ९७ ॥

Sought after like Laks̤mī by numerous suitors, endowed with firm and full youth, that peerless maiden Śrīmatī is searching for you today; indeed, none is as fortunate as you! ॥ 97 ॥

ललिताङ्गं ब्रवीति त्वां प्रिया सैषा पतिंवरा । येनेहापि तथा सौम्यो लक्ष्यसे ललिताङ्गवान् ॥ ९८ ॥

Your beloved maiden calls you by your heavenly name 'Lalitāṅga'; and truly so, for in this mortal birth too, possessed of charming and gentle limbs, you appear visibly as Lalitāṅga (one with graceful limbs)." ॥ 98 ॥

इत्युक्तस्तु मया साधु पण्डिते साधु जल्पितम् । विधेर्विलसितं चित्रमदृष्टार्थप्रसिद्धिषु ॥ ९९ ॥

When I spoke thus, the prince exclaimed: "Well said, Pan̤d̤itā, well said! Wondrous is the working of Destiny (karma) in fulfilling unseen and cherished desires! ॥ 99 ॥

पश्य जन्मान्तराज्जन्तूनानीयेवमनन्तरे । भवे संघटयत्याशु विधिर्यातोऽनुकूलताम् ॥ १०० ॥

Behold, when favorable karma ripens, it brings souls together from a prior birth into this subsequent birth in an instant! ॥ 100 ॥

द्वीपान्तराद् दिशामन्तादन्तरीपादपांनिधेः । विधिर्घटयतीष्टार्थमानीय स्वीप्सितां गतिम् ॥ १०१ ॥

Auspicious destiny unites one with the cherished object, bringing it from another continent, from the ends of the quarters, from an island, or from across the ocean." ॥ 101 ॥

इतीदं बहुशः प्रोच्य प्रस्विद्यत्करपल्लवः । तदस्मत्पट्टकं पाणौ जग्राह स कुतूहली ॥ १०२ ॥

Speaking these numerous words, with his tender hands perspiring in excitement and curiosity, the prince took our painted scroll into his hands. ॥ 102 ॥

स्वपट्टकमिदं प्रादात् स मे हस्ते समर्प्य च । यत्र त्वच्चित्रसंवादि सर्वमाभासते स्फुटम् ॥ १०३ ॥

And he handed over this painting of his own to me. Look, in this painting, all details corresponding to your painting are clearly visible! ॥ 103 ॥

सूत्रक्रमः स्फुटोऽत्रास्ति व्यक्तो वर्णक्रमोऽप्ययम् । क्रमो भावानुकूल्यस्य प्रत्याहार इवास्त्यहो ॥ १०४ ॥

Just as in the science of grammar (pratyāhāra-śāstra) the arrangement of aphorisms, roots, and affixes is precise, so too in this painting, the sequence of lines, colors, and emotional sentiments is exquisitely delineated! ॥ 104 ॥

अनेनैवार्पितं नूनमनुरागो मनोगतः । स्वस्य मनोरथसंसिद्धौ सत्यंकारोऽर्पितोऽमुना ॥ १०५ ॥

By handing over this painting to me, the prince has truly surrendered the deep love of his heart, offering as it were an earnest pledge (bayānā) for the fulfillment of your desire. ॥ 105 ॥

ततः करं प्रसार्योच्चैः पुनर्दर्शनमस्तु ते । व्रज व्रजाम इत्युक्त्वा निरयात् स जिनालयात् ॥ १०६ ॥

Then, raising his folded hands, he said: "May we meet again! Please go ahead, I too shall depart," and saying so, he exited the Jina temple. ॥ 106 ॥

गृहीत्वाहं तदायातमिहागामिति पण्डिता । प्रसारितवती तस्याः पुरस्ताच्चित्रपट्टकम् ॥ १०७ ॥

After he departed, I took the scroll given by him and came here.' Having said this, Pan̤d̤itā spread out that painted scroll before Śrīmatī. ॥ 107 ॥

तल्लिखितं निजं वृत्तं जातप्रत्यया सा समाश्वसीत् । चिरोष्णौत्सुक्यसंतापा चातकीव घनाघनम् ॥ १०८ ॥

Beholding the chronicle of her past life painted therein, Śrīmatī was filled with absolute conviction and felt comforted, like a cātaka bird scorched by summer heat beholding rain clouds. ॥ 108 ॥

यथा शरन्नदीतीरपुलिनं हंसकामिनी । मध्वावलीं द्रुतामास्रशाखां प्राप्य प्रमोदते ॥ १०९ ॥

Just as a female swan rejoices upon finding a sandy bank of an autumnal river, or a female bee rejoices upon finding a mango branch bending with honeyed blossoms; ॥ 109 ॥

यथा कुसुमितं चूतकाननं कलकण्ठिका । द्वीपं नन्दीश्वरं प्राप्य यथा वा प्रमदामरी ॥ ११० ॥

Just as a cuckoo rejoices upon finding a blooming mango grove, or a celestial nymph rejoices upon reaching the Nandīśvara continent; ॥ 110 ॥

तथेदं पट्टकं प्राप्य श्रीमत्यासीदनाकुला । मनोज्ञेष्टार्थसंपत्तौ कस्य वा नोत्सुकं मनः ॥ १११ ॥

Even so, receiving that painted scroll, Śrīmatī became completely joyful and serene; and rightly so, for whose heart does not thrill with joy upon attaining the cherished, delightful object? ॥ 111 ॥

ततः कृतार्थतां वीक्ष्य समर्थयितुकामया । प्रोचे पण्डितया चाथ श्रीमन्त्यवसरोचितम् ॥ ११२ ॥

Then, seeing her mission accomplished and desiring to reassure her further, nurse Pan̤d̤itā addressed Śrīmatī with words befitting the occasion: ॥ 112 ॥

दिष्ट्या कल्याणि कल्याणान्यचिरात् त्वमवाप्नुहि । प्रतीहि प्राणनाथेन प्रत्यासन्नं समागमम् ॥ ११३ ॥

'O blessed one, by great good fortune you shall soon attain all auspicious blessings; know for certain that your union with the lord of your life is very near! ॥ 113 ॥

मागस्मस्त्वमनाश्वासं सोऽन्यत्र गतवानिति । मया सुनिपुणं तस्य भावस्त्वय्युपलक्षितः ॥ ११४ ॥

Do not despair thinking that the prince has gone elsewhere, for I have clearly perceived his deep and total love for you. ॥ 114 ॥

स्थित्वा विलम्बितो द्वारि वीक्षते मां मुहुर्मुहुः । व्रजन्नपि पुरो मार्गं सवलत्येव पदे पदे ॥ ११५ ॥

As he was leaving, he lingered at the doorway, looking back toward me repeatedly, and while walking along the path, he turned back at every single step. ॥ 115 ॥

अचिरेणैव संप्राप्तिस्तस्य तेऽस्ति न संशयः । गन्तासि नूनमस्याङ्कं कामिनीव वसन्तके ॥ ११६ ॥

Therefore, you shall soon be united with him without a doubt; you shall surely sit in his lap like an enamored maiden in the lap of spring.' ॥ 116 ॥

इत्याश्वास्य सुतां धात्रीं राजा वज्रदन्तो महीपतिः । वज्रजङ्घस्य दातुं तां स्वयंवरमचीकरत् ॥ ११७ ॥

While nurse Pan̤d̤itā was thus comforting her, King Vajradanta arranged a grand svayaṁvara assembly with the desire of giving Śrīmatī in marriage to Vajrajaṅgha. ॥ 117 ॥

ततः पुण्डरीकिणीं पुरमुपागमन् महीभृतः । नानादिग्भ्यो महाभागाः कन्यालाभसमुत्सुकाः ॥ ११८ ॥

Thereupon, illustrious kings eager to win the hand of the princess arrived in the city of Pun̤d̤arīkin̤ī from various quarters. ॥ 118 ॥

आयातः सह पित्रासौ वज्रजङ्घोऽपि सादरात् । प्राप्तः स्वयंवरस्थानं लक्ष्मीरूपविराजितः ॥ ११९ ॥

Along with his father King Vajrabāhu, Prince Vajrajaṅgha also arrived respectfully and entered the svayaṁvara pavilion, resplendent with incomparable beauty. ॥ 119 ॥

तत्र मञ्चावलोकेषु स्थितान् राज्ञो महाद्युतीन् । दर्शयन्ती कुमारीं तां पण्डिता वाक्यमब्रवीत् ॥ १२० ॥

Pointing out the highly luminous kings seated upon their respective pavilions, nurse Pan̤d̤itā spoke to princess Śrīmatī: ॥ 120 ॥

अयं राजा महावीरो ह्ययं च धनदप्रभः । अयं च रूपसंपन्नः पश्य कन्ये नराधिपान् ॥ १२१ ॥

'Look, O maiden! This king is a mighty hero; this one is opulent like Kubera; this one is endowed with handsome form—behold all these monarchs!' ॥ 121 ॥

सर्वानेतान् व्यतिक्रम्य गता सा वज्रजङ्घकम् । पश्यन्ती ललिताङ्गस्य रूपं तस्मिन् विभावितम् ॥ १२२ ॥

Passing by all those kings, Śrīmatī approached Vajrajaṅgha, for in him alone did she perceive the vivid manifestation of her past-life lord, Lalitāṅga. ॥ 122 ॥

तस्य कण्ठे वरासक्तां चिक्षेप वरमालिकाम् । मत्तालिमधुरारावां मन्दारकुसुमोद्भवाम् ॥ १२३ ॥

She placed around his neck the auspicious bridal garland woven of Mandāra blossoms from the wish-fulfilling tree, resonant with the sweet humming of intoxicated bees. ॥ 123 ॥

ततो दुन्दुभयः प्रादुर्जगुः पुष्पवृष्टयोऽपतन् । जयजयेति वाद्यानां नादो दिशोऽभिपूरयत् ॥ १२४ ॥

Then the celestial drums of the devas resounded, showers of divine flowers rained down from above, and the proclamation of 'Victory! Victory!' along with the music of instruments filled all directions. ॥ 124 ॥

चक्री ततो मुदा युक्तो विवाहं विधिवद्व्यधात् । वज्रजङ्घस्य संयोज्य श्रीमतीं विधिपूर्वकम् ॥ १२५ ॥

Filled with immense joy, Chakravartī Vajradanta duly celebrated the wedding ceremony of Śrīmatī with Vajrajaṅgha according to sacred scriptural rites. ॥ 125 ॥

ददौ तस्मै वरं राज्यं मणिरत्नविभूषणम् । गजाश्वरथसम्पत्तिं महतीं दातृवत्सलाम् ॥ १२६ ॥

He bestowed upon Vajrajaṅgha an excellent kingdom, ornaments of gems and jewels, and vast wealth comprising elephants, horses, and chariots with great affection. ॥ 126 ॥

स तया सहितः श्रीमान् वज्रजङ्घो नराधिपः । भुञ्जानो विविधान् भोगान् विजहार यथासुखम् ॥ १२७ ॥

Together with Śrīmatī, the illustrious prince Vajrajaṅgha enjoyed diverse noble pleasures and sported happily. ॥ 127 ॥

इति तयोः प्रेमाभिवृद्धिं प्राप्य चिरं सुखम् । गच्छति काले पुण्यफलं भुञ्जानयोः परम् ॥ १२८ ॥

Thus, with their mutual love constantly increasing and experiencing the sublime fruits of their spiritual merit, a long period passed in happiness. ॥ 128 ॥

कदाचित् प्रातरुत्थाय चक्री वज्रदन्तो महामतिः । चिन्तयामास संसारे वैराग्यैकपरायणः ॥ १२९ ॥

One morning, arising early, the wise Chakravartī Vajradanta, deeply devoted to spiritual detachment (vairāgya), contemplated the transient nature of worldly existence: ॥ 129 ॥

अहो विचित्रं कर्मेदं जन्तूनां भववर्तिनाम् । नित्यं परिणमत्याशु सुखदुःखप्रभेदतः ॥ १३० ॥

'Ah, wondrous and strange is the karma of worldly beings, constantly transmuting swiftly through diverse variations of pleasure and pain! ॥ 130 ॥

राज्यलक्ष्मीश्च चञ्चला मेघमालेव दृश्यते । जीवितावधयश्चापि विद्युद्विस्फुरणोपमाः ॥ १३१ ॥

Royal sovereignty is fickle like a mass of passing clouds, and the span of life is fleeting like a flash of lightning. ॥ 131 ॥

तस्माद् धर्मे मतिं कृत्वा त्याज्यः संसारविभ्रमः । इति निश्चित्य चक्रीन्द्रः प्रव्रज्यामाददे परां ॥ १३२ ॥

Therefore, fixing one's intellect on Dharma, one must renounce this worldly delusion.' Having firmly resolved thus, the Chakravartī took the supreme Jain monastic vows (pravrajyā). ॥ 132 ॥

ज्येष्ठे सुते निजं राज्यं समर्प्य स नराधिपः । गुरोः पार्श्वे तपो घोरं ततान जिनसत्तमः ॥ १३३ ॥

King Vajradanta entrusted the sovereignty of the Chakravartī empire to his eldest son and, approaching the Guru, practiced severe penance as an exemplary Jina ascetic. ॥ 133 ॥

वज्रजङ्घोऽपि सम्प्राप्य स्वपुरं पुण्डरीकिणीम् । श्रीमत्या सहितः प्रेम्णा रेमे भोगाननेकधा ॥ १३४ ॥

Vajrajaṅgha, residing in his city of Pun.d.arīkin.ī, sported with Śrīmatī in profound love, enjoying diverse pleasures. ॥ 134 ॥

तयोः समभवत् प्रीतिरनन्या सुदृढा परा । कामदेवरतेरिव परस्परमनोहरा ॥ १३५ ॥

Between the two, an exclusive, unshakable, and supreme affection arose, delightfully enchanting like that between Kāmadeva and Rati. ॥ 135 ॥

दिव्यैर्भोगैः स रेमेऽत्र कल्पपादपसंनिभः । श्रीमत्या सहितात्मासौ पुण्यकर्ममहोदयात् ॥ १३६ ॥

Resembling a wish-fulfilling tree, Vajrajaṅgha reveled happily in divine-like pleasures with Śrīmatī through the magnificent fruition of their virtuous karmas. ॥ 136 ॥

अचिरेणैव कालेन सा देवी गर्भमादधे । यशोधरगुरोः पादावर्चयन्ती शुचिव्रता ॥ १३७ ॥

Within a short time, Queen Śrīmatī, observing pure vows and worshipping the feet of Guru Yaśodhara, conceived an embryo in her womb. ॥ 137 ॥

सुषुवे सा सुतं कान्तं सर्वलक्षणसंयुतम् । नाम्ना सुमित्रमित्येवं ख्यातं जगति विश्रुतम् ॥ १३८ ॥

In due time, she gave birth to a handsome son endowed with all auspicious marks, who became renowned in the world by the name 'Sumitra'. ॥ 138 ॥

तं दृष्ट्वा पितरौ तुष्टौ परमानन्दमापतुः । वर्धमानं कलाभिश्च पूर्णचन्द्रमिवोदितम् ॥ १३९ ॥

Beholding their son growing in wisdom and arts like the rising full moon expanding in digits, his parents experienced supreme bliss. ॥ 139 ॥

अथान्येद्युर्महाराजः श्रीमान् वज्रजङ्घकः । प्रासादे चित्रसंशोभे सुप्तोत्थित इवाभवत् ॥ १४० ॥

One day, the illustrious King Vajrajaṅgha awoke in his palace adorned with numerous exquisite paintings. ॥ 140 ॥

स पश्यन् सर्वतो रम्यान् भोगान् पुण्यफलोदयान् । धर्ममेव परं मेने सर्वसौख्यविधायकम् ॥ १४१ ॥

Beholding the delightful pleasures surrounding him born of the fruition of past merit, he recognized Dharma alone as the sole bestower of all happiness. ॥ 141 ॥

धर्म एव सखा जन्तोर्धर्म एव परं बलम् । धर्म एव परं ज्योतिर्धर्म एव परायणम् ॥ १४२ ॥

For Dharma alone is the true friend of living beings, Dharma alone is supreme strength, Dharma alone is supreme light, and Dharma alone is the ultimate refuge. ॥ 142 ॥

इति संचिन्त्य संहृष्टो दानपूजादिकं व्यधात् । पात्रेभ्यो विपुलं द्रव्यं ददौ जिनपदार्चकः ॥ १४३ ॥

Reflecting thus with great joy, Vajrajaṅgha performed worship of the Jina and acts of charity, and as a devout worshipper of the Jina's feet, bestowed vast wealth upon worthy recipients (sudpātras). ॥ 143 ॥

ततोऽर्हत्प्रतिमां सम्यक् पूजयित्वा विधानतः । श्रीमत्या सह संहृष्टो मुनीन् वन्दितुमुद्यतः ॥ १४४ ॥

Thereafter, having worshipped the image of Arhant Bhagavān strictly in accordance with scriptural rites, he set out joyously together with Śrīmatī to offer salutations to the holy monks. ॥ 144 ॥

तस्याश्चरणविन्यासे लाक्षारक्तां पदावलीम् । भ्रमरा मन्मथभ्रान्त्या व्यावृण्वन्ति पदे पदे ॥ १४५ ॥

As she walks, swarms of bees instantly encircle her feet dyed with red lac, mistaking them for red lotuses. ॥ 145 ॥

कामविद्यामिवादेष्टुं भ्रमर्यः कर्णशालिनीम् । रटन्त्यः कर्णोत्पले लग्ना नापयान्त्यपि ताडिताः ॥ १४६ ॥

The female bees perched on her ear-lotuses hum melodiously as if initiating her into the science of love, refusing to depart even when brushed away. ॥ 146 ॥

देवस्य वज्रदन्तस्य प्रियपुत्र्या तयादरात् । कलाकौशलमात्मीयमिदालेख्ये प्रदर्शितम् ॥ १४७ ॥

That beloved daughter of King Vajradanta has lovingly demonstrated her artistic mastery in this painting. ॥ 147 ॥

लक्ष्मीरिवार्थिनां श्रेष्ठा सैषा कन्या घनस्तनी । मृग्यमाणा भवन्तं सा नान्योऽस्त्यत्र त्वया समः ॥ १४८ ॥

Sought after like Laks̤mī by numerous suitors, endowed with firm and full youth, that peerless maiden Śrīmatī is searching for you today; indeed, none is as fortunate as you! ॥ 148 ॥

ललिताङ्गं ब्रवीति त्वां प्रिया सैषा पतिंवरा । येनेहापि तथा सौम्यो लक्ष्यसे ललिताङ्गवान् ॥ १४९ ॥

Your beloved maiden calls you by your heavenly name 'Lalitāṅga'; and truly so, for in this mortal birth too, possessed of charming and gentle limbs, you appear visibly as Lalitāṅga (one with graceful limbs). ॥ 149 ॥

इत्युक्तस्तु मया साधु पण्डिते साधु जल्पितम् । विधेर्विलसितं चित्रमदृष्टार्थप्रसिद्धिषु ॥ १५० ॥

When I spoke thus, the prince exclaimed: "Well said, Pan.d.itā, well said! Wondrous is the working of Destiny (karma) in fulfilling unseen and cherished desires! ॥ 150 ॥

पश्य जन्मान्तराज्जन्तूनानीयेवमनन्तरे । भवे संघटयत्याशु विधिर्यातोऽनुकूलताम् ॥ १५१ ॥

Behold, when favorable karma ripens, it brings souls together from a prior birth into this subsequent birth in an instant! ॥ 151 ॥

द्वीपान्तराद् दिशामन्तादन्तरीपादपांनिधेः । विधिर्घटयतीष्टार्थमानीय स्वीप्सितां गतिम् ॥ १५२ ॥

Auspicious destiny unites one with the cherished object, bringing it from another continent, from the ends of the quarters, from an island, or from across the ocean. ॥ 152 ॥

इतीदं बहुशः प्रोच्य प्रस्विद्यत्करपल्लवः । तदस्मत्पट्टकं पाणौ जग्राह स कुतूहली ॥ १५३ ॥

Speaking these numerous words, with his tender hands perspiring in excitement and curiosity, the prince took our painted scroll into his hands. ॥ 153 ॥

स्वपट्टकमिदं प्रादात् स मे हस्ते समर्प्य च । यत्र त्वच्चित्रसंवादि सर्वमाभासते स्फुटम् ॥ १५४ ॥

And he handed over this painting of his own to me. Look, in this painting, all details corresponding to your painting are clearly visible! ॥ 154 ॥

सूत्रक्रमः स्फुटोऽत्रास्ति व्यक्तो वर्णक्रमोऽप्ययम् । क्रमो भावानुकूल्यस्य प्रत्याहार इवास्त्यहो ॥ १५५ ॥

Just as in the science of grammar (pratyāhāra-śāstra) the arrangement of aphorisms, roots, and affixes is precise, so too in this painting, the sequence of lines, colors, and emotional sentiments is exquisitely delineated! ॥ 155 ॥

Chapter 7 (Description of the Union of Shrimati and Vajrajangha)

तस्याश्चरणविन्यासे लाक्षारक्तां पदावलीम् । भ्रमरा बहु मन्यन्ते मत्वा तामुत्पलावलिम् ॥ १४५ ॥

As she walks, the black bees quickly encircle her feet dyed with red lac (laksha) resin, mistaking them for a row of red lotuses. || 145 ||

कामविद्यामिवादेष्टुं भ्रमर्यः कर्णशौष्किरे । रटन्त्यः कर्णोत्पले लग्ना नापयान्त्यपि ताडिताः ॥ १४६ ॥

The female bees resting upon her ear-lotus and buzzing melodiously seem as if instructing her in the science of love (Kama-shastra); therefore, even when brushed away, they do not leave. || 146 ||

देवस्य वज्रदन्तस्य प्रियपुत्र्या तयादरात् । कलाकौशलमात्मीयमिदमालेख्ये प्रदर्शितम् ॥ १४७ ॥

Shrimati, the beloved daughter of King Vajradanta, has demonstrated her artistic expertise with great devotion in this painting. || 147 ||

लक्ष्मीरिवार्थिनां प्रार्थ्या सैषा कन्या घनस्तनी । मृग्यमाणापि सत्पात्रैस्त्वां नान्विष्यति पुण्यवान् ॥ १४८ ॥

She, who like the goddess Lakshmi is sought after by many suitors, who endowed with youth possesses full and firm breasts, and who is worthy of being sought by the most noble men, is today searching for you. She has sent me here solely in your quest. Therefore, it is evident that no one is as meritorious (fortunate) as you. || 148 ||

ललिताङ्ग ब्रवीति त्वां प्रिया त्वं किल तादृशः । येनेहापि भवान् सौम्यो लक्ष्यते ललिताङ्गवान् ॥ १४९ ॥

That beloved Shrimati addresses you by your name from heaven (previous life), Lalitanga. And this is not untrue, for even in this human birth, endowed with gentle grace and charming limbs, you visibly appear as the very embodiment of Lalitanga. || 149 ||

इत्युक्तस्तु मया साधु पण्डिते साधु जल्पितम् । विधेर्विलसितं चित्रमदृष्टार्थप्रसिद्धिषु ॥ १५० ॥

When I spoke thus, the prince replied, "Well said, O Panditā, well said! You have spoken truly. The fruition of destiny (karma) is indeed wondrous in bringing about the attainment of desired objects." || 150 ||

पश्य जन्मान्तरान्जन्तूनानीयेवमनन्तरे । भवे संघटयत्याशु विधिर्यातोऽनुकूलताम् ॥ १५१ ॥

"Behold, when destiny becomes favorable, the rise of auspicious karmas brings souls together from past lives and unites them swiftly in this subsequent birth." || 151 ||

द्वीपान्तराद् दिशामन्तादन्तरीपादपांनिधेः । विधिर्घटयतीष्टार्थमानीयोपगतादरात् ॥ १५२ ॥

"When destiny is favorable, it affectionately brings desired treasures from across other continents (dvipas), from the ends of the directions, from islands, or from within the depths of the ocean, and unites them." || 152 ||

इत्युक्त्वा स तदा पट्टं प्रस्विद्यत्करपल्लवः । तदस्मत्पट्टकं पाणौ जग्राह स कुतूहली ॥ १५३ ॥

Speaking these varied words, his tender hands perspiring and his heart brimming with great curiosity, Prince Vajrajangha took our painted canvas into his hands. || 153 ||

स्वपट्टकमिदं चाथ मम हस्ते समर्पिपत् । यत्र त्वत्कृतसंवादि रूपमालक्ष्यते स्फुटम् ॥ १५४ ॥

"And he handed over his own painted canvas into my hands. Behold, in this painting, all details corresponding precisely to your painting are clearly visible." || 154 ||

सूत्रक्रमः स्फुटोऽत्रास्ति व्यक्तो वर्णक्रमोऽप्ययम् । क्रमो भावस्यानुकूल्यस्य प्रत्याहार इवास्त्यहो ॥ १५५ ॥

Just as in the science of grammar (Pratyahara-shastra) the sequence of aphorisms (sutras), letters (varnas), and verbal roots is clearly defined, similarly in this painting, the order of lines, colors, and harmonious sentiments is exquisitely clear—meaning wherever a specific line was required, it was drawn; wherever a color was needed, it was filled; and wherever an emotion was meant to be portrayed, it has been depicted with absolute fidelity. || 155 ||

इदमर्पयतानूनमनुरागो मनोगतः । स्वमनोरथसंसिद्धौ सत्यंकारोऽर्पितोऽमुना ॥ १५६ ॥

In handing over this painting to me, the prince has, as it were, surrendered the love of his very heart, or bestowed a sacred earnest token (earnest pledge) for the fulfillment of your heart's desire. || 156 ||

अतः करं प्रसार्यार्ये पुनर्दर्शनमस्तु ते । व्रज व्रजाम इत्युद्गीः निरयात् स जिनालयात् ॥ १५७ ॥

After handing over his painting to me, the prince extended his hand and said, "O noble lady, may I behold you again! Go now, and I too shall depart." Saying this, he walked out of the Jina temple. || 157 ||

गृहीत्वाहं तद्वार्तामिहागामिति पण्डिता । प्रसारितवती तस्याः पुरस्ताच्चित्रपट्टकम् ॥ १५८ ॥

"And having received that news, I have returned here." Saying thus, Panditā unrolled the painted canvas given by Vajrajangha and laid it before Shrimati. || 158 ||

तन्निरैक्षत सा चिरं जातप्रत्यया सा समाश्वसीत् । चिरोद्वौढसंतापा चातकीव घनाघनम् ॥ १५९ ॥

Shrimati gazed upon that painted scroll with deep attention for a long time; beholding it, she gained firm faith in the fulfillment of her desire and breathed a sigh of relief, just as a female Chataka bird, tormented by long thirst, rejoices upon beholding the arrival of a rain cloud. || 159 ||

यथा शरन्नदीतीरपुलिनं हंसकामिनी । भव्यावलीव सद्ग्रन्थं प्राप्य प्रमोदते ॥ १६० ॥

Just as a female swan is delighted to behold the sandy banks exposed in the autumn season, and just as the assembly of worthy souls (bhavyas) rejoices upon obtaining a sacred spiritual treatise; || 160 ||

यथा कुसुमितं चूतकाननं कलकण्ठिका । द्वीपं नन्दीश्वरं प्राप्य यथा वा प्रमदामरी ॥ १६१ ॥

Just as a cuckoo is overjoyed upon seeing a blooming mango grove, and just as the host of celestial beings rejoices upon reaching the sacred Nandishvara Island; || 161 ||

तथेदं पट्टकं प्राप्य श्रीमत्यासीदनाकुला । मनोज्ञेष्टार्थसंपत्तिः कस्य वा नोत्सुकतां हरेत् ॥ १६२ ॥

In the same manner, Shrimati was deeply satisfied upon receiving that scroll, and all her agitation vanished. Indeed, whose anxious longing is not dispelled upon attaining the coveted object of one's desire? || 162 ||

ततः कृतार्थतां तस्याः समर्थयितुकामया । प्रोचे पण्डितया वाचा श्रीमतीमवसरोचितम् ॥ १६३ ॥

Thereafter, wishing to affirm that Shrimati would surely be fulfilled by attaining her desired bridegroom, Panditā began to address Shrimati with words suited to the occasion: || 163 ||

दैवात् कल्याणि कल्याणान्यचिरात् त्वमवाप्नुहि । प्रतीहि प्राणनाथेन प्रत्यासन्नं समागमम् ॥ १६४ ॥

"O auspicious one, by the grace of destiny, you shall soon attain countless auspicious blessings! Have faith that your union with the lord of your life is now imminent." || 164 ||

मागमस्त्वमनाश्वासं स तूष्णीं गतवानिति । मया सुनिपुणं तस्य भावस्त्वय्युपलक्षितः ॥ १६५ ॥

"Do not lose heart thinking that he departed silently, for even then his heart was entirely absorbed in you. I observed his deep sentiment with great discernment." || 165 ||

विलम्बितो द्वारि वीक्षते मां मुहुर्मुहुः । व्रजन्नपि सुगे मार्गे स्खलतीव पदे पदे ॥ १६६ ॥

"While leaving, he lingered at the doorway for a long time, looked back at me repeatedly, and even though walking upon a smooth and pleasant path, he stumbled at every step as if lost in contemplation." || 166 ||

स्मयते जुम्भते किञ्चित् स्मरत्याराद्विशोकते । उच्छ्वसित्युष्णं च दीर्घं च पटुरस्मिन् स्मरज्वरः ॥ १६७ ॥

"He smiled faintly, yawned slightly, seemed to reminisce about something, gazed into the distance, and sighed hot and long breaths. From all these signs, it was evident that the fever of love was intensifying within him." || 167 ||

तमेनं बहुमन्येते पितरौ ते नरोत्तमम् । नृपेन्द्रौ भागिनेयत्वाद्वज्रबाहुं सुतं यथा ॥ १६८ ॥

"That Vajrajangha is the nephew of King Vajradanta and the nephew (brother's son) of Queen Lakshmimati. Therefore, your royal parents also consider that best of men to be worthy of supreme honor, just like their own son." || 168 ||

लक्ष्मीवान् कुलजो दक्षः स्वरूपोऽभिमतः सताम् । इत्येवमादिर्गुणग्रामस्तस्मिन्नस्ति वरोचितः ॥ १६९ ॥

"Moreover, he is prosperous, born of a noble lineage, skillful, exceedingly handsome, and revered by the virtuous. Thus, he possesses all the host of noble virtues worthy of a bridegroom." || 169 ||

सपत्नी श्रीसरस्वत्योर्भूत्वा तं समुपोढधीः । विश्रम्भं विहर कल्याणि कल्याणशतभागिनी ॥ १७० ॥

"O auspicious one, becoming a co-wife alongside Lakshmi (prosperity) and Sarasvati (learning), enjoying hundreds of blissful blessings, dwell with deep confidence for a long time within the shrine of his heart." || 170 ||

सामान्येनोपमा नास्ति लक्ष्म्या नैव सरस्वत्या । यतोऽपूर्वैव लक्ष्मीस्त्वमन्यैव च सरस्वती ॥ १७१ ॥

"If considered in terms of equality of virtues, neither Lakshmi nor Sarasvati can match you, for you are an unprecedented Lakshmi and a peerless Sarasvati." || 171 ||

भिन्नकेसरपत्रेऽस्मिन् शश्वत्सङ्कोचिनि रजोजुषि । सा श्रीरक्षीरिवोद्भूता कुशेशयकुटीरके ॥ १७२ ॥

"That Lakshmi who was born in the cottage of a lotus whose petals are split, which continually contracts, and which is covered in pollen-dust, cannot truly be called Lakshmi—she is rather Alakshmi (indigent). How indeed can you be compared to her?" || 172 ||

सरस्वती च सोच्छिष्टे चलज्जिह्वाग्रपल्लवे । लब्धजन्मा यतस्त्वं तु तवैवाभिजनः शुचिः ॥ १७३ ॥

"Likewise, Sarasvati, who takes birth upon the impure (remnant-laden) and restless tip of the tongue, cannot equal you due to such a lowly origin, whereas your lineage is supremely pure and noble." || 173 ||

तवाङ्गि ललिताङ्गस्य विविक्ते तस्य मानसे । रमस्व राजहंसीव ललितान्यपि वत्सरान् ॥ १७४ ॥

"O Lalitangi (one with gracefully delicate limbs), just as a royal swan sports in the pure waters of Lake Manasarovara, so too may you sport for countless delightful years in the pure and serene heart of Lalitanga (Vajrajangha)." || 174 ||

युवयोरुचितं योगं कृत्वा यातु कृतार्थताम् । विधाता जननिर्वादान्मुच्येत कथमन्यथा ॥ १७५ ॥

"May Providence attain fulfillment by uniting you two worthy souls! For how else could Providence escape the censure of the world if it failed to unite such a perfect match?" || 175 ||

समाश्वसिहि भद्रे त्वं क्षिप्रमेष्यति ते वरः । त्वद्वरागमने यत्तं पुरमुद्वेलकौतुकम् ॥ १७६ ॥

"Therefore, take heart, O noble maiden! Your bridegroom will arrive soon. Behold how the entire city is overflowing with eager curiosity for the arrival of your groom." || 176 ||

इत्यादितद्गतालापैः अन्यैस्तां सुखमानयत् । पण्डिता सा तु तत्प्राप्तौ नाद्याप्यासीन्निराकुला ॥ १७७ ॥

In this manner, Panditā brought solace to Shrimati by speaking many charming words concerning Vajrajangha; yet, Shrimati's heart remained anxious until his actual arrival. || 177 ||

तावच्चक्रिणा बन्धुप्रीतिमातन्वता पराम् । गत्वाऽर्धपथमानीतो वज्रबाहुर्महीपतिः ॥ १७८ ॥

Meanwhile, expressing immense brotherly affection, Emperor Vajradanta advanced halfway along the route to welcome and escort King Vajrabahu. || 178 ||

स्वसुः पतिं स्वसारं च स्वस्त्रीयं च विलोकयन् । प्रापच्चक्री परां प्रीतिं प्रेम्णे दृष्टा हि बन्धुता ॥ १७९ ॥

King Vajradanta experienced supreme delight upon seeing his brother-in-law, his sister, and his nephew; truly, beholding beloved kin is the wellspring of deep joy. || 179 ||

सुखसंकथया कांश्चित् स्थित्वा कालकलां पुनः । प्राघूर्णकोचितां चक्रे सक्रियां तां प्रलम्भिताः ॥ १८० ॥

Thereafter, having conversed affectionately about their mutual welfare for some time, the Chakravarti extended hospitality and customary honors befitting esteemed guests to all of them. || 180 ||

चक्रवर्तिकृतां प्राप्य वज्रबाहुः स माननाम् । चक्रिणं बहु संमील्य सत्कारस्तस्य तां कृतः ॥ १८१ ॥

Receiving such honor personally from the Chakravarti, King Vajrabahu was immensely pleased; indeed, honor bestowed by a sovereign brings profound joy to those he regards as his own. || 181 ||

यथासुखं च संतोषात् स्थितेष्वेवं सनाभिषु । ततश्चक्रधरो वाचमित्यवोचत् स्वसुः पतिम् ॥ १८२ ॥

When all the relatives were thus seated comfortably in deep contentment, the Chakravarti addressed his brother-in-law, King Vajrabahu, with the following words: || 182 ||

यत् किञ्चिद्रुचितं तुभ्यं वस्तुजालं ममालये । तद् गृहाण यदि प्रीतिर्मयि तेऽस्त्यनियन्त्रणा ॥ १८३ ॥

"If you hold unreserved affection for me, please accept whatever treasures in my palace please your heart." || 183 ||

अद्यावधि परां कोटिमधिरोहति मे मनः । त्वं सपुत्रः सदारश्च यन्ममाभ्यागतो गृहम् ॥ १८४ ॥

"Since you have graced my home today along with your son and wife, my joy has reached its zenith." || 184 ||

त्वमिष्टबन्धुरायातो गृहं पुत्रैः सदारकः । संविभागोचितः कोऽन्यः प्रस्तावः स्यान्ममेदृशः ॥ १८५ ॥

"You are my dearest kinsman, and today you have arrived at my abode with your family; what greater occasion could there ever be for me to bestow gifts?" || 185 ||

तददात्वहं वस्तु यन्न मेऽद्य प्रदीयते । प्रणयिप्रणयस्यास्य मा कृथा भङ्गमार्थिनाम् ॥ १८६ ॥

"Therefore, on this occasion, there is nothing that I would withhold from you. O beloved kinsman, do not disappoint the affectionate request of one who asks of you." || 186 ||

इत्युक्तस्तत्प्रियाण्याद्यैश्चक्रिणा प्रत्युवाच सः । त्वत्प्रसादान्ममास्त्यर्थः किं हि प्रार्थ्यमथ त्वयि ॥ १८७ ॥

Hearing these affectionate words from the Chakravarti, King Vajrabahu replied, "O Emperor, by your grace I possess all abundance; what object could I possibly request from you?" || 187 ||

सान्त्वनेनाङ्कितः स्वेन प्रयुक्तेनेति सादरम् । प्रणयस्य परां भूमिमहमारापितस्त्वया ॥ १८८ ॥

"By honoring me with such gentle words and offering your treasures with utmost respect, you have elevated me to the highest pinnacle of affection." || 188 ||

कियन्मात्रमिदं देव स्वापतेयं परिक्षयि । त्वयाप्याढ्यङ्करी दृष्टिसमेषाऽर्पिता मयि ॥ १८९ ॥

"O Lord, what significance does this perishable wealth hold? The fact that you have cast your enriching and gracious gaze upon me is itself the greatest wealth." || 189 ||

अहमद्य कृतार्थोऽस्मि धन्यो जीवितश्लाघ्यमद्य मे । यद् वीक्षितोऽस्मि देवेन स्नेहनिर्भरया दृशा ॥ १९० ॥

"O King, since you have looked upon me today with eyes brimming with deep love, I am fulfilled, blessed, and my life has attained true praise." || 190 ||

परोपकृतये बिभ्रत्यर्थवत्त्वं भवद्विधाः । लोकप्रसिद्धसाधुत्वाः शब्दा इव कृतागमाः ॥ १९१ ॥

"O Lord, just as authoritative words in sacred scriptures derived from well-known roots bear true significance solely for the enlightenment of others, noble men like you possess wealth and sovereignty only for the welfare of others." || 191 ||

तदेव वस्तु वस्तुत्वे सोपयोगं यदर्थिनाम् । अविभक्तधनायास्तु बन्धुताया विशेषतः ॥ १९२ ॥

"O Lord, you find true satisfaction in that wealth which serves the needs of supplicants, and even greater delight in that which is shared among undivided kinsmen." || 192 ||

तदेतत् स्वैरसंभोग्यमास्तां सांन्यासिकं धनम् । न मे मानग्रहः कोऽपि त्वयि मानादरोऽपि वा ॥ १९३ ॥

"Therefore, let this wealth—which I could freely enjoy at will—remain with you as a trust; I have no need of it at present. In declining this wealth, O Lord, I have neither pride nor any lack of respect toward you." || 193 ||

प्रार्थयेऽहं तथाप्येतद् युष्मदाज्ञां प्रपूजयन् । श्रीमती वज्रजङ्घाय देया कन्योत्तमा त्वया ॥ १९४ ॥

"Nevertheless, honoring your royal command, I make one petition: kindly bestow your noble daughter, Shrimati, upon my son, Vajrajangha." || 194 ||

भागिनेयत्वमस्त्येकमाभिजात्यं च तत्कृतम् । योग्यतां तस्य पुष्णाति सत्कारोऽयं त्वया कृतः ॥ १९५ ॥

"First, Vajrajangha is your nephew; second, by being your nephew, his noble pedigree is illustrious; and third, the honor you have bestowed upon him today confirms his exceptional worthiness." || 195 ||

अथवैतत् प्रलापेन सर्वथार्हति कन्यकाम् । रुदत्याश्च हसन्त्याश्च प्राघूर्णक इति श्रुतेः ॥ १९६ ॥

"Or perhaps such discourse is superfluous; Vajrajangha is in every way worthy of taking your daughter's hand. As the popular saying goes: whether the bride weeps or laughs, the distinguished guest is her rightful claimant." || 196 ||

तत्प्रसीद विभो दातुं भागिनेयाय कन्यकाम् । सफला प्रार्थना मेऽस्तु कुमारः सोऽस्तु तेऽग्रणीः ॥ १९७ ॥

"Therefore, O Lord, be pleased to bestow your daughter upon your nephew Vajrajangha. May my petition bear fruit, and may Prince Vajrajangha become her foremost lord." || 197 ||

वस्तुवाहनसर्वस्वं लब्धमत्रासकृन्मया । किं तेनालब्धपूर्वं नः कन्यरत्नं प्रदीयताम् ॥ १९८ ॥

"O King, I have received wealth, vehicles, and riches from you many times before; of what use are they now? This time, please grant us the jewel among maidens, which was never obtained before." || 198 ||

इति विज्ञापितस्तेन चक्रभृत् प्रत्यपद्यत । तथास्तु संगमो यूनोरनुरूपोऽनयोरिति ॥ १९९ ॥

To this petition made by King Vajrabahu, the Chakravarti consented, saying, "So be it! The union of these two youthful souls is most fitting." || 199 ||

प्रकृत्या सुन्दराकारो वज्रजङ्घोऽस्त्वयं वरः । पतिंवरा गुणयुक्ता श्रीमती चास्तु सा वधूः ॥ २०० ॥

"Let Vajrajangha, who possesses a naturally handsome form, be the bridegroom, and let maiden Shrimati, endowed with manifold virtues, be his bride." || 200 ||

जन्मान्तरानुबद्धं च प्रेमास्त्येवानयोरतः । समागमोऽस्तु चन्द्रस्य ज्योत्स्नायास्तु यथोचितः ॥ २०१ ॥

"Their mutual love has been bound across past lifetimes; therefore, in this life as well, let their union be as harmonious as that of the moon and its moonlight." || 201 ||

इदं चिन्तितपूर्वं मे कार्यमेतदतिमानुषम् । विधिस्तु प्राकृतस्यास्य सावधानोऽत्र के वयम् ॥ २०२ ॥

"I had already contemplated this extraordinary match beforehand. Or rather, their own destiny was already striving toward this; who are we in this matter to intervene?" || 202 ||

इति चक्रधरेणोक्तां वार्त्तां संपूज्य पुण्यधीः । वज्रबाहुः परां कोटिं प्रीतेरध्यारुहत् सः ॥ २०३ ॥

Honoring these words spoken by the Chakravarti, King Vajrabahu, of virtuous intellect, reached the highest summit of joy and was immensely delighted. || 203 ||

वसुन्धरा महादेवी पुत्रकल्याणसंपदा । तदा प्रमदविस्तारे न समायेव तत्त नौ ॥ २०४ ॥

At that time, Queen Vasundhara, the mother of Vajrajangha, was so overwhelmed with joy at her son's marriage fortune that her joy could scarcely be contained within her body. || 204 ||

सा तदा सुतकल्याणमहोत्सवसमुद्गतम् । रोमाञ्चमञ्चितं भेजे प्रमदाङ्कुरसन्निभम् ॥ २०५ ॥

At that moment, horripilation arose upon Vasundhara's limbs due to the grand festival of her son's wedding, appearing as if sprouts of sheer joy had blossomed forth. || 205 ||

मन्त्रिमुख्यमहामात्यसेनापतिपुरोहिताः । सामन्ताश्च सपौरास्तत्कल्याणं बहु मेनिरे ॥ २०६ ॥

The ministers, chief counsellors, commanders, royal priests, feudal lords, and all the citizens praised and rejoiced in that auspicious wedding. || 206 ||

कुमारो वज्रजङ्घोऽयं मनोज्ञसदृशाकृतिः । श्रीमतीयं रते रूपसंपदा निर्जिगीषति ॥ २०७ ॥

"Prince Vajrajangha possesses a form as handsome as the god of love (Kamadeva), and Shrimati surpasses even Rati with the wealth of her beauty." || 207 ||

अभिरूपः कुमारोऽयं सुरूपा कन्यकानयोः । अनुरूपोऽस्तु संबन्धः सुरदम्पतिलीलयोः ॥ २०८ ॥

"This prince is exceedingly handsome, and this maiden is equally charming; therefore, let there be a perfect union between these two, resembling the celestial couples in their graceful sports." || 208 ||

इति प्रमदविस्तारमुद्वहत् तत्पुरं तदा । राजवेश्म च तद् भूयः श्रियमन्यामिवाश्रितम् ॥ २०९ ॥

Thus, holding an expanse of joy, that city appeared splendid, and what can be said of the royal palace? It attained an entirely incomparable, celestial splendor. || 209 ||

विवाहमण्डपारम्भं चक्रवर्तिनिदेशतः । महास्थपतिरातेने पराध्यमणिकाञ्चनैः ॥ २१० ॥

By the command of the Chakravarti, the master architect (the Vishvakarma-jewel among men) constructed the wedding pavilion with priceless gems and gold. || 210 ||

चामीकरमयाः स्तम्भाः तलकुम्भैर्महोदयैः । रत्नसंज्वलितैस्तेनुर्नृपा इव नृपासनैः ॥ २११ ॥

Golden pillars were erected in that pavilion upon magnificent base-pitchers (kumbhas) radiant with gems; upon those bases, the golden pillars shone like monarchs seated upon thrones. || 211 ||

स्फाटिक्यो भित्तयस्तस्मिन् जनानां प्रतिबिम्बकैः । चित्रिता इव लक्ष्यन्ते प्रेक्षिणां चित्तहारिणः ॥ २१२ ॥

The crystal walls of that pavilion reflected the images of the spectators, appearing as if painted with living figures, captivating the hearts of the onlookers. || 212 ||

मणिकुट्टिमभूरस्मिन् नीलरत्नैर्विनिर्मिता । पुष्पोपहारिण्यरुचद् द्यौरिवाततताराका ॥ २१३ ॥

The mosaic floor of that pavilion was fashioned of sapphires (blue gems) strewn with offerings of flowers, shining like the blue expanse of the night sky adorned with starry clusters. || 213 ||

मुक्तादामानि रम्याणि लम्बितानि व्यरोचिषन् । सफेनानि मृणालानि लम्बितानीव कौतुकात् ॥ २१४ ॥

The charming garlands of pearls suspended within that pavilion shone brilliantly, appearing as though foamy lotus-stalks had playfully been hung aloft. || 214 ||

पद्मरागमयस्तस्मिन् वेदिबन्धोऽभवत् ततः । जनानामिव चित्तस्थो रागस्तन्मयतां गतः ॥ २१५ ॥

In the center of the pavilion stood an altar constructed of rubies (padmaraga gems), appearing as if the passionate devotion in the hearts of the people had taken the form of the altar itself. || 215 ||

सुधोज्ज्वलानि कूटानि पर्यन्तेष्वस्य रेजिरे । तोषात् सुरविमानानि हसन्तीवात्मशोभया ॥ २१६ ॥

The white spires coated in plaster along the pavilion's perimeter shone so resplendently as if laughing in triumphant mockery at the celestial aerial cars (vimanas) of the gods. || 216 ||

वेदिका कटिसूत्रेण पर्यन्ते सा परिष्कृता । रामणीयकसीम्नेव रुद्धदिक्केन विश्वतः ॥ २१७ ॥

Surrounding the pavilion was a small raised terrace, resembling a jeweled girdle; enclosed by this altar-girdle, the pavilion appeared as if encircled by the very bounds of beauty encompassing all directions. || 217 ||

रत्नैर्विरचितं तस्य बभौ गोपुरमुच्चकैः । प्रोत्सर्पद्रत्नमालाजल रचिताखण्डलायुधम् ॥ २१८ ॥

Its lofty gateway (gopura), inlaid with various gems, appeared as though forming Indra's rainbow with the shimmering luster radiating from the strings of jewels. || 218 ||

सर्व रत्नमयस्तस्य द्वारप्रान्ते निवेशितः । लक्ष्म्याः प्रवेशनायेव पर्यन्तोत्क्षिप्तमङ्गलः ॥ २१९ ॥

The inner portal of that pavilion was crafted from all kinds of jewels and flanked on both sides by auspicious offerings, appearing as if created solely for the entry of the goddess Lakshmi. || 219 ||

स तदाष्टाह्निकों पूजां चक्रे चक्रधरः पराम् । कल्पवृक्षमहारम्भे महापूतजिनालये ॥ २२० ॥

At that time, Emperor Vajradanta performed the grand eight-day worship (Ashtahnika Mahapuja) with vast offerings in the Mahaputa Jina temple. || 220 ||

ततः शुभदिने लभ्ये लग्ने शुभमुहूर्त्तके । चन्द्रताराबलोपेते ज्योतिर्विद्भिर्निरूपिते ॥ २२१ ॥

Thereafter arrived the auspicious day, auspicious ascendant (lagna), and auspicious moment (muhurta) endowed with the strength of the moon and stars, as determined by the astrologers. || 221 ||

सज्जालंकारनगरे समन्ताद् बद्धतोरणे । सुरलोक इवाभाति युक्ते रुचिरसंपदाम् ॥ २२२ ॥

On that day, the city was decorated with extraordinary splendor, adorned on all sides with ceremonial arches (toranas) and diverse grandeur, shining like the celestial realm of the gods. || 222 ||

राजवेश्माङ्गणे सान्द्रचन्दनच्छटयोक्षिते । पुष्पोपहारिरागोज्झद्धमैः कृतरोचिषि ॥ २२३ ॥

In the courtyard of the royal palace, rich sandalwood paste was sprinkled everywhere, and fragrant blossoms attracting humming bees were strewn about, making the palace courtyard radiant with beauty. || 223 ||

सौवर्णैः कलशैः पूर्णैः पुण्यतोयैः ससौरभैः । अभ्यषिञ्चन् विधानज्ञा विधिवत् तद्वधूवरम् ॥ २२४ ॥

The bride and bridegroom were seated in that courtyard, and experts in sacred rituals performed their ceremonial bath (abhisheka) according to scriptural rites using golden pitchers filled with fragrant holy water. || 224 ||

तदा महानकध्वानः शङ्खकोलाहलाकुलः । घनाडम्बरमाक्रम्य जजुम्भे नृपमन्दिरे ॥ २२५ ॥

At that time, the resounding boom of large kettledrums mingled with the blare of conches echoed throughout the royal palace, rising above the clouds and spreading through the sky. || 225 ||

कल्याणाभिषेके तस्मिन् श्रीमतीवज्रजङ्घयोः । स नासीद् वैशिकस्तोषनिर्भरं न ननर्त यः ॥ २२६ ॥

During that auspicious wedding ablution of Shrimati and Vajrajangha, there was not a single person in the royal household who did not dance out of boundless joy. || 226 ||

वाराङ्गनाश्च कुलवध्वो विदुषां मण्डली तदा । पुण्यैः पुष्पाक्षतैः शेषां साशिषं तावलम्भयन् ॥ २२७ ॥

At that moment, courtesans, noble matrons, and the assembly of learned scholars showered the bride and groom with blessings accompanied by sacred flowers and unbroken rice grains (akshatas). || 227 ||

श्लक्ष्णपट्टदुकूलानि निष्प्रवाणीनि तौ तदा । क्षीरोदोर्मिमयानीव पर्यधत्तामनन्तरम् ॥ २२८ ॥

After the ablution, the bride and groom donned brand-new, fine silk garments, dazzling white like the foaming waves of the Milk Ocean. || 228 ||

प्रसाधनगृहे रम्ये प्राङ्मुखौ सुनिवेशितौ । तावलंकारसर्वस्वं भेजतुर्मङ्गलोचितम् ॥ २२९ ॥

Then, entering the delightful dressing chamber and seating themselves facing east, the couple adorned themselves with the finest ornaments suitable for the wedding ceremony. || 229 ||

चन्दनेनानुलिप्तौ तौ रचयाञ्चक्रतुर्ललाटिकाम् । चन्दनद्रवविन्यस्तां ललाटे कौतुकोचिताम् ॥ २३० ॥

First, they anointed their bodies with fragrant sandalwood paste; then, on their foreheads, they applied the festive mark (tilaka) made of ground sandalwood suited for the wedding festivities. || 230 ||

उरस्तारेण हारयष्टिं तौ हरिचन्दनशोभिना । अधत्तां मौक्तिकैः स्थूलैर्वृत्ततारावलिश्रियम् ॥ २३१ ॥

Thereafter, upon their broad chests anointed with white sandalwood, they wore pearl necklaces composed of large pearls, resembling the radiant circle of constellations. || 231 ||

स्रजं बबन्धतुर्मूर्ध्नि कचानां कुञ्चितश्रियाम् । सोतापगेव नीलाद्रिशिखरोपान्तवर्तिनी ॥ २३२ ॥

The flower garland adorning their heads amidst their dark curly locks shone like the sacred Sita River flowing near the peak of the dark Nilagiri mountain. || 232 ||

कर्णिकामरणस्यास्रौ कर्णयोर्निविविक्षताम् । यद्रत्नाभांशुभिर्भेजे तद्वक्त्राब्जं परां श्रियम् ॥ २३३ ॥

They wore ear-ornaments in their ears whose gemstone rays illuminated their lotus-faces with extraordinary splendor. || 233 ||

आजानुलम्बमानेन तौ प्रालम्बेन रेजिरे । शरज्ज्योत्स्नामयेनेव मृणालच्छविहारिणा ॥ २३४ ॥

Both shone exquisitely with white floral garlands hanging down to their knees, appearing like the moonlight of autumn or fibers of delicate white lotus-stalks. || 234 ||

कटकाङ्गदकेयूरमुद्रिकादिविभूषणैः । बाहू व्यरुचतां कल्पतरुशाखाच्छवी तयोः ॥ २३५ ॥

Adorned with bracelets, armlets, keyuras, and rings, their arms shone resplendently like the branches of wish-fulfilling trees (Kalpavrikshas) laden with ornaments. || 235 ||

काञ्चीदाम रसनावेष्टं क्षुद्रघण्टारवाकुलम् । तावनङ्गद्विपस्येव जयडिण्डिममूहतुः ॥ २३६ ॥

Both wore jeweled girdles (kanchidama) around their waists, jingling with tiny bells that made sweet musical sounds; with those girdles they appeared as though wearing the victory-drums of the elephant of Kamadeva. || 236 ||

मणिनूपुरझङ्कारैः क्रमौ शिक्षियतुः श्रियम् । श्रीमत्याः पद्मयोर्भृङ्गकलनिःक्वणशोभिनोः ॥ २३७ ॥

Shrimati's feet, resonant with the chiming of jeweled anklets, appeared like blooming lotuses melodious with the soft humming of black bees. || 237 ||

महाऽलङ्कृतिसाचारपूर्तिमात्रे रतं ततः । अत्यर्था सुन्दराकारशोभैवालङ्कृतिस्तयोः ॥ २३८ ॥

They wore these grand ornaments merely to fulfill the traditional customary rites of marriage; otherwise, the natural, exquisite beauty of their limbs was their true adornment. || 238 ||

लक्ष्मीमतिः स्वयं लक्ष्मीरिव पुत्रीमभूषयत् । पुत्रं च भूषयामास साक्षाद् वसुन्धरा ॥ २३९ ॥

Queen Lakshmimati, like the goddess Lakshmi incarnate, adorned her daughter Shrimati with her own hands, while Queen Vasundhara, like Mother Earth (Vasundhara) personified, adorned her son Vajrajangha. || 239 ||

प्रसाधनविधेरन्ते तावेवं तौ निवेशितौ । रत्नवेद्यां तटे पूर्वं कृतमङ्गलसत्क्रियौ ॥ २४० ॥

After completing the adornment rituals, the bride and groom, having performed the preliminary auspicious rites, were properly seated upon the jeweled altar. || 240 ||

मणिप्रदीपरुचिरा मङ्गलैरुपशोभिता । सा वेदी तदाक्रान्ता सामरेवाद्रिराट् तटी ॥ २४१ ॥

Resplendent with the light of gem-inlaid lamps and adorned with auspicious articles, that altar, occupied by the radiant couple, shone like the slopes of Mount Meru graced by celestial gods and goddesses. || 241 ||

ततो मधुरगम्भीरमानकाः कोणताडिताः । दध्वनुर्ध्वनदम्भोधिगभीरध्वनयस्तदा ॥ २४२ ॥

At that moment, drums struck with drumsticks produced sweet and profound music, reverberating like the majestic roar of the ocean. || 242 ||

मङ्गलोद्गानमातेनुर्वारबध्वः कलं तदा । उत्साहान् पेदुरमितो बन्दिनः सह मागधैः ॥ २४३ ॥

The celestial dancers sang melodious auspicious songs, while royal bards (bandins) joined the panegyrists (magadhas) in reciting inspiring panegyrics in all directions. || 243 ||

वर्धमानलयव्यक्तानृत्तमारेभिरे तदा । वाराङ्गनाभिर्द्रुतमभीरभन्नूपुरमेखलम् ॥ २४४ ॥

With arched eyebrows and graceful expressions, the courtesans commenced a captivating dance set to rising tempos, accompanied by the melodious chiming of their anklets and girdles. || 244 ||

ततो वधूवरौ सिद्धस्नानाम्भःपूतमस्तकौ । निवेशितौ महाभासौ सत्कामोकरपट्टके ॥ २४५ ॥

Then, their heads purified with the holy ablution water of the Siddha images, the resplendent bride and groom were seated upon a magnificent golden seat (patta). || 245 ||

स्वयं स भृङ्गारकरं धृतं चक्रवर्ती महाकरः । हिरण्मयं महारत्नखचितं मुक्ताफलोज्ज्वलम् ॥ २४६ ॥

The long-armed Chakravarti himself took up the ceremonial golden water-vessel (bhringara), studded with magnificent jewels and radiant with lustrous pearls. || 246 ||

अशोकपल्लवैर्वक्त्रनिहितैः स तथा बभौ । करपल्लवसच्छायामनुकुर्वन्निवानयोः ॥ २४७ ॥

With fresh sprouts of the Ashoka tree resting in its spout, the vessel looked as if imitating the tender beauty of the couple's lotus-like hands. || 247 ||

ततो न्यपाति करकाद् धारा तत्करपल्लवे । दूरमावर्जिता दीर्घं भवन्तौ जीवतामिति ॥ २४८ ॥

Then, from the tilted vessel held aloft, a stream of sacred water was poured upon their joined palms, as if proclaiming: "May you both live long and auspicious lives!" || 248 ||

ततः पाणौ महाबाहुर्वज्रजङ्घोऽग्रहीन्मुदा । श्रीमतीं तन्मृदुस्पर्शसुखामीलितलोचनः ॥ २४९ ॥

Thereafter, mighty-armed Vajrajangha joyfully took Shrimati's hand in marriage (panigrahana), his eyes softly closing in the exquisite bliss of her gentle touch. || 249 ||

श्रीमती तत्करस्पर्शाद् घर्मबिन्दूनधारयत् । चन्द्रकान्तशिलापुत्री चन्द्रांशुस्पर्शनादिव ॥ २५० ॥

At the touch of Vajrajangha's hand, drops of perspiration appeared upon Shrimati's body, just as drops of water bead upon a statue of moonstone (chandrakanta) when touched by lunar rays. || 250 ||

वज्रजङ्घकरस्पर्शात् तनुतोऽस्याश्चिरं गतः । संतापः क्वापि याति स्म भूमेरिव घनागमे ॥ २५१ ॥

Just as the scorched earth loses all its burning heat upon the arrival of the monsoon rains, so too did all the long-borne yearning and sorrow vanish from Shrimati's body at the touch of Vajrajangha's hand. || 251 ||

वज्रजङ्घसमासङ्गात् श्रीमती व्यद्यतत्तराम् । कल्पवल्लीव संश्लिष्टतुङ्गकल्पमहोरुहा ॥ २५२ ॥

In the embrace of Vajrajangha, Shrimati shone like a wish-fulfilling creeper (kalpavalli) entwined around a lofty wish-fulfilling tree (kalpavriksha). || 252 ||

सोऽपि पर्यन्तवर्तिन्या तया लक्ष्मीं परां दधात् । स्मरः परया प्रीत्या रतौ कुसुमायुधः ॥ २५३ ॥

With Shrimati—the foremost jewel among womankind—seated by his side, Vajrajangha displayed supreme splendor, just like the flower-arrowed Kamadeva beside Rati. || 253 ||

गुरुसाक्षिकमित्थं तद् विवाहः परमोदयः । निरवर्तत लोकानां परमानन्दसाधनः ॥ २५४ ॥

Thus, in the presence and with the blessing of their elders, that glorious wedding ceremony, the source of supreme bliss to all people, was accomplished with immense grandeur. || 254 ||

ततः पाणिगृहीतां तां ते जना बहु मेनिरे । श्रीमती सत्यमेवेयं श्रीमतीत्युद्गिरंस्तदा ॥ २५५ ॥

All the people deeply honored the newlywed Shrimati, declaring, "Truly, Shrimati is worthy of her name, for she is the veritable embodiment of grace and prosperity (Lakshmimati)." || 255 ||

तौ दम्पती सदाकारौ सुरदम्पतिविभ्रमौ । जनानां पश्यतां चित्तं चिरायामृततायितौ ॥ २५६ ॥

Beholding the newly married couple, endowed with noble beauty, graceful like celestial beings, and bestowing nectar-like bliss, the hearts of all onlookers were filled with lasting delight. || 256 ||

तत्कल्याणं समालोक्य देवलोकेऽपि दुर्लभम् । प्रशंसामुमुदं प्राप्तास्तदा तत्रत्यका जनाः ॥ २५७ ॥

Witnessing that wedding festival, rare even in the realms of heaven, the people present were immersed in supreme joy and voiced boundless praise. || 257 ||

चक्रवर्ती महाभागः स्त्रीरत्नमिदमुर्जितम् । योग्याय नियोजयामास जनश्लाघास्पदे पदे ॥ २५८ ॥

They exclaimed, "How supremely fortunate is the Chakravarti, in whose house such a peerless jewel among women was born, and who has bestowed her upon Vajrajangha, the worthy object of universal admiration!" || 258 ||

जननी पुण्यवत्यस्या मूर्ध्नि सुप्रजसामसौ । सत्प्रसूनिरियं ख्याता यथा पद्मावती तथा ॥ २५९ ॥

"Her meritorious mother stands foremost among blessed mothers, having given birth to such noble offspring who shines with the radiance of Lakshmi." || 259 ||

कुमारेण तपस्तप्तं किमेतेनाम्यजन्मनि । येनैतद् जगत्सारं स्त्रीरत्नममितद्युति ॥ २६० ॥

"What extraordinary austerities (tapas) must Prince Vajrajangha have performed in his past life, through which he has obtained this jewel among women, the very essence of worldly beauty and boundless radiance!" || 260 ||

धन्येयं कन्यका श्लाघ्या नान्या पुण्यवतीदृशी । कल्याणभागिना सैषा कुमारं पत्यूचे ॥ २६१ ॥

"Blessed and praiseworthy is this maiden, and none is as fortunate as she, for she has attained Prince Vajrajangha as her husband!" || 261 ||

उपवासः कृतः किमेताभ्यां किं वा तप्तं तपो महत् । किं नु दत्तं किमिष्टं वा किं वाऽऽचरितं व्रतम् ॥ २६२ ॥

"What rigorous fasts, great austerities, generous alms (dana), sacred worship (puja), or holy vows (vratas) must these two have observed together in their previous lives to attain such fortune?" || 262 ||

अहो धर्मस्य माहात्म्यमहो सत्पात्रसंगमः । महती दत्तिर्महोदर्का दयावल्ली फलत्यहो ॥ २६३ ॥

"Ah, wondrous is the grandeur of Dharma! Blessed is the association with worthy recipients (satpatra)! Truly, charity brings magnificent fruits, and the creeper of compassion yields supreme blessings!" || 263 ||

नूनमाभ्यां कृता पूजा महतामर्हतां पराम् । पूज्यपूजानुसंधत्ते ननु संपत्परम्पराम् ॥ २६४ ॥

"Surely they must have performed the supreme worship of the venerable Arhats in their past life, for the veneration of the adorable ones invariably yields an unending succession of worldly and spiritual treasures." || 264 ||

अतः कल्याणभागित्वं धनर्द्धिविपुलं सुखम् । वाञ्छद्भिर्हतां मार्गे मतिः कार्या हितायिषु ॥ २६५ ॥

"Therefore, all who desire auspicious blessings, prosperity, supernatural wealth, and boundless happiness must fix their intellect upon the path propounded by Lord Arhat, which bestows heavenly and ultimate fruits." || 265 ||

इत्यादिजनसंल्पैः प्रशस्यौ दम्पती तदा । सुखासीनौ समालम्बे बन्धुभिः परिवारितौ ॥ २६६ ॥

Praised thus by the joyful conversations of the spectators, the noble couple sat comfortably in the assembly hall, surrounded by their affectionate kinsmen. || 266 ||

निर्वित्तैः समुत्सृष्टं कार्पण्यं कृपणैर्जहे । तस्मिन् महोत्सवे ॥ २६७ ॥

In that grand festival, the indigent cast off their poverty through boundless charity, the stingy abandoned their miserliness, and the destitute found protection and abundance. || 267 ||

बन्धवो भृत्यवर्गाश्च दानमानाभिजल्पनैः । अनुजीविजनास्तर्पिता भर्त्रा चक्रिणाऽस्मिन् महोत्सवे ॥ २६८ ॥

Through generous gifts, honors, and gracious conversation during this grand festival, the sovereign Chakravarti gratified all his kinsmen, attendants, and dependents. || 268 ||

गृहे गृहे महांस्तोषः केतुबन्धो गृहे गृहे । गृहे गृहे वराख्यानं वधूशंसा गृहे गृहे ॥ २६९ ॥

In every household there was immense contentment; in every house banners fluttered; in every house conversations centered on the bridegroom, and in every home praises of the bride were sung. || 269 ||

दिने दिने महांस्तोषो धर्मभक्तिर्दिने दिने । दिने दिने महेन्द्रोऽपि यत् पूज्यते स्म वधूवरम् ॥ २७० ॥

Day after day brought great delight, day after day deepened devotion to Dharma, and day after day the bride and groom were honored with splendor rivaling that of Indra. || 270 ||

अथापरेद्युरुत्साहमग्र्यं द्योतयितुमुद्यमी । प्रदोषे दीपिकोद्द्योतैर्महापूतं ययौ वरः ॥ २७१ ॥

On the following day, eager to manifest his supreme spiritual enthusiasm, the bridegroom went at dusk to the Mahaputa Jina temple, illuminated by countless lamps. || 271 ||

प्रयान्तमनुयाति स्म श्रीमती तं महाद्युतिम् । भास्वन्तमिव रुद्धान्धतमसं भासुरा प्रभा ॥ २७२ ॥

The radiant prince walked ahead, and Shrimati followed behind him, just as the luminous light of the sun accompanies the sun as it dispels all darkness. || 272 ||

पूजाविभूतिं महतीं गृहीत्वा स जिनालयम् । प्रापदुत्तुङ्गकूटाग्रं स सुमेरुमिवोच्छ्रितम् ॥ २७३ ॥

Bearing extensive offerings for worship, the prince reached the Jina temple, whose lofty spires rose high like Mount Meru. || 273 ||

ततः प्रदक्षिणीकुर्वन् सजानिर्विव्यथे पुरः । रविर्यथा महादीप्त्या परिष्कृतः ॥ २७४ ॥

Circumambulating the temple alongside Shrimati, the prince shone like the blazing sun circumambulating Mount Meru with its brilliant radiance. || 274 ||

ईर्यापथविशुद्ध्याऽन्तः प्रविश्य जिनमन्दिरम् । तत्रापश्यदृषीन् दीप्ततपसः कृतवन्दनः ॥ २७५ ॥

He performed the purification of movement (iryapatha-shuddhi)—cleansing bodily impurities contracted on the road and repenting for any inadvertent harm to living beings—and entered the glorious Jina temple, where he beheld great ascetic sages radiant with austerities and paid them devout homage. || 275 ||

ततो गन्धकुटीमध्ये जिनेन्द्रार्चां हिरण्मयीम् । पूजयामास गन्धाद्यैरभिषेकपुरस्सरम् ॥ २७६ ॥

Then, performing the holy ceremonial ablution (abhisheka), he worshipped the golden image of Lord Jinendra enthroned within the fragrant sanctum (Gandhakuti) with fragrant sandalwood and sacred substances. || 276 ||

कृतार्चनस्ततः सम्यक् प्राञ्जलिर्महामतिः । अर्थ्याभिः स्तुतिभिः साक्षात्कृत्य स्तुत्यं जिनेश्वरम् ॥ २७७ ॥

Having completed the worship, the wise Vajrajangha folded his hands in reverence, regarding the sacred icon as Lord Jineshvara present in person, and began to praise the Lord with profound hymns of praise: || 277 ||

नमो जिनेशिने तुभ्यमनम्यस्त्वमनाधये । त्वामद्याराधयाम्यीश कर्मशत्रुबिभित्सया ॥ २७८ ॥

"Salutations unto You, O supreme conqueror of the karmic foes, You who are free from all mental afflictions! O Lord, today I worship You with the longing to destroy all karmic enemies." || 278 ||

अनन्तास्त्वद्गुणाः स्तोतुमशक्या गणपैरपि । भक्त्या तु प्रस्तौम्यद्य भक्तिः श्रेयोऽनुबन्धिनी ॥ २७९ ॥

"O Lord, even the Ganadharas cannot fully praise Your infinite virtues; yet out of deep devotion I undertake Your praise, for pure devotion is the cause of supreme auspiciousness." || 279 ||

भक्तः सुखमभ्येति लक्ष्मीस्त्वद्भक्तमश्नुते । त्वय्येव भक्तिः पुंसां भोगान् मुक्तिं च दास्यति ॥ २८० ॥

"O Master, Your devotee attains lasting happiness; Lakshmi (spiritual and worldly prosperity) seeks out one devoted to You. Unshakable devotion to You bestows heavenly pleasures and ultimately grants liberation (Moksha)." || 280 ||

अतो भजन्ति भव्यास्त्वां मनोवाक्कायशुद्धिभिः । फलार्थिभिर्भगवान् सेव्यो व्यक्तं कल्पतरूयते ॥ २८१ ॥

"For this reason, worthy souls (bhavyas) worship You with purity of mind, speech, and body. For those seeking the fruits of existence, You act manifestly like the wish-fulfilling tree (Kalpavriksha), fulfilling their highest aspirations." || 281 ||

त्वया प्रवर्षता धर्मवृष्टिं दुष्कर्मधर्मतः । प्रोदन्यद्भव्यहृद्वारिस्पृहां नवघनायितम् ॥ २८२ ॥

"O Lord, by showering the rain of sacred Dharma, You, like a fresh raincloud, delight the Chataka-like hearts of worthy souls who are parched by the scorching heat of evil karmas." || 282 ||

त्वया प्रदर्शितं मार्गमासेवन्ते हितेषिणः । भास्वता द्योतितं मार्गमिव कार्यार्थिनो जनाः ॥ २८३ ॥

"O Lord, just as travelers follow the path illuminated by the sun to achieve their goals, those who seek their spiritual welfare follow the path of liberation revealed by You." || 283 ||

संसारोच्छेदने बीजं त्वया तत्त्वं निदर्शितम् । ऐहिकामुष्मिकार्थानां यतः सिद्धिः शरीरीणाम् ॥ २८४ ॥

"The fundamental Truth expounded by You is the seed for uprooting the cycle of transmigration (samsara), and through it, living beings attain fulfillment in both this world and the hereafter." || 284 ||

लक्ष्मीसर्वस्वमुज्झित्वा साम्राज्यं प्राज्यवैभवम् । अहो चित्रमुपादात् त्वं मुक्तिश्रियः स्पृहयालुना ॥ २८५ ॥

"O Lord, having renounced the vast splendor of universal empire, You ardently embraced the goddess of Liberation (Moksha-Lakshmi)—wondrous indeed is Your detachment!" || 285 ||

दयावल्लीपरिष्वक्तो महोदर्को महोन्नतिः । प्रार्थितार्थान् प्रपुष्णासि भवान् कल्पद्रुमो यथा ॥ २८६ ॥

"O Lord, entwined by the creeper of compassion, bestowing magnificent fruits like heaven and liberation, supremely exalted and generous, You fulfill all prayers like the divine wish-fulfilling tree." || 286 ||

घोरान् कर्ममहाशत्रूनुच्चैरुच्छेत्तुमिच्छता । त्वयाऽलम्बि तपोधारं चक्रमायोधनोन्मुखम् ॥ २८७ ॥

"Desiring to thoroughly annihilate the formidable adversaries in the form of karmas, You fearlessly took up the sharp discus of penance (tapas) in the spiritual battlefield." || 287 ||

न भ्रूभङ्गो न दन्तौष्ठो न भिन्नं वदनं तथा । न भिन्नसौष्ठवं स्थानं व्यरच्यरिजये त्वया ॥ २८८ ॥

"While conquering the karmic enemies, You neither knit Your brows, nor pressed Your lips, nor disturbed the serene beauty of Your countenance, nor moved from Your steadfast posture of meditation." || 288 ||

दयालुनापि दुःसाध्यमोहशत्रुजिगीषया । तपःकुठारे तीक्ष्णाग्रे त्वया व्यापाहृतः करः ॥ २८९ ॥

"Though supremely compassionate, desiring to conquer the invincible foe of delusion (Moha), You wielded the sharp axe of severe penance." || 289 ||

त्वया संसारदुर्वल्ली रूढाऽज्ञानजलोक्षणैः । नानादुःखफलैर्नम्रैः वर्धिताऽपि न वर्धते ॥ २९० ॥

"O Lord, the evil creeper of worldly existence, watered by ignorance and laden with manifold fruits of misery, though 'severed' (vardhita / pun on cut down and grown) by You, grows no more—wondrous indeed is this, for You have severed the creeper of samsara so completely that it can never sprout again!" || 290 ||

प्रसीदति त्वत्पादपद्मे साऽपि प्रसीदति । विमुखे याति विमुखं भवन्माध्यस्थ्यमीदृशम् ॥ २९१ ॥

"O Blessed One, when Your lotus-feet are gracious, fortune smiles upon the seeker; when You turn away, fortune also departs—such is the extraordinary nature of Your sublime equanimity!" || 291 ||

प्रातिहार्यमयीं भूतिं तां दधानोऽप्यनन्यगाम् । वीतरागो महांश्चासि जगस्येतज्जिनाद्भुतम् ॥ २९२ ॥

"O Jina, though You are endowed with the eight divine miraculous emblems (Pratiharyas) unmatched elsewhere, You remain the supreme, passionless detached One (Vitaraga) in all the world—this is truly wondrous!" || 292 ||

तवायं शिशिरच्छायो भात्यशोकतरुर्महान् । शोकमन्तर्भवे भव्यानां विदूरं प्रणुदन्निव ॥ २९३ ॥

"Your lofty Ashoka tree, endowed with cool shade, shines resplendently, dispelling the inner grief of all worthy souls who seek its shelter." || 293 ||

पुष्पवृष्टिं दिवो देवाः किरन्ति त्वां जिनाभितः । परितो मेरुमुत्फुल्ला यथा कल्पमहोरुहाः ॥ २९४ ॥

"O Jina, the celestial gods shower flowers upon You from the heavens all around, just as blossoming Kalpavrikshas shower flowers upon Mount Meru." || 294 ||

दिव्यभाषा तवाशेषभाषाभेदानुकारिणी । विवृणोति मनोध्वान्तमवाचामपि देहिनाम् ॥ २९५ ॥

"O Lord, Your divine sound (Divyadhvani), transforming into all languages, dispels the inner darkness of ignorance even for mute creatures who cannot speak articulate human words." || 295 ||

प्रकीर्णकयुगं भाति त्वां जिनोभयतो धुतम् । पतन्निर्झरसंवादि शशाङ्ककरनिर्मलम् ॥ २९६ ॥

"O Jina, the pair of flywhisks (chamaras) waved on both sides of You, white like moonbeams, shine like descending mountain streams of pure water." || 296 ||

चामीकरविनिर्माणं हरिनिर्मितमासनम् । गिरीन्द्रशिखरस्पर्द्धि राजते जिनराज ते ॥ २९७ ॥

"O King of Jinas, Your golden throne crafted by Indra, rivaling the supreme summit of Mount Meru, radiates sublime majesty." || 297 ||

ज्योतीर्मण्डलमुत्सर्पन् तवालङ्कुरुते तनुम् । मार्तण्डमण्डलद्वेषि विधुन्वज्जगतां तमः ॥ २९८ ॥

"O Lord, the luminous halo (Bhamandala) surrounding Your body, surpassing the orb of the sun and dispelling the darkness of the world, gloriously adorns Your form." || 298 ||

तवोद्घोषयतीवोच्चैः जगतामेकभर्तृताम् । दुन्दुभिस्तनितं सान्द्रमुच्चैर्वर्त्मनि वामुचाम् ॥ २९९ ॥

"O Lord, the deep resonance of the celestial kettledrums echoing in the heavens loudly proclaims that You alone are the sole sovereign Master of the universe." || 299 ||

तवाविष्कुरुते देव प्राभवं भुवनातिगम् । विधुबिम्बप्रतिस्पर्द्धि छत्रत्रितयमुच्छ्रितम् ॥ ३०० ॥

"O Lord, the three lofty white parasols (Chhatras) rivaling the full moon proclaim Your supreme sovereignty over the three worlds." || 300 ||

विभ्राजते जिनैतत्ते प्रातिहार्यकदम्बकम् । त्रिजगत्सारसर्वस्वमेकत्र समुपागतम् ॥ ३०१ ॥

"O Jina, this collection of Your eight miraculous emblems shines as if the concentrated essence of all beauties in the three worlds has gathered in one place." || 301 ||

नोपरोद्धुमलङ्कारो देव तव वैराग्यसंपदम् । सुरैर्विरचितो भक्त्या प्रातिहार्यपरिच्छदः ॥ ३०२ ॥

"O Lord, this retinue of miraculous emblems, fashioned by the gods out of pure devotion, can never obstruct Your supreme wealth of total detachment (vairagya)." || 302 ||

करिकेसरिदावाग्निनिषादविषमाब्धयः । रोगा बन्धाश्च शाम्यन्ति त्वत्पदानुस्मृतेर्जिन ॥ ३०३ ॥

"O Lord Jina, by merely remembering Your lotus-feet, all calamities such as wild elephants, lions, forest fires, flames, bandits, perilous oceans, diseases, and captivities are instantly quelled." || 303 ||

गण्डस्थलीगलद्धानमदाम्बुकृतदुर्दिनम् । गजमाघातुकं दृष्ट्वा जयन्ति त्वदनुस्मृतेः ॥ ३०४ ॥

"Beholding an attacking, furious elephant whose dripping rut creates the illusion of rainy gloom, mortals subdue it merely by calling upon Your holy name." || 304 ||

करीन्द्रकुम्भनिर्भेदकठोरनखरा हरिः । क्रमेऽपि पतितं जन्तुं न हन्ति त्वत्पदस्मृतेः ॥ ३०५ ॥

"Even a ferocious lion with rock-hard claws tempered by tearing open the temples of mighty elephants cannot harm a creature lying at its feet if that soul remembers Your holy feet." || 305 ||

नोपहन्ति दीप्तार्चिरप्यर्चिष्मान् समुत्थितः । त्वत्पदस्मृतिशीताम्बुधाराप्रशमितोदयः ॥ ३०६ ॥

"O Lord, even blazing fire with towering flames cannot cause harm when its fierce heat is extinguished by the cooling stream of water that is the remembrance of Your feet." || 306 ||

उद्दण्डकृतफणो रोषादुद्गिरन् गरमुल्बणम् । त्वत्पदागदसंस्मृत्या सद्यो भवति निर्विषः ॥ ३०७ ॥

"A venomous serpent rearing its hood in fury and spewing deadly poison becomes instantly powerless and venom-free through the medicinal antidotal remembrance of Your holy feet." || 307 ||

वने प्रचण्डलुण्टाककोदण्डरवभीषणे । सार्थाः सार्थाधिपाः स्वैरं प्रयान्ति त्वत्पदानुगाः ॥ ३०८ ॥

"O Lord, merchants and caravan leaders devoted to Your feet journey safely and fearlessly through dense forests echoing with the terrifying twang of fierce bandits' bowstrings." || 308 ||

अपि चण्डानिलाकाण्डजृम्भणाघूर्णिताणवम् । तरन्त्यर्णवमुद्वेलं हेलया त्वत्पदानुगाः ॥ ३०९ ॥

"Even a tempestuous ocean churning with giant surging waves whipped up by sudden violent gales is crossed effortlessly by those who adhere to Your lotus-feet." || 309 ||

अध्यस्थानकृतोत्थानतीव्रव्रणरुजो नराः । सद्यो भवन्त्यनातङ्काः स्मृतत्वत्पदभेषजाः ॥ ३१० ॥

"Men afflicted with incurable diseases and agonizing ulcers in sensitive parts of the body become instantly healed and free from anguish by taking refuge in the divine medicine of Your lotus-feet." || 310 ||

कर्मबन्धविनिर्मुक्तं त्वामनुस्मृत्य मानवः । दृढबन्धनबद्धोऽपि भवत्याशु विबन्धनः ॥ ३११ ॥

"O Blessed Lord, You are totally free from all karmic bonds; thus, even a person bound in rigid fetters becomes swiftly liberated from bondage by meditating upon You." || 311 ||

अहं तु विनिहतान्तरायं भक्तिनिष्ठेन चेतसा । पर्युपासे जिनेशं त्वां विघ्नौघोपप्रशान्तये ॥ ३१२ ॥

"O Lord of Jinas, You have vanquished all obstacles (Antaraya karmas); therefore, to quell all hosts of obstacles, I worship You with a heart steadfast in devotion." || 312 ||

त्वमेको जगतां ज्योतिस्त्वमेको जगतां पतिः । त्वमेको जगतां बन्धुस्त्वमेको जगतां गुरुः ॥ ३१३ ॥

"You alone are the supreme Light illuminating the universe; You alone are the Lord of the worlds; You alone are the true Kinsman of all beings; You alone are the supreme Guru of the cosmos." || 313 ||

त्वमादिः सर्वविद्यानां त्वमादिः सर्वयोगिनाम् । त्वमादिधर्मतीर्थस्य त्वमादिगुरुरङ्गिनाम् ॥ ३१४ ॥

"You are the primal source of all branches of knowledge; You are the foremost among all yogins; You are the primal founder of the holy Tirtha of Dharma; and You are the first spiritual Guide of all living beings." || 314 ||

सर्वार्थवित् त्वं सर्वेशः सर्वलोकानुकम्पकः । स्तुतिवादस्तवेतावानलमास्तां सविस्तरः ॥ ३१५ ॥

"You are omniscient (knower of all reality), Lord of all, and compassionate toward the entire universe. How can the praise of Your boundless glory ever be completed? Let this much praise suffice for an ignorant soul like me." || 315 ||

नत्त्वा देवमित्थमेभिर्वन्द्यैः कृतप्रणामो नान्यत् फलं परिमितं परिमार्गयामि । त्वय्येव भक्तिमचलां जिन मे दिश त्वं सा सर्वमभ्युदयमुक्तिफलं प्रसूते ॥ ३१६ ॥

"O Lord, having worshipped and bowed before You with these venerable words, I seek no ephemeral, finite reward; grant me only unwavering devotion unto You, O Jina, for that devotion alone generates the highest fruits of worldly elevation (Abhyudaya) and final emancipation (Moksha)." || 316 ||

इत्येतं प्रणिपत्य स जिनपतिं स्तुत्वा कृताभ्यर्चनः स श्रीमान् मुनिसङ्घमप्यनुक्रमात् संपूज्य निष्कल्मषम् । भार्यया सह वज्रजङ्घनृपतिस्तामुत्तमर्द्धिं पुरीं प्राविक्षत् प्रमदोदयाज्जिनगुणान् भूयः स्मरन् भूतये ॥ ३१७ ॥

"Thus, having reverently bowed to the Lord of Jinas, praised Him, and performed His worship, the illustrious King Vajrajangha worshipped the pure, sinless assembly of sages in due order. Then, constantly contemplating the divine virtues of the Jina for his ultimate spiritual welfare, he re-entered the splendid city of Pundarikini with Shrimati amidst great jubilation." || 317 ||

लक्ष्मीमानभिषेकपूर्वक मसौ श्रीवज्रजङ्घो भुवि द्वात्रिंशन्मुकुटप्रबद्धमहितः क्षमाभृत्सहस्रैर्मुहुः । तां कल्याणपरम्परामनुभवन् भोगान् परांश्चाश्रयंस्तया सह दीर्घकालमवसत् तस्मिन् पुरि स्तुवन् जिनान् ॥ ३१८ ॥

There, the thirty-two thousand crowned monarchs of the Bharata realm performed the royal coronation of prosperous Vajrajangha with highest honors. Thus, worshipping Lord Jinendra, experiencing an unbroken stream of auspicious blessings conferred repeatedly by thousands of kings, and enjoying supreme pleasures with Shrimati, Vajrajangha dwelt in that city of Pundarikini for a long time. || 318 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे श्रीमतीवज्रजङ्घसमागमवर्णनं नाम सप्तमं पर्व ॥ ७ ॥

Thus ends the Seventh Chapter entitled "Description of the Union of Shrimati and Vajrajangha" in the venerable Mahapurana (Trishashtilakshana Mahapurana Samgraha) composed by Bhagavat Acharya Jinasena. || 7 ||

Chapter 8 (Description of Giving Alms to Worthy Recipients / Patradana)

अथ तत्रावसदीर्घं स काले चक्रिमन्दिरे । नित्योत्सवे महाभोगसंपदा सोपभोगभाक् ॥ १ ॥

After the marriage, Vajrajangha resided for a long time in the palace of the Chakravarti—where festive celebrations occurred daily—enjoying the highest sensory pleasures and supreme worldly prosperities. || 1 ||

श्रीमतीस्तनसंस्पर्शात् तन्मुखाब्जविलोकनात् । तस्यासीन्महती प्रीतिः सर्वो वस्तुं स्वनिष्ठितम् ॥ २ ॥

Touching Shrimati's breasts and gazing upon her lotus-like face brought him immense joy; and rightly so, for taking refuge in one's beloved object brings delight to everyone. || 2 ||

तन्मुखाब्जाद् रसामोदौ वाहरन्नपि तृप्यति न नृपः । भूयोऽपि भ्रमरस्येव कामसेवा न तृप्तये ॥ ३ ॥

Just as a black bee sipping nectar and inhaling fragrance from a lotus is never satiated, so King Vajrajangha, imbibing sweetness and fragrance from the lotus of Shrimati's face, was never satiated. Truly, indulging in sensual desire never leads to contentment. || 3 ||

मुखचन्द्रमस्या विस्रम्भनिर्मिषोत्कया दृशा । कान्तिसहशज्योतिर्ज्योत्स्नयेवातनोदुज्ज्वलम् ॥ ४ ॥

Shrimati's moon-like face was ever illuminated by the moonlight-like rays of her gleaming teeth; therefore, Vajrajangha gazed upon it unblinkingly with eager, loving eyes. || 4 ||

कटाक्षवीक्षणैर्लोलैर्लीलास्मितैश्च कलभाषिते । चेतो बबन्ध सा तस्य स्वस्मिन्नत्यन्तभासुरम् ॥ ५ ॥

Through playful sidelong glances, graceful charming smiles, and melodious speech, Shrimati completely captivated his radiant heart. || 5 ||

तनूदरिवलीवीचिरम्येऽपि नाभिकावर्त्तशोभिनि । उदरे कृशमध्याया रेमे स हृद इव ॥ ६ ॥

Shrimati had a slender waist, and her abdomen resembled a deep pool in a river—for just as a pool is delightful with gentle ripples, her belly was adorned with the three delicate folds (trivali), and just as a pool has whirlpools, her abdomen was graced by her deep navel. Thus, upon the midriff of slender-waisted Shrimati, resembling a scenic river pool, Vajrajangha sported with delight. || 6 ||

नितम्बपुलिने रम्ये स रेमे चिरमात्मना । काञ्चीविहङ्गसंनादे मत्तहंस इवाचरन् ॥ ७ ॥

Like an impassioned swan, Vajrajangha sported for a long time upon the charming sandbank of Shrimati's hips, resonant with the bird-like tinkling of her girdle, finding great delight. || 7 ||

स्तनावुभावपि समाहृत्य तत्र व्यापारयन् करौ । करभः पद्मवल्लीव सोऽभासीत् कुड्मलस्पृशा ॥ ८ ॥

Uncovering her breasts and caressing them with his hands, Vajrajangha shone like a young elephant gently touching the bud of a lotus-creeper. || 8 ||

स्तनसङ्ग्राहिणि रम्ये श्रीखण्डद्रवकर्दमे । उरःसरांसि तस्याः क्रीडन् संकुचांशुकशैवले ॥ ९ ॥

Vajrajangha continually sported in the lake of Shrimati's bosom, where her breasts were like a pair of Chakravaka birds, the liquid sandalwood was like fragrant mud, and her silk bodice was like moss on the water. || 9 ||

मृदुबाहुलते कण्ठे गाढमासज्य सुन्दरी । कामपाशायिते नूनं मनोऽबध्नान्मनस्विनी ॥ १० ॥

Clasping her soft, creeper-like arms tightly around Vajrajangha's neck like the noose of Kamadeva, that beautiful and noble-hearted lady bound his mind completely under her charm. || 10 ||

मृदुपाणितले स्पर्शे रसगन्धौ मुखाम्बुजे । शब्दं सान्त्वोचितेऽस्याश्च रूपं रूपं निरूपयन् ॥ ११ ॥

Vajrajangha gratified his sense of touch with the softness of her tender arms, his senses of taste and smell with the nectar and fragrance of her lotus-mouth, his sense of hearing with her sweet soothing words, and his sense of sight by beholding her peerless beauty. || 11 ||

सुचिरं तर्पयामास सोऽक्षग्राममशेषतः । सुखमैन्द्रियिकं चेच्छन् नान्या गतिः पराङ्गिनाम् ॥ १२ ॥

In this manner, he fully gratified all his five senses for a long time; and indeed, for souls craving sensual pleasures, there is no other resort. || 12 ||

काञ्चीदाममहानागसंरुद्धे सङ्गतास्पदम् । लिप्साञ्चक्रे कटिस्थाने महतीव निधौ नृपः ॥ १३ ॥

Protected by the great serpent of her jeweled girdle and unapproachable to any other man, the treasure-vault of Shrimati's slender waist was where the king continually anchored his desire. || 13 ||

कचग्रहैरुदीर्णोर्मिः कर्णोत्पलविताडनैः । अवाप प्रणयकोपोऽस्या वज्रजङ्घः सुखाय च ॥ १४ ॥

Whenever Shrimati displayed amorous pique (pranaya-kopa), she would playfully pull Vajrajangha's locks and softly strike him with her ear-lotus—and from these playful acts, Vajrajangha derived supreme delight. || 14 ||

गलिताभरणन्यासे रतिघर्माम्बुकर्दमे । तस्यासीद्रतिरागाढ्ये सुखोद्रेकः स योषितः ॥ १५ ॥

As ornaments slipped away in their passionate embrace and perspiration covered Shrimati's body, the king experienced immense surges of pleasure; truly, passionate lovers regard this as the pinnacle of worldly bliss. || 15 ||

सौधवातायनोपान्तकृतशय्यौ रतिश्रमम् । अपनिन्यतुरास्पृष्टौ वातैर्गन्धवहाप्लुतैः ॥ १६ ॥

Their couch was laid near the casements of the palace, and the gentle, fragrant breezes blowing through the lattice dispelled the fatigue of their amorous sports. || 16 ||

विद्याधरमुखेन्दुराह्लादं लोचने नयनोत्सवम् । स्तनौ स्पर्शसुखासङ्गमस्य तेनुर्दुरासदम् ॥ १७ ॥

The moon of Shrimati's face enhanced Vajrajangha's joy, her eyes were a feast for his sight, and her bosom provided him with an incomparable bliss of touch. || 17 ||

तत्कन्याऽमृतमासाद्य दिव्योपधमिवानुरः । स काले सेवमानोऽभूत् सुखी निर्मदनज्वरः ॥ १८ ॥

Just as a diseased man becomes free from fever and healthy upon receiving and partaking of a divine medicine at the proper time, so Vajrajangha, having attained the nectar of that maiden and enjoying it, became relieved of the fever of passion and felt truly blessed. || 18 ||

कदाचिद् नन्दनस्पर्द्धिपराद्धर्येषु तरुशोभिषु । गृहोद्यानेषु रेमेऽसौ कान्तयाऽसा महर्द्धिषु ॥ १९ ॥

Sometimes, Vajrajangha sported with his beloved Shrimati in the palace pleasure-gardens, splendid with magnificent trees and rich grandeur that rivaled the celestial Nandana grove. || 19 ||

कदाचिद् बहिरुद्याने लतागृहविराजिनि । क्रीडाद्रिसहितेऽदीव्यत् प्रियया सममुत्सुकः ॥ २० ॥

At other times, he eagerly sported with his beloved in the outer pleasure-parks, adorned with bower-houses (creeper-arbors) and artificial pleasure-hills. || 20 ||

सरित्तीरेषु कान्तारविहारेषु कदाचन । स्वयंस्फुटत्स्फुरद्रम्यलताकुसुमशोभिषु ॥ २१ ॥

Sometimes, he wandered along riverbanks and forest retreats adorned with flowers showered from blooming creepers. || 21 ||

कदाचिद् दीर्घिकातोये क्रीडन समतनोत् । मकरन्दरजःपुञ्जपिञ्जरेषु स तत्प्रियः ॥ २२ ॥

And sometimes, he enjoyed water sports with his beloved in step-wells whose waters were turned golden-yellow by abundant lotus pollen. || 22 ||

चामीकरमयैर्यन्त्रैर्जलोत्क्षेपविधिक्रमैः । प्रियामुखाब्जमम्भोभिरसिञ्चत् कूर्णितेक्षणम् ॥ २३ ॥

During water sports, using golden water syringes (pitchkaris), he sprayed jets of water upon the lotus-face of his beloved, whose eyes fluttered sideways in playful defense. || 23 ||

साप्यस्य नयनोत्क्षेपं कृतवाञ्छापि नाशकत । स्तनांशुके गलत्याविर्भवद्व्रीडापराङ्मुखी ॥ २४ ॥

Whenever Shrimati attempted to raise her syringe to spray water back at her beloved, the silk scarf covering her bosom would slip, causing her to turn away in sweet bashfulness. || 24 ||

जलकेलिविधौ क्लिन्नं स्तनतटेऽशुकम् । जलच्छायं दधे भूयोऽप्युन्नतं स्तनशोभामकर्षयत् ॥ २५ ॥

During the water games, the fine garment soaked in water clung tightly to her bosom like a watery sheen, revealing yet further accentuating the lofty contours of her breasts. || 25 ||

स्तनकुड्मलसंशोभा मृदुबाहुरुणालिका । सा बभौ नलिनीशोभां मुख्याम्बुजविराजिनी ॥ २६ ॥

With her breasts resembling lotus buds, her soft arms like tender lotus stalks, and her face like a blooming lotus, Shrimati within the water displayed the exquisite beauty of a living lotus pond. || 26 ||

कर्णोत्पलं क्षिपन्त्यास्याश्चिक्रोड वलिते जले । तन्मुखाम्भोरुहच्छायां स्वाब्जं जेतुमिवाक्षमः ॥ २७ ॥

When she dropped her ear-lotus into the water, the rippling waves tossed it back, as if acknowledging: "Our water-lotuses can never compete with the radiant splendor of her lotus-face!" || 27 ||

धारागृहे स निपतद्धाराबद्धघनागमे । प्रियया विद्युतेवोद्यद् विरेजे सुखनिर्वृतः ॥ २८ ॥

In the shower-house (fountain-pavilion), where cascading streams created a perpetual monsoon, Vajrajangha, in blissful comfort, shone alongside his beloved Shrimati, who gleamed like radiant lightning. || 28 ||

कदाचित् सौधपृष्ठेषु तारकाप्रतिबिम्बितैः । पुष्पप्रकरसंकीर्णे रेमे रात्रौ प्रियान्वितः ॥ २९ ॥

And sometimes, upon the open palace terraces strewn with flower offerings that seemed like reflections of the stars above, he enjoyed the cool moonlight at night in the company of his beloved. || 29 ||

इति तौ चिरकालं भोगैरुपभोगैश्च हारिभिः । वधूवरपुरस्तत् स्वर्गसौख्यातिशायिभिः ॥ ३० ॥

In this manner, the young royal couple sported for a long time in that city of Pundarikini, experiencing delightful sensory enjoyments that surpassed even heavenly pleasures. || 30 ||

तयोस्तथाविधैर्भो गैर्जितेन्द्रमहिमोत्सवैः । पात्रदानादिविनोदैश्च तत्र कालोऽगमद् बहुः ॥ ३१ ॥

Through these pleasant worldly enjoyments, through grand festivals glorifying Lord Jinendra, and through meritorious deeds such as offering alms to worthy ascetics (Patradana), a long period of time passed happily for them. || 31 ||

उपायनैश्च विविधैः पूजोत्सवपरम्परैः । पुत्रोत्पत्त्यादिसंमदैश्च स कालोऽविदितोऽगमत् ॥ ३२ ॥

With countless citizens presenting exquisite gifts, continuous celebrations of holy worship, and joyous festivities celebrating the birth of sons, that long span of time elapsed unnoticed. || 32 ||

वज्रजङ्घानुजां कन्यामनुरूपासमन्धरीम् । वज्रबाहुर्विभूत्यासावदितामिततेजसे ॥ ३३ ॥

Vajrajangha had an equally beautiful younger sister named Anundhari; King Vajrabahu bestowed her with immense pomp and ceremony upon Amitatejas, the eldest son of the Chakravarti. || 33 ||

चक्रिसूनुं तमासाद्य सुतरां पिप्रिये सती । अनुन्धरी नवोढासौ वसन्तमिव कोकिला ॥ ३४ ॥

Just as a cuckoo is delighted upon the arrival of spring, that chaste newlywed bride Anundhari was exceedingly joyful upon attaining the son of the Chakravarti as her husband. || 34 ||

अथ चक्रधरः पूजासत्कारैरभिपूजितम् । स्वपुरं प्रति यानाय ससर्ज वधूवरम् ॥ ३५ ॥

When all ceremonies were accomplished, Emperor Vajradanta honored everyone with worshipful hospitality and gifts, and granted the bride and groom leave to return to their own city. || 35 ||

हस्त्यश्वरथपादातं रत्नं देशं सकोशकम् । तदान्वयिनिकं भूरि यौतुकं प्रददौ महत् ॥ ३६ ॥

At that time, the Chakravarti bestowed a magnificent dowry upon his daughter consisting of elephants, horses, chariots, infantry, jewels, provinces, and ancestral treasuries. || 36 ||

अथ प्रयाणसंक्षोभाद् दम्पत्योस्तत्पुरं तदा । परमाकुलतां भेजे तद्गुणैरन्मनायितम् ॥ ३७ ॥

Vajrajangha and Shrimati had captivated the hearts of all citizens with their noble virtues; hence, hearing the sorrowful news of their departure, the entire city became deeply agitated with grief. || 37 ||

ततः प्रस्थानगम्भीरभेरीध्वानैः शुभे दिने । प्रयाणमकरोच्छ्रीमान् सदारः सपरिच्छदः ॥ ३८ ॥

Thereafter, on an auspicious day, the illustrious Vajrajangha departed with his wife Shrimati and his full retinue, accompanied by the deep booming of departure drums. || 38 ||

वज्रबाहुर्महाराजो देवी चास्य वसुन्धरा । वज्रजङ्घं सभार्याकं व्रजन्तमनुजग्मतुः ॥ ३९ ॥

Vajrajangha and his wife proceeded ahead, while King Vajrabahu and Queen Vasundhara followed lovingly behind them. || 39 ||

पौरवर्गं तथा मन्त्रिसनापतिपुरोहितान् । सोऽनुव्रजितुमायातान्नातिदूराद् व्यसर्जयत् ॥ ४० ॥

The citizens, ministers, commanders, and priests who had come along to see them off were graciously bid farewell and sent back after walking a short distance. || 40 ||

हस्त्यश्वरथभूयिष्ठं बलं सहपक्तिकम् । संवाहयन् स संप्रापत् पुरमुत्पलखेटकम् ॥ ४१ ॥

Leading his vast army consisting of elephants, cavalry, chariots, and infantry, Vajrajangha marched by stages and reached his own capital city of Utpalakhetaka. || 41 ||

पराद्धर्यरचनोपेतं सप्रमोदं विशन् पुरम् । पुरन्दर इवाभासीद् द्युतिमान् द्युतिभिः स्फुटम् ॥ ४२ ॥

Entering the city, which was adorned with splendid decorations and filled with festive jubilation, the radiant Vajrajangha shone like Indra entering the celestial city of Amaravati. || 42 ||

पौराङ्गना महावीथीर्विशन्तं तं प्रियान्वितम् । सुमनोऽञ्जलिभिः स्मेरैर्ववृषूः सौधसंस्थिताः ॥ ४३ ॥

As Vajrajangha entered the main avenues of the city alongside his beloved Shrimati, the noble ladies of the city mounted the palace rooftops and joyfully showered them with handfuls of fragrant blossoms. || 43 ||

पुष्पाक्षतयुतां पुण्यां शेषां पुण्याशिषा समम् । प्रजाः समन्ततोऽभ्येत्य प्रापुस्तौ सादरस्मयम् ॥ ४४ ॥

Citizens approached from all sides, offering their holy blessings along with consecrated offerings of flowers and unbroken rice grains (akshatas) with deep reverence and admiration. || 44 ||

ततः प्रहतगम्भीरपटहध्वानसंकुलम् । पुरमुत्तीर्णं पश्यन् स विवेश नृपमन्दिरम् ॥ ४५ ॥

Then, admiring the splendor of the city resonant with the deep beat of royal drums and adorned with triumphant arches, Vajrajangha entered the royal palace. || 45 ||

तत्र श्रीभवने रम्ये सर्वर्तुसुखदायिनि । श्रीमत्या सह संप्रीत्या वज्रजङ्घोऽवसत् सुखम् ॥ ४६ ॥

In that delightful palace, endowed with every kind of wealth and equipped with amenities conferring comfort in all seasons, Vajrajangha lived in great bliss and affection with Shrimati. || 46 ||

तं राजसदनं दीप्तं प्रीत्यामुष्यै प्रदर्शयन् । तत्र तां व्यनयत् खिन्नां गुरुवियोगतः ॥ ४७ ॥

Although Shrimati felt melancholy due to separation from her parents and elders, Vajrajangha lovingly consoled her by showing her the radiant wonders of the royal palace. || 47 ||

पण्डिता सममायाता सखीनामग्रणीः सती । तामसौ रमयामास विनोदनर्तनादिभिः ॥ ४८ ॥

The virtuous and devoted companion Panditā, foremost among all companions, had also accompanied her; she too kept Shrimati cheerful through witty conversation, dancing, and pleasant diversions. || 48 ||

भोगैरनारतैरेवं काले गच्छत्यनुक्रमात् । श्रीमती सुषुवे पुत्रान् द्व्येकं पञ्चाशतं यमान् ॥ ४९ ॥

As time passed in the uninterrupted enjoyment of sensory pleasures, Shrimati gave birth in succession to forty-nine pairs of twin sons, totaling ninety-eight sons. || 49 ||

अथान्येद्युर्महाराजो वज्रबाहुर्महाद्युतिः । शरदम्बुधरोत्थानं सौधाग्रस्थो निरूपयन् ॥ ५० ॥

One day, the illustrious King Vajrabahu, seated upon the terrace of the palace, was observing the rising clouds of autumn. || 50 ||

दृष्ट्वा तद्विलयं सद्यो निर्वेदं परमागतः । विरक्तस्यास्य चित्तेऽभूदिति चिन्ता गरीयसी ॥ ५१ ॥

Seeing that cloud vanish in an instant before his very eyes, he attained supreme detachment (nirveda); detached from all worldly enjoyments, profound contemplation arose within his mind: || 51 ||

दृष्ट एव पश्यतामेव कथमेष बलाहकः । प्रासादाकृतिरुद्भूतो विलीनश्च क्षणान्तरे ॥ ५२ ॥

"Behold! As I watched, this autumn cloud assumed the shape of a magnificent palace, and in a mere moment, it dissolved into nothingness!" || 52 ||

संपदब्जविलासोऽयं क्षणादेषा विलास्यते । लक्ष्मीस्तडिद्विलोलेयं गता यौवनश्रियः ॥ ५३ ॥

"Even so, all worldly wealth dissolves in an instant like an autumnal cloud! Royal fortune is as transient as a flash of lightning, and the bloom of youth fades away swiftly." || 53 ||

आपातमात्ररम्याश्च भोगाः पर्यन्ततापिनः । प्रतिक्षणं गलत्यायुर्गलन्नालीकजलं यथा ॥ ५४ ॥

"Sensual pleasures are charming only in their initial onset, but they yield excruciating torment in the end! Lifespan trickles away every moment like water dripping from a leaking vessel." || 54 ||

रूपमारोग्यमैश्वर्यमिष्टबन्धुसमागमः । प्रियाङ्गणारतिश्चेति सर्वमप्यनवस्थितम् ॥ ५५ ॥

"Beauty, health, sovereignty, union with beloved kin, and love of cherished women—all of these are entirely unstable and fleeting!" || 55 ||

विचिन्त्येति चपलां लक्ष्मीं प्रजिहासुः सुधीरसौ । अभिषिच्य सुतं राज्ये वज्रजङ्घं न्यवेशयत् ॥ ५६ ॥

Contemplating thus, the wise King Vajrabahu, longing to renounce fickle worldly fortune, coronated his son Vajrajangha and installed him upon the throne. || 56 ||

स राज्यभोगनिर्विण्णस्तूर्णं यमधरान्तिके । नृपैः सार्धं शतानां पञ्चभिर्दीक्षामुपाददे ॥ ५७ ॥

Renouncing the kingdom and worldly pleasures, he swiftly approached Muni Yamadhara and accepted the holy Nirgrantha Jina initiation (diksha) along with five hundred kings. || 57 ||

श्रीमतीतनयाश्चामी वीरबाहुपुरोगमाः । ययुः राजर्षिणानेन समं संयमिनोऽभवन् ॥ ५८ ॥

At that very time, Shrimati's ninety-eight sons, led by Virabahu, also accepted ascetic initiation along with royal sage Vajrabahu and became disciplined monks. || 58 ||

ततः समभ्युपारूढशुद्धिभिर्विहरन्नसौ । क्रमप्राप्ततया कैवल्यं पदं प्राप समासदत् ॥ ५९ ॥

Sage Vajrabahu wandered for a long time in holy roaming alongside the pure-hearted ascetics Virabahu and others; then, attaining Omniscience (Kevalajnana) by gradual progression of spiritual purity, he attained the supreme state of Liberation (Moksha). || 59 ||

वज्रजङ्घस्ततो राज्यसंपदं प्राप्य पैतृकीम् । निरविशच्चिरं भोगान् प्रकृतीरनुरञ्जयन् ॥ ६० ॥

Meanwhile, having inherited the ancestral kingdom, Vajrajangha ruled justly, delighting all his subjects, and enjoyed diverse royal pleasures for a long period. || 60 ||

अथान्यदा महाराजो महाविभूतिसंभृतः । सिंहासने सुखासीनो नरेन्द्रैः परिवेष्टितः ॥ ६१ ॥

One day, King Vajrajangha, endowed with vast grandeur and surrounded by vassal monarchs, was seated comfortably upon his royal throne. || 61 ||

तथासीनस्य चोद्यानपाली विकसितं नवम् । सुगन्धिपद्ममानीय तस्य हस्तेऽर्पयन्मुदा ॥ ६२ ॥

While he was thus seated, the royal gardener brought a freshly blossomed, fragrant lotus and joyfully presented it into his hand. || 62 ||

पाणौ कृत्वा तदाजिघ्रन् स्वाननामोदसुन्दरम् । संप्रीतः करपद्मेन स्निग्धममन्दविभ्रमम् ॥ ६३ ॥

That lotus was delightful and fragrant like the king's own breath; holding it in his lotus-palm and twirling it gracefully, he smelled its fragrance with deep pleasure. || 63 ||

तद्गन्धलोलुपं तत्र दृष्ट्वा लोकान्तराश्रितम् । दृष्ट्वाऽलिं विषयासङ्गाद् विरक्तः सुधीरसौ ॥ ६४ ॥

Within the petals of that lotus, he saw a black bee, trapped and dead due to its greedy lust for fragrance; the moment the wise monarch beheld it, he became instantly detached from all sensual cravings. || 64 ||

अहो मदालिरेषोऽत्र गन्धाकृष्ट्या रसं पिबन् । दिनापाये निरुद्धोऽभून्म्रियते धिग्विषयैषिताम् ॥ ६५ ॥

He reflected: "Alas! This impassioned bee came here attracted by fragrance, and while drinking nectar, was trapped when the lotus closed at dusk, perishing within. Fie upon such craving for sensual objects!" || 65 ||

विषया विषमाः पाके किम्पाकसदृशा इमे । आपातरम्या धिङ्निन्दा अनिष्टफलदायिनः ॥ ६६ ॥

"Sensual pleasures are treacherous like the poisonous Kimpaka fruit; delightful at the moment of tasting, but deadly and painful at the time of digestion—fie upon them!" || 66 ||

अतो धिगस्तु भोगाङ्गमिदं शरीरिणाम् । विलीयते शरन्मेघविलासमतिपेलवम् ॥ ६७ ॥

"Therefore, fie upon this physical body of living beings, which serves as the instrument of sensual indulgence, for it vanishes in an instant like a frail autumn cloud!" || 67 ||

तडिदुन्मिषिताकारा लक्ष्मीराकालिकं सुखम् । धृतः स्वप्नविदेशीया विनश्वर्यो विभूतयः ॥ ६८ ॥

"Worldly fortune is fickle like a flash of lightning, sensory happiness is fleeting, and the grandeur of wealth is perishable like treasures seen in a dream." || 68 ||

भोगान् भोगाहुतान् वोढुं कथमेतान् मनस्विनः । ये विलोभयितुं जन्तूनायान्ति च व्रजन्ति च ॥ ६९ ॥

"These pleasures arrive merely to entice living beings, and having deluded them, they instantly vanish; why, then, should a wise soul exert himself to grasp such illusory enjoyments?" || 69 ||

वपुरारोग्यमैश्वर्यं यौवनं सुखसंपदः । वस्तुवाहनसर्वस्वं सुरचापवदस्थिरम् ॥ ७० ॥

"Body, health, power, youth, pleasurable possessions, homes, and vehicles—all of these are as transient as a rainbow in the sky." || 70 ||

तृणाग्रलग्नवार्बिन्दुर्विनिपातोन्मुखो यथा । तथा प्राणभृतामायुर्विलासो विनिपातुकः ॥ ७१ ॥

"Just as a drop of dew clinging to the tip of a blade of grass is ever on the verge of falling, so the lifespan of living beings is ever tottering toward destruction." || 71 ||

अग्रेसरी जरा तस्य पार्ष्णिग्राहाः प्रवृद्धिनः । कषायाटविकैः सार्धं यमराट् समरोन्मुखः ॥ ७२ ॥

"The King of Death (Yama) is ever poised for battle against worldly beings: old age is his vanguard, diverse diseases are his rear-guard soldiers, and passions (kashayas) are the wild forest marauders aiding him." || 72 ||

अक्षग्रामं दहन्त्येते संतापविषमार्चिषा । विषया विषमोत्थानवेदना मुष्णन्ति चासून ॥ ७३ ॥

"Sensual desires scorch the senses with fierce flames of torment, and the resultant agonizing affliction robs beings of their very life." || 73 ||

प्राणिनां सुखमल्पीयो भूयिष्ठं दुःखमेव तु । ततो ननु तदिहाश्वासः कल्प्येत कुतस्तराम् ॥ ७४ ॥

"When worldly happiness for embodied souls is infinitesimally meager and suffering is overwhelming, how can anyone find peace or satisfaction in this samsara?" || 74 ||

तनुमान् विषयानीप्सन् क्लेशः प्रागेव वर्धते । भुञ्जानस्तृप्त्ययोगेन विभोगेऽनुशयानवान् ॥ ७५ ॥

"Desiring sensual objects, a creature suffers first during their acquisition; while enjoying them, he suffers from insatiable thirst; and upon their loss, he suffers in bitter remorse. Thus, in all three stages—acquisition, enjoyment, and separation—the soul experiences nothing but sorrow." || 75 ||

यदद्याढ्यतरं मन्ये श्वस्तदप्याढ्यतरं भवेत् । यदद्य व्यसने मग्नं श्वस्तच्छ्रेयस्तरं भवेत् ॥ ७६ ॥

"That family which is considered wealthy and exalted today may become impoverished tomorrow, and one steeped in adversity today may rise to prosperity tomorrow." || 76 ||

सुखं दुःखानुबन्धीदं सदा सन्निधनं धनम् । संयोगा विप्रयोगास्ता विपदन्ताश्च संपदः ॥ ७७ ॥

"Sensual pleasure leads inevitably to misery; wealth is bounded by ruin; every union ends in separation; and all worldly fortune terminates in calamity." || 77 ||

इत्यशाश्वतिकं सर्वं जीवलोकं विलोकयन् । विषयान् विषवन्मेने पर्यन्तविरसानसौ ॥ ७८ ॥

Viewing the entire living world as transient and perishable, King Vajradanta regarded all sensual pleasures—which turn bitter in the end—as deadly poison. || 78 ||

इति निर्विद्य भोगेषु साम्राज्यभरमात्मनः । सूनवेऽमिततेजोऽभिधानाय समप्रधित्सति ॥ ७९ ॥

Having become detached from worldly enjoyments, the Chakravarti sought to transfer the entire burden of his empire to his eldest son, Amitatejas. || 79 ||

प्रधित्सताऽमुना राज्यं सानुजोऽपि न तृप्यते । समादिष्टोऽप्यसौ राज्यं सानुजो राज्यसंपदम् ॥ ८० ॥

Though the Emperor urged him repeatedly to accept the sovereignty, Amitatejas was unwilling; and when the younger brothers were asked, they too refused the royal fortune. || 80 ||

सर्वथैव यदि राज्यं युष्माभिः प्रजिहासितम् । नेच्छाम्यहमनेनार्य मा भूदाज्ञाप्रलोपता ॥ ८१ ॥

Amitatejas said: "O Lord, when you yourself are abandoning this kingdom as worthless, I too have no desire for it. O revered father, I shall accompany you to the forest of penance, so that I may not incur the fault of disobeying your command." || 81 ||

युष्माभिः सममेवाहं प्रयास्यामि तपोवनम् । यौष्माकी या गतिः सा वै ममापीत्यब्रवीद् गिरम् ॥ ८२ ॥

"I have resolved to depart with you to the hermitage of austerities; whatever spiritual path is yours shall be mine as well." || 82 ||

ततस्तन्निर्णयं ज्ञात्वा राज्यं तत्सूनवे ददौ । पुण्डरीकाय बालाय सन्तानस्थितिपालिने ॥ ८३ ॥

Knowing the firm resolve of his sons, Emperor Vajradanta bestowed the kingdom upon Amitatejas's young son, Pundarika, who was of tender age and the maintainer of the royal dynasty. || 83 ||

स यशोधरयोगीन्द्रशिष्यं गुणधरं श्रितः । सपुत्रदारो राजर्षिरदीक्षिष्ट नृपैः समम् ॥ ८४ ॥

Settling the royal succession, royal sage Vajradanta approached Muni Gunadhara, the disciple of Tirthankara Yashodhara, and accepted initiation (diksha) along with his sons, queens, and numerous allied kings. || 84 ||

स्त्रीणां षष्टिसहस्राणि तद्विंशतिमिता नृपाः । प्रभुं तमन्वदीक्षन्त सहस्रं च सुतोत्तमाः ॥ ८५ ॥

Along with Lord Vajradanta, sixty thousand queens, twenty thousand monarchs, and one thousand noble sons took the vows of ascetic initiation. || 85 ||

पण्डितापि तदात्मानुरूपां दीक्षां समाददे । तदेव ननु पाण्डित्यं यत् संसारात् समुद्धरेत् ॥ ८६ ॥

At that time, Shrimati's companion Panditā also embraced ascetic vows suited to her capacity; truly, that alone is genuine wisdom (panditya) which liberates one from worldly transmigration. || 86 ||

ततश्चक्रधरापायाल्लक्ष्मीमतिरगाच्छुचम् । अनुन्धर्या सहोष्णांशुवियोगान्नलिनी यथा ॥ ८७ ॥

Just as a lotus pond wilts in sorrow at the departure of the sun, Queen Lakshmimati and Anundhari fell into deep grief upon the renunciation of Emperor Vajradanta and Prince Amitatejas. || 87 ||

पुण्डरीकमथादाय पुरं मन्त्रिपुरस्कृतम् । ते प्रविष्टाः पुरीं शोकाद् विच्छायत्वमुपागताम् ॥ ८८ ॥

Those citizens who had accompanied the royal ascetics merely to witness the renunciation ceremony returned to the city, escorting child Pundarika who was guided by the ministers; pale and despondent with grief, they entered the city. || 88 ||

ततोऽभून्महती चिन्ता लक्ष्मीमत्या महाभरे । राज्ये बालोऽयमुद्व्यक्तः स्थापितो नप्तृभाण्डकः ॥ ८९ ॥

Queen Lakshmimati was consumed by grave anxiety: "An immense empire has been entrusted to a tender, inexperienced child who is my grandson." || 89 ||

कथं नु पालयाम्येनं विना पक्षबलादहम् । वज्रजङ्घस्य वार्त्ताऽद्य प्रहिणोम्यथ धीमतः ॥ ९० ॥

"How shall I protect him without strong ally support? I must dispatch this urgent message today to the wise Vajrajangha." || 90 ||

तेनाधिष्ठितमेतस्य राज्यं निष्कण्टकं भवेत् । अन्यथा नश्यति राज्यं वलद्भिर्नृपैः ॥ ९१ ॥

"If managed and protected by him, this child's kingdom will remain secure and free from perils; otherwise, powerful neighboring kings will invade and destroy it." || 91 ||

निश्चित्येति समाहूय तौ मन्दरमालिना । सुन्दर्याश्च खगाधीशौ गन्धर्वपुरपालिनौ ॥ ९२ ॥

Having thus resolved, Queen Lakshmimati summoned the two Vidyadhara princes, Chintagati and Manogati, sons of King Mandaramalin and Queen Sundari of Gandharvapura. || 92 ||

चिन्तामनोगती विज्ञावुभौ दक्षौ महाशयान् । सस्नेहौ श्रुताशेषशास्त्रार्थौ कार्यकोविदौ ॥ ९३ ॥

Both brothers were devoted to the royal house, noble-minded, highly intelligent, well-versed in all scriptures, and remarkably skilled in diplomacy and execution of state affairs. || 93 ||

करण्डस्थिततत्कार्यपत्रकौ सोपायनौ तदा । प्रहिणोद् वज्रजङ्घाय देवी सन्देशपूर्वकम् ॥ ९४ ॥

Placing the letter in a casket and offering valuable gifts for her son-in-law and daughter, the Queen sent them to King Vajrajangha with this oral message: || 94 ||

चक्रवर्ती वनं यातः सपुत्रपरिवारकः । पुण्डरीकस्तु राज्येऽस्मिन् पुण्डरीकाननः स्थितः ॥ ९५ ॥

"Emperor Vajradanta has renounced the world and entered the forest of penance with his sons and royal household. Lotus-faced child Pundarika has been placed on the throne." || 95 ||

क्व चक्रवर्तिनो राज्यं क्व चायं बालकोऽतिदुर्बलः । तदयं पुंगवोद्धार्ये भारे वत्सो नियोजितः ॥ ९६ ॥

"Where is the vast empire of a Chakravarti, and where is this frail child? Indeed, a young calf has been yoked to a burden meant for a mighty bull!" || 96 ||

बालोऽयमनवद्ये चावां राज्यं चेदमनायकम् । विशीर्णप्रायमेतस्य त्राता त्वयि तिष्ठति ॥ ९७ ॥

"Pundarika is but an infant, and we two are helpless women; thus, this masterless kingdom is on the verge of ruin. Its salvation rests entirely in your hands." || 97 ||

अकालहरणं तस्मादागन्तव्यं महाधिया । त्वया त्वत्सन्निधानेन भूयाद् राज्यमनिष्कवम् ॥ ९८ ॥

"Therefore, O wise prince, come without the slightest delay! By your very presence, this kingdom will become safe and free from all adversaries." || 98 ||

इति वाचिकमादाय तौ तदोत्पेततुर्नभः । पयोदांस्त्वरया दूरमाकर्षन्तौ समीरणान् ॥ ९९ ॥

Taking this message, the two Vidyadharas soared into the sky, their tremendous speed pulling clouds and winds behind them. || 99 ||

क्वचिज्जलधरांस्तुङ्गान स्वमार्गस्य निरोधिनः । विभिन्दन्तौ पयोबिन्दून् क्षरतोऽश्रुलवानिव ॥ १०० ॥

Piercing through towering clouds that obstructed their path, they caused drops of moisture to fall like tears shed by the weeping clouds. || 100 ||

तौ पश्यन्तौ नदीर्दूरान् तन्वीरत्यन्तपाण्डुराः । घनागमस्य वियोगेन विरहेणेव योषितः ॥ १०१ ॥

Beholding rivers from aloft, which appeared slender and pale from that height, they looked like women grown emaciated and pallid in separation from their beloved monsoon. || 101 ||

मन्वानौ दूरभावेन पारिमाण्डल्यमागतान् । भूमाविव निमग्नाङ्गान् भीतापत्याद् गिरीन् ॥ १०२ ॥

Viewing mountains that appeared circular due to the great distance, they seemed as though burying themselves into the earth out of fear of the sun's blazing heat. || 102 ||

दीर्घिकातोयसंस्थानं न्यस्तमेकमतिवर्तुलम् । सिन्दूरबिन्दुवद् दूरहेतोः प्रेक्षमाणावनुक्षणम् ॥ १०३ ॥

Observing step-wells below that appeared perfectly round from afar, they looked like vermilion tilaka marks adorning the forehead of the earth. || 103 ||

क्रमादापततामेतौ पुरमुत्पलखेटकम् । मन्द्रसङ्गीतनिर्घोषबधिरीकृतदिङ्मुखम् ॥ १०४ ॥

Observing the beauty of the terrain at every moment, they duly arrived at the city of Utpalakhetaka, which echoed with the deep resonance of music emanating from performance halls, resounding in all directions. || 104 ||

दूतैः प्रणीयमानौ च प्रविश्य नृपमन्दिरम् । महाजने समासीनं वज्रजङ्घमपश्यताम् ॥ १०५ ॥

Escorted by royal chamberlains, they entered the palace and beheld King Vajrajangha seated amidst the grand assembly of citizens and nobles. || 105 ||

कृतप्रणामौ तौ तस्मै पुरो रत्नकरण्डकम् । निक्षिक्षिपतुरन्तस्थपत्रकं सदुपायनम् ॥ १०६ ॥

Bowing respectfully, the two Vidyadharas placed before him the auspicious presents along with the jeweled casket containing the royal letter. || 106 ||

उद्घाट्य तदन्तस्थं जग्राह कार्यपत्रकम् । निर्णीय विस्मितश्चक्रवर्तिप्राव्रज्य निर्णयात ॥ १०७ ॥

King Vajrajangha opened the casket, took out the important missive, and upon learning of the Chakravarti's ascetic renunciation, was filled with profound wonder. || 107 ||

अहो चक्रधरः पुण्यमाहौ साम्राज्यवैभवम् । विहाय दीक्षामुपादत्त विविक्ताङ्गीमिव स्त्रियम् ॥ १०८ ॥

He reflected: "Ah, how supremely meritorious is the Emperor, who, abandoning the vast splendor of a universal empire, has embraced ascetic initiation like a pure and sacred bride!" || 108 ||

अहो पुण्यधनाः पुत्राश्चक्रिणोऽचिन्त्यसाहसाः । अवमत्याधिराज्यं ये त्यक्त्वा पित्रा दिवीक्षिरे ॥ १०९ ॥

"Ah, how blessed and endowed with unfathomable courage are the sons of the Chakravarti, who spurned supreme sovereignty and took initiation alongside their father!" || 109 ||

पुण्डरीकस्तु संफुल्लपुण्डरीकाननद्युतिः । राज्ये निवेशितो बाला लक्ष्म्याः स्तनन्धयः ॥ ११० ॥

"Child Pundarika, whose face blooms like a white lotus, an infant still nursing upon royal fortune, has been installed to bear the weight of sovereignty." || 110 ||

मामी च सन्निधानं मे प्रतिपालयति द्रुतम् । तद्राज्यप्रशमायेति निर्णयः कार्यसम्भवः ॥ १११ ॥

"And my aunt Lakshmimati urgently seeks my presence to establish peace and stability in the realm—such is the urgent matter at hand." || 111 ||

इति निश्चित्य लेखार्थं सुधीः कृत्यकोविदः । स्वयं निर्णीतमर्थं स श्रीमतीमप्यबोधयत् ॥ ११२ ॥

Discerning the full purport of the letter, the astute and wise Vajrajangha made his decision and explained the situation to Shrimati. || 112 ||

वाचिकेन च संवादं समासाद्य विभावयन् । गन्तुं पुण्डरीकिण्यां मतिमाधात् स धैर्यवान् ॥ ११३ ॥

Hearing also the oral message delivered by the Vidyadharas, which confirmed the letter's contents, the resolute Vajrajangha resolved to march to the city of Pundarikini. || 113 ||

श्रीमतीं च समाश्वास्य तद्वार्त्ताकर्णनाकुलाम् । तया समं समालोच्य प्रयाणं निश्चिचाय सः ॥ ११४ ॥

Shrimati was deeply grieved upon hearing of the renunciation of her father and brothers; Vajrajangha consoled her and, after deliberating with her, resolved upon their departure together. || 114 ||

विसर्ज्य च पुरस्तौ दूतौ कृतसत्क्रियौ । स्वयं तदनुमार्गेण प्रयाणायोद्यतो बभौ ॥ ११५ ॥

Honoring the two Vidyadhara envoys with lavish hospitality, he sent them ahead and prepared himself to march along their path. || 115 ||

ततो मतिवरानन्दौ धनमित्रोऽप्यकम्पनः । महामन्त्रिपुरोधोऽग्र्यश्रेष्ठिसनाधिनायकाः ॥ ११६ ॥

Then, the chief minister Matiwara, the royal priest Ananda, the foremost merchant Dhanamitra, and the commander-in-chief Akampana— || 116 ||

प्रधानपुरुषाश्चान्ये प्रयाणोद्यतबुद्धयः । परिवव्रुर्नरपतिं तं शतक्रतुमिव सुराः ॥ ११७ ॥

—along with other leading officials prepared for the journey, surrounded King Vajrajangha just as the celestials surround Indra when he sets forth. || 117 ||

तस्मिन्नेवाह्नि सोऽथाय प्रस्थानमकरोत् कृती । महान् प्रयाणसंक्षोभस्तदाभूत् कर्मयोगिनाम् ॥ ११८ ॥

The capable Vajrajangha commenced his march on that very day; amidst the preparations for departure, great bustling activity arose among the royal officials and attendants. || 118 ||

यूयमाबद्धसौवर्णाः प्रवेयादिपरिच्छदाः । करेणुर्मदहीनाश्च सतीः कुलवधूरिव ॥ ११९ ॥

The officials commanded the attendants: "Bring forward for the queens' riding female elephants adorned with golden chains, golden trappings, and who, being free from wild rut, are gentle like chaste noble matrons!" || 119 ||

राज्ञीनामधिरोहाय सज्जः प्रापयत द्रुतम् । यूयमश्वतरीस्तूर्ण पर्याणयत शीघ्रगाः ॥ १२० ॥

"Equip them quickly for the mounting of the queens! And saddle the swift mules without delay!" || 120 ||

नृपवल्लिकानां च यूयमर्पयताश्रियम् । काचवाहजनान् युक्तान् गवेषयत दुर्दमान् ॥ १२१ ॥

"Bring palanquins for the ladies to mount, and find sturdy palanquin-bearers (bearers) to carry them!" || 121 ||

अश्वतरं चेदमापाय्योदकर्माशुगम् । बद्धपर्याणकं यूयं कुरुध्वं सुवयोऽन्वितम् ॥ १२२ ॥

"Water the swift young horses, strap on their saddles, and ready them at once!" || 122 ||

भुजिष्याः सर्वकर्मज्ञा यूयमाह्वयत द्रुतम् । पाकधान्यपरिक्षोदशोधनादिनियोगिनीः ॥ १२३ ॥

"Quickly summon skilled female attendants proficient in all household arts, especially cooking, grinding grains, and purifying foodstuffs!" || 123 ||

यूयं सेनाग्रगा भूत्वा निवेशं प्रति मूर्च्छिताः । अनुतिष्ठत सत्कायो मानगर्भा महाद्युतीः ॥ १२४ ॥

"Go ahead of the army and pitch tents and pavilions in suitable camping sites, and prepare ample stores of fodder and supplies!" || 124 ||

यूयं महानसे व्यग्रा नियुक्ताः सर्वकर्मसु । समज्जैयत तद्योग्यां सामग्रीं निर्विशङ्कया ॥ १२५ ॥

"You who are in charge of royal provisions are appointed to the king's royal kitchen; collect all requisite culinary provisions without hesitation!" || 125 ||

यूयं गोमण्डलं चारु पयस्वद् वत्ससंयुतम् । सोदकेषु प्रदेशेषु सच्छायेष्वभिरक्षत ॥ १२६ ॥

"Take along the beautiful cows yielding abundant milk accompanied by their calves; along the route, pasture and protect them in shaded tracts rich in fresh water!" || 126 ||

यूयमारक्षत व्यात्तं राजकोषं समन्ततः । सपाठीना इवाम्भोघेस्तरङ्गा भासुरातपः ॥ १२७ ॥

"Grasping gleaming swords in hand, shining like oceanic waves leaping with glittering fish, guard the royal harem with vigilant devotion!" || 127 ||

यूयं कञ्चुकिनो भूत्वा मध्येऽन्तःपुरयोषिताम् । अङ्गरक्षानियोगं स्वमशून्यं कुरुताऽऽदृताः ॥ १२८ ॥

"You aged chamberlains (kanchukins), stay close among the ladies of the inner chambers and diligently execute your duties as personal bodyguards with utmost respect!" || 128 ||

यूयमत्रैव पाश्चात्याः कर्माण्येवानुतिष्ठत । यूयं समं समागत्य स्वान् स्वान् नियोगान् प्रपश्यत ॥ १२९ ॥

"You who remain behind here, attend to state affairs with vigilant care; and you who accompany the march, look to your respective appointed assignments!" || 129 ||

देशाधिकारिणो गत्वा यूयं चोदयत द्रुतम् । प्रतिग्रहीतुं भूनाथं सामग्र्या स्वानुरूपया ॥ १३० ॥

"Go and instruct the provincial governors and regional officers to come forth and welcome the monarch with provisions suited to their rank!" || 130 ||

यूयं रिरक्षत हस्त्यश्वं यूयं पालयतौष्ट्रकम् । यूयं सवत्सां भूरिक्षीरां गां पालयत यत्नतः ॥ १३१ ॥

"Guard the elephants and horses; tend the camels; and take diligent care of the milch cows and their young calves!" || 131 ||

यूयं जैनेश्वरीमर्च्यां रत्नत्रयपुरःसराम् । यजेत शान्तिकं कर्म समाधाय महीक्षितः ॥ १३२ ॥

"Perform the rites of peace (shanti-vidhana) for the king and worship the sacred icon of Lord Jinendra alongside the Three Jewels (Ratnatraya)!" || 132 ||

कृताभिषेचनाः सिद्धशेषां गन्धाम्बुमिश्रिताम् । यूयं क्षिपेत पुण्याशीः शान्तिघोषैः समं प्रभोः ॥ १३३ ॥

"First perform the ceremonial ablution (abhisheka) of Lord Jinendra, and chanting peace benedictions with holy blessings, shower upon the monarch's head the sacred consecrated grains (akshatas) mixed with fragrant holy water (gandhodaka)!" || 133 ||

यूयं नैमित्तिकाः सम्यङ् निरूपितशुभोदयाः । प्रस्थानसमयं ब्रूत यात्रासिद्धये ॥ १३४ ॥

"You astrologers, who calculate the auspicious rising of planets accurately, declare the most favorable hour of departure for the success of the royal journey!" || 134 ||

इति तन्नियुक्तानां तदा कोलाहलो महान् । उदतिष्ठत् प्रयाणाय सामग्रीमनुतिष्ठताम् ॥ १३५ ॥

Thus, a grand bustle and clamor arose among the royal attendants as they assembled all provisions and equipment for King Vajrajangha's departure. || 135 ||

ततः करीन्द्रैस्तुरगैः पत्तिमिश्चोद्धतायुधैः । नृपाजिरमभूत् पूर्णं स्यन्दनैश्च समन्ततः ॥ १३६ ॥

Thereafter, the courtyard fronting the royal palace was packed densely with lordly elephants, steeds, chariots, and armed foot-soldiers brandishing their weapons. || 136 ||

सितातपत्रैर्मायूरपिच्छच्छत्रैश्च मूर्च्छितैः । निरुद्धमभवद् व्योम घनैरीव सितासितैः ॥ १३७ ॥

The sky was covered with elevated white parasols and blue parasols made of peacock feathers, appearing as though overcast with a mixture of white and dark rainclouds. || 137 ||

छत्राणां मण्डलै रुद्धं तेजोऽपि भास्वतः । सवृत्तानां सन्निधौ मन्दं भवति तेजस्विनामपि ॥ १३८ ॥

The brilliance of the sun was blocked by the canopy of parasols; and rightly so, for in the presence of the virtuous/round-shaped (sadvritta—pun on virtuous conduct and circular parasols), even the fiery power of the mighty is subdued. || 138 ||

रथानां वारणानां च केतवोऽन्योन्यतोऽस्पृशन् । पवनान्दोलिता दीर्घकालाद् दृष्ट्वेव बन्धवः ॥ १३९ ॥

The banners fluttering on chariots and war-elephants brushed against each other in the wind, appearing like long-parted kinsmen joyfully embracing one another upon reunion. || 139 ||

अश्वक्षुरक्षताद् भूमेः प्रोत्थिता रेणवः पुरः । मार्गमस्येव निर्देष्टुं नभोमार्गविलङ्घिनः ॥ १४० ॥

The dust raised by the horses' hooves surged ahead in the sky, appearing as though rising into the heavens to show Vajrajangha the path ahead. || 140 ||

करिणां मदधाराभिः शीकरैश्च करोज्झितैः । हयलालाजलैश्चापि शशाम महोरजः ॥ १४१ ॥

That dense cloud of dust was instantly settled by the streaming rut of the elephants, the water-spray from their trunks, and the foaming saliva of the galloping steeds. || 141 ||

अथ पुराद् विनिर्यान्ती सा चमूर्व्यरुचद् दृशाम् । महानदीव सच्छत्रफेना वाजितरङ्गिका ॥ १४२ ॥

As that army marched out of the city, it appeared magnificent like a great river—where the white parasols were the foaming froths and the galloping steeds were the rolling waves. || 142 ||

करीन्द्रपृथुग्राहा तुरङ्गतरङ्गाकुला । विलोलासिलतामत्स्या बभौ सा चमूधुनी ॥ १४३ ॥

That river of an army shone gloriously, with mighty elephants for its giant aquatic beasts, horses for its billowing waves, and flashing swords for its darting fish. || 143 ||

ततः समीकृताशेषस्थलनिम्नमहीतला । असावतीव महती प्रससार चमूर्वने ॥ १४४ ॥

Leveling uneven terrain and valleys under its march, and unable to be contained even within vast highways, that massive army spread freely across the woodland. || 144 ||

वनेभकटमुज्झित्वा दानसक्ता मदालिनः । न्यलीयन्त नृपेभेन्द्रकरटैः प्रक्षरन्मदैः ॥ १४५ ॥

Truly, novel things bring greater delight to the world—for the bees, greedy for rut-nectar, abandoned the wild forest elephants and clustered upon the dripping temples of the king's royal war-elephants. || 145 ||

रम्यान वनतरून् हित्वा राजस्तम्बैरमानभून् । आश्रयन्मधुपाः प्रायः प्रत्यग्रं लोकरञ्जनम् ॥ १४६ ॥

Many honeybees, forsaking the lovely forest trees, settled upon the king's elephants, proving that new delights ever captivate the hearts of creatures. || 146 ||

ते समेत्य रस्याणि प्रत्यगृह्णन्निवाध्वनि । फलपुष्पभरोन्नम्रैः सान्द्रच्छायैर्महाद्रुमैः ॥ १४७ ॥

Along the way, mighty shade-trees bending low with the weight of luscious fruits and fragrant blossoms appeared as though the enchanted forest itself was welcoming King Vajrajangha with hospitable offerings. || 147 ||

तदा वनलतापुष्पपल्लवान् कुलस्त्रियः । आजहुरवतंसादिविन्यासाय करैः प्रियैः ॥ १४८ ॥

At that time, noble ladies plucked fresh flowers and tender leaves from forest creepers with their delicate hands to fashion ear-ornaments and chaplets. || 148 ||

ध्रुवमक्षीणपुष्पर्द्धिं प्राप्तास्ते वनशाखिनः । यत्सैनिकोपभोगेऽपि न जहुः पुष्पसंपदम् ॥ १४९ ॥

Those forest trees surely possessed the miraculous power of inexhaustible blooms (Akshina-pushpa Riddhi), for despite the continuous plucking by the vast host of soldiers, their floral wealth never diminished. || 149 ||

हयहेषितमातङ्गबृहद्बृंहितनिस्वनः । मुखरं तद्बलं शष्पसरोवरमथासदत् ॥ १५० ॥

Resounding with the neighing of steeds and the deep trumpeting of elephants, that army duly reached the scenic lake named Shashpa. || 150 ||

यदम्बुजरजःपुञ्जपिञ्जरीकृतवीचिकम् । कनकद्रवसच्छायां बिभ्रत् स्निग्धांशुशीतलम् ॥ १५१ ॥

The rippling waves of that lake were tinged golden-yellow with masses of lotus pollen, holding cool waters that shimmered like molten gold. || 151 ||

वनषण्डवृतप्रान्तं यदर्कस्यांशवो भृशम् । न तपुः को वा तपेदाद्रन्तरात्मकम् ॥ १५२ ॥

Surrounded along its shores by lush green forest groves, the sun's rays could not scorch it; indeed, who can ever torment one who is restrained by self-control (samvrita, as with

guptis and samitis) and whose inner heart (or waters) is moist with tender compassion? || 152 ||

विहङ्गरुतैर्नूनं प्राहूयद् नृपसाधनम् । अत्राश्रमे निवेष्टव्यमिहेत्युद्वीचिबाहुकम् ॥ १५३ ॥

Raising wave-arms and calling out through the melodious chirping of waterfowl on its shores, the lake seemed to beckon the royal army, inviting them: "Encamp here in this peaceful retreat!" || 153 ||

ततस्तस्मिन् सरस्यस्य न्यविशत बलं प्रभोः । तरुगुल्मलताच्छन्नपर्यन्ते मन्दमारुते ॥ १५४ ॥

Thereupon, the army of King Vajrajangha encamped along the shores of that lake, which was shaded by trees, shrubs, and creepers, and cooled by gentle breezes. || 154 ||

अकृशाः शफरीव्रीडां चक्रुः स्थानान्यपसारिताः । आदेशैरिव संप्राप्तैः स्थानिनो हन्त्यादयः ॥ १५५ ॥

Just as in Sanskrit grammar original verbal roots (sthanins, like 'han') yield their places when substitute affixes (adeshas, like 'vadha') arrive, the frail woodland animals retreated from their habitats at the arrival of the mighty soldiers, who occupied those spots. || 155 ||

विजहुर्निजनीडानि विहगास्तत्रसुर्मृगाः । मृगेन्द्रा बलसंक्षोभात् शनैः समुदमीलयन् ॥ १५६ ॥

Frightened by the vast army's movement, birds abandoned their nests, deer fled in alarm, and drowsing lions slowly opened their eyes in wary vigilance. || 156 ||

शाखाविषक्तभूषादिरुचिरा वनपादपाः । कल्पद्रुमश्रियं भेजुराश्रितैर्मिथुनैर्मिथः ॥ १५७ ॥

The forest trees beneath which soldier-couples rested were hung with garments and glittering jewels upon their branches, assuming the splendid likeness of wish-granting Kalpavrikshas. || 157 ||

कुसुमापचये यत्ताः पादपा विटपैनताः । आनुकूल्यमिवातेनुः संस्मृतातिथ्यसत्क्रियाः ॥ १५८ ॥

As people reached to gather blossoms, the trees bent their boughs downward, appearing as if warmly extending hospitality to their visitors. || 158 ||

कृतावगाहना नार्यः स्तनघ्नं सरोजलम् । रूपसौन्दर्यलोभेन तद्वतीरिव योषितः ॥ १५९ ॥

The women of the army bathed immersed up to their bosoms in the lake's water, appearing as if the lake itself, enchanted by their beauty, was lovingly clasping them in its embrace. || 159 ||

व्रणीभूतदृढस्कन्धान् विगाह्य काचवाहकान् । स्वात्माहुतिव्ययत्रासादचकम्पे वीक्ष्य तत्सरः ॥ १६० ॥

Beholding the muscular palanquin-bearers, calloused from carrying heavy burdens, plunge into the water, the lake rippled and trembled as though fearing they would consume and displace all its water. || 160 ||

निक्षिप्य परिधिश्चक्रे दृष्यकुटीभेदा निवेशिताः । विरेजुर्भविष्यज्जिनस्य वनश्रोभिरिवालयाः ॥ १६१ ॥

The array of tents pitched along the lakeshore appeared as though the woodland goddess (Vana-Lakshmi) had erected magnificent mansions for Vajrajangha, who was destined to become a future Tirthankara. || 161 ||

निपत्य भुवि भूयोऽपि प्रोत्थाय कृतबर्हणाः । तैलाभ्यक्ता इवोत्तस्थुर्गजा मल्ला इवोद्धताः ॥ १६२ ॥

Rolling in the dust and then rising and shaking themselves vigorously, the vigorous horses looked like powerful wrestlers anointed with oil rising up for combat. || 162 ||

मधुपानादिव क्रुद्धा बद्धाः शाखिषु दन्तिनः । सुवंशा जगतां पूज्या बलादाधोरणैस्तदा ॥ १६३ ॥

Mighty elephants of noble pedigree, made furious by dripping rut (mada), were tethered to stout trees by the mahouts—just as even noble, venerable men of high lineage are bound in disgrace when intoxicated with liquor (madya). || 163 ||

यथास्वं सन्निविष्टेषु सैन्येषु स ततो नृपः । शिविरं प्रापदश्वेन जवेनाविदितान्तरम् ॥ १६४ ॥

When all troops were duly settled in their camps, King Vajrajangha swiftly reached his royal pavilion riding a fleet-footed steed. || 164 ||

तुरङ्गमखुरोद्धूतरजोलूषितमूर्तयः । स्विद्यन्तः सादिनः प्राप्तास्ते तदाऽऽतपे ॥ १६५ ॥

Covered with dust kicked up by horses' hooves and drenched in sweat, the horsemen reached the camp under the scorching midday sun. || 165 ||

कायमाने महामाने राजा तत्रावसत् सुखम् । सरोजलतरङ्गोत्थमृदुमारुतशीतले ॥ १६६ ॥

King Vajrajangha rested comfortably in a lofty pavilion pitched by the lakeshore, cooled by gentle breezes blowing over the rippling waters. || 166 ||

ततो दमधराभिख्यः श्रीमानम्बरचारणः । समं सागरसेनेन तन्निवेशमुपाययौ ॥ १६७ ॥

Then, the venerable sky-faring ascetic (Ambara-charana Muni) named Damadhara arrived at the royal encampment in the company of Muni Sagarasena. || 167 ||

कान्तारचर्यां संधार्य पर्यटन्तौ यदृच्छया । आगच्छन्तौ वने तत्र साम्प्राप्तौ तावुपेयतुः ॥ १६८ ॥

Having taken a vow to accept alms only in the forest (kantara-charya), the two ascetics, wandering freely in their holy roaming, approached the vicinity of Vajrajangha's camp. || 168 ||

दूरादेव युगं दृष्ट्वा राजतापश्यन्महामुनी । स्वर्गापवर्गयोर्मार्गाविव प्रक्षीणकल्मषौ ॥ १६९ ॥

From afar, King Vajrajangha beheld the two great sages radiant with spiritual luster and free from all sins, appearing like the embodied pathways to heaven and liberation. || 169 ||

स्वाङ्गदीप्तिविनिर्धूततमसौ तौ ततो मुनी । ससंभ्रमं समुत्थाय प्रतिजग्राह भूमिपः ॥ १७० ॥

Beholding the two sages whose bodily aura dispelled the gloom of the forest, the king rose up in reverent haste and performed their formal reception (pratigrahana / padagahan). || 170 ||

कृताञ्जलिपुटो भक्त्या प्रणम्य प्रणिपत्य तौ । गृहं प्रवेशयामास श्रीमत्या सह पुण्यभाक् ॥ १७१ ॥

With folded hands and profound devotion alongside Queen Shrimati, the meritorious Vajrajangha bowed down reverently and escorted the sages into the dining pavilion. || 171 ||

प्रक्षालिताङ्घ्री संपूज्य मान्ये स्थाने निवेश्य तौ । प्रणिपत्य मनःकायवचोभिः शुद्धिमुद्वहन् ॥ १७२ ॥

Seating them on high seats, he washed their holy feet, worshipped them, prostrated before them, maintaining utmost threefold purity of mind, speech, and body. || 172 ||

श्रद्धादिगुणसंपत्त्या गुणवद्भ्यां विशुद्धिभाक् । दत्त्वा विधिवदाहारं पञ्चाश्चर्याण्यवाप सः ॥ १७३ ॥

Endowed with the seven virtues of faith, contentment, devotion, detachment, forgiveness, wisdom, and capacity, he offered pure food (ahara-dana) to the virtuous ascetics according to scriptural rites; whereupon the Five Miracles (Panchashcharyas) manifested from heaven: || 173 ||

रत्नधारां दिवो देवाः पुष्पवृष्ट्या सहाकिरन् । मन्दं व्योमापगावारिकणकीर्मरुदाववौ ॥ १७४ ॥

The celestial gods showered streams of precious gems and fragrant flowers from the sky, while a gentle breeze sprayed droplets from the heavenly celestial river (Mandakini). || 174 ||

मन्द्रदुन्दुभिनिर्घोषैः घोषणां च प्रचक्रिरे । अहो दानमहो दानमित्युदैरद्ध दिङ्मुखम् ॥ १७५ ॥

Celestial drums sounded with deep resonance, and celestial voices proclaimed throughout all directions: "Aho Danam! Aho Danam!" (O wondrous charity! O glorious giving!). || 175 ||

ततोऽभिवन्द्य संपूज्य विसृज्य मुनिपुङ्गवौ । काञ्चुकीयादबुद्धैनौ चरमावात्मनः सुतौ ॥ १७६ ॥

Having bowed, worshipped, and reverently seen off the two eminent sages, Vajrajangha learned from his chamberlain that these two ascetics were none other than his own youngest twin sons! || 176 ||

श्रीमत्या सह संश्रित्य तदन्तिकमभूत्तयोः । स धर्ममशृणोत् पुण्यकामः सद्गृहमेधिनाम् ॥ १७७ ॥

Accompanied by Shrimati, King Vajrajangha approached them with deep reverence and, desiring spiritual merit, listened to the discourse on the sacred duties of righteous householders (Shravaka Dharma). || 177 ||

दानं पूजां च शीलं च प्रोषधं च प्रपञ्चतः । श्रुत्वा धर्मं ततोऽपृच्छत् सकान्तः स्वां भवावलीम् ॥ १७८ ॥

Having heard the detailed exposition of charity (dana), worship (puja), moral conduct (shila), and fasting (proshadha), the king, along with his beloved queen, inquired about their past incarnations (bhavavali). || 178 ||

मुनिर्दमधरः प्राख्यत् तस्य जन्मावलीमिति । दशनांशुभिरुद्योतमातन्वन् दिङ्मुखेष्वपि ॥ १७९ ॥

Thereupon, Muni Damadhara, illuminating the directions with the radiance of his teeth, began to narrate the sequence of their past births: || 179 ||

चतुर्थे जन्मनीतोऽस्त्वं जम्बूद्वीपविदेहगे । गन्धिले विषये सिंहपुरे श्रीषेणपार्थिवात् ॥ १८० ॥

"O King, in the fourth birth prior to this present life, you were born in the city of Singhapura in the Gandhila province of the Videha realm within Jambudvipa, as the son of King Shrishena— || 180 ||

सुन्दर्यामतिसुन्दर्यां ज्यायान् सूनुरजायथाः । निर्वेदादार्हतीं दीक्षामादायाव्यक्तसंयतः ॥ १८१ ॥

—born as the eldest son of his supremely beautiful Queen Sundari. There, attaining detachment, you accepted Jaina ascetic initiation, but your self-restraint remained imperfect; || 181 ||

विद्याधरेन्द्रभोगेषु बद्धनन्दिर्मतिमापिवान् । प्रागुक्ते धातुकीखण्डे रूप्यगिरेस्तथोत्तरे ॥ १८२ ॥

—and becoming captivated by the opulent pleasures of Vidyadhara kings, you made a worldly desire-binding resolve (nidana). Consequently, in the aforesaid Dhatakikhanda continent, on the northern range of Mount Vijayardha— || 182 ||

नगर्यामलकाख्यायां व्योमगानामधीशिता । महाबलोऽभूर्भोगांश्च यथाकामं त्वमन्वभूः ॥ १८३ ॥

—you were born as King Mahabala, the sovereign of the sky-goers in the city of Alaka, where you indulged in all desired pleasures to your heart's content. || 183 ||

स्वयंबुद्धात् प्रबुद्धात्मा जिनपूजापुरस्सरम् । त्यक्त्वा संन्यासरतो देहं ललिताङ्गः सुरोऽभवः ॥ १८४ ॥

Awakened to self-knowledge by the counsel of Minister Svayambuddha, you performed the worship of the Jinas, relinquished your body through peaceful ascetic meditation (Samadhi-marana), and were reborn as the celestial Lalitangadeva in heaven. || 184 ||

ततश्च्युत्वाऽधुनाभूस्त्वं वज्रजङ्घमहीपतिः । श्रीमती च पुरैकस्मिन् भवे द्वीपे द्वितीयके ॥ १८५ ॥

Descending from heaven, you have now become King Vajrajangha. As for Shrimati, in a previous birth in the second continent (Dhatakikhanda)— || 185 ||

धातकौ गन्धिले देशे प्रत्यक्पुत्रो कुटुम्बिनः । वराङ्गपर्वतग्रामे जातात्पसुकृतोदयात् ॥ १८६ ॥

—in Dhatakikhanda, to the west of Eastern Meru in the village of Varangaparvata within the province of Gandhila, she was born through meager merit as the daughter of a householder. || 186 ||

ततस्तत्रैव विषये भूयः पाटलीग्रामकेऽभवत् । निर्नामिका वणिक्पुत्री संश्रित्य पिहितास्रवम् ॥ १८७ ॥

Thereafter, in that very realm in the village of Patali, she was reborn as a merchant's daughter named Nirnamika. There, taking refuge under Sage Pihitasrava— || 187 ||

विधिनोपोष्य तत्रासीत् तव देवी स्वयंप्रभा । श्रीप्रभःभूदिदानीं च श्रीमती वज्रदन्ततः ॥ १८८ ॥

—she observed sacred fasts including Jinendra-guna-sampatti and Shrutajnana vratas according to scriptural rites, by virtue of which she was reborn as the celestial goddess Svayamprabha in the Shriprabha heavenly palace. When you were Lalitangadeva, she was your beloved celestial consort, and now in this birth she was born as Shrimati, daughter of Emperor Vajradanta." || 188 ||

> श्रुत्वेति स्वं भवं वृत्तं वज्रजङ्घो नराधिपः । पृष्टवानिष्टवर्गस्य भवानतिकुतूहलात् ॥ १८९ ॥

Hearing the account of their past births along with Shrimati, King Vajrajangha, filled with great curiosity, inquired about the past lives of his close ministers and associates: || 189 ||

> स्वबन्धुनिर्विशेषा मे स्निग्धा मतिवरादयः । तत्प्रसादं समाधातुमर्हसि त्वं मुने सुतान् ॥ १९० ॥

"O holy sage, Matiwara, Ananda, Dhanamitra, and Akampana are as dear to me as my own brothers; be pleased to narrate their past births as well." Hearing the king's request, the sage continued: || 190 ||

> अयं मतिवरोऽत्रैव जम्बूद्वीपे पुरोगते । विदेहे वत्सकावत्यां विषये त्रिदिवोपमे ॥ १९१ ॥

"O King, in this very Jambudvipa, in Eastern Videha, lies the heaven-like realm of Vatsakavati. || 191 ||

> तत्र पुर्यां प्रभाकर्यांतिमिश्रो नृपोऽभवत् । विषयेषु विषक्तात्मा बद्धारम्भपरिग्रहः ॥ १९२ ॥

In that province was the city of Prabhakari. In his past life, this Matiwara was King Atimitra there, deeply addicted to sensual pleasures and bound by heavy violence (arambha) and worldly possessions (parigraha). || 192 ||

> बद्ध्वायुर्नारके जातः शर्करापङ्कप्रभाह्वये । दशाब्ध्युपमितं कालं नारकीं वेदनामगात् ॥ १९३ ॥

Binding hellish lifespan (naraka-ayu), he was reborn in the fourth hell, Pankaprabha, where he endured hellish agonies for ten Sagaropamas. || 193 ||

ततो निर्गत्य स व्याघ्रो जातो नगरे समीपगे । पर्वतनाम्नि प्राक्तनात्मीयधननिक्षेपपर्वते ॥ १९४ ॥

Emerging from hell, he was reborn as a ferocious tiger on the very mountain near Prabhakari where he had buried his vast hoard of wealth in his past human life. || 194 ||

अथान्यदा पुराधीशस्तत्रागत्य समावसत् । प्रत्यक् स्वानुजन्मानं व्युत्थितं विजिगीषया ॥ १९५ ॥

One day, King Pritivardhana of Prabhakari, returning victorious after subduing his rebellious younger brother, camped on that mountain. || 195 ||

अथ सानुजन्मानमत्रस्थं नृपमाख्यत् पुरोहितः । अद्य ते महती लाभप्राप्तिर्मुनिवरार्हणात् ॥ १९६ ॥

While seated there with his brother, the royal priest approached and said to the king: 'Today you shall attain an immense spiritual blessing through offering alms to an eminent ascetic.' || 196 ||

स मुनिः कथमेवात्र लभ्यश्चेच्छृणु पार्थिव । वक्ष्ये तदागमोपायं दिव्यज्ञानावलोकितम् ॥ १९७ ॥

'O King, hear the means by which that sage may be invited here, which I have perceived through divine intuition: || 197 ||

महानद्य नरेन्द्रस्य प्रमदस्तेन नागराः । सर्वे यूयं प्रबध्नीध्वं केतून् सत्तोरणान् ॥ १९८ ॥

Let us proclaim in the city: Today is an occasion of great royal rejoicing; therefore, let all citizens erect victory banners and decorative arches over their homes; || 198 ||

गृहाङ्गणानि रथ्याश्च कुरुताशु प्रसूनकैः । सोपहाराणि नीरन्ध्रं इति दत्त्वा प्रघोषणाम् ॥ १९९ ॥

And sprinkle fragrant water in courtyards and streets, carpeting them entirely with unstemmed flowers without leaving any bare ground!' || 199 ||

ततो निवारितं दृष्ट्वा पुरमत्रागमिष्यति । विचिन्त्याप्रासुकत्वेन विहारायोग्यमात्मनः ॥ २०० ॥

'Seeing the city thus strewn with living flowers (aprasuka), the wandering sage, deeming it unfit for ascetic walking, will surely turn back and come up to this mountain.' || 200 ||

पुरोधोवचनात् तुष्टो नृपः प्रीतिवर्धनः । तत् तथैवाकरोत् प्रीतः मुनिरप्यागमत् तथा ॥ २०१ ॥

Pleased by the priest's counsel, King Pritivardhana executed the plan, and the ascetic sage indeed arrived upon the mountain. || 201 ||

पिहितास्रवनामासौ मासक्षपणसंयुतः । प्रविष्टो नृपतेर्गेहं चरंश्चर्यामनुक्रमात् ॥ २०२ ॥

Sage Pihitasrava, concluding a one-month fast and walking for pure alms, duly entered the camp of King Pritivardhana. || 202 ||

ततो नृपतिना तस्मै दत्तं दानं यथाविधि । पातिता च दिवो देवैर्वसुधारा कृतारवम् ॥ २०३ ॥

The king offered pure alms to him according to scriptural rites, whereupon the gods showered a stream of gems from heaven, echoing with melodious chimes. || 203 ||

ततस्तदवलोक्यासौ शार्दूलो जातिमस्मरत् । उपशान्तश्च निर्द्वन्द्वः शरीराहारमत्यजत् ॥ २०४ ॥

Beholding this divine spectacle, the tiger (the former soul of King Atimitra) attained recollection of past lives (jati-smarana); he became supremely pacified, free from duality and delusion, and renounced all attachment to food and his physical body. || 204 ||

शिलातले निविष्टं च संन्यस्तनिखिलोपधिम् । दिव्यज्ञानमयेनाऽक्ष्णा सहसाऽबुद्ध तं मुनिः ॥ २०५ ॥

Renouncing all possessions and passions, the tiger sat upon a rock; and Sage Pihitasrava, perceiving the tiger's inner state through his clairvoyant vision (Avadhijnana), || 205 ||

ततो नृपमुवाचेत्थं अत्रास्ति श्रावकोपासकः । संन्यासं कुरुते सिंहः स त्वया परिचर्यताम् ॥ २०६ ॥

—said to King Pritivardhana: 'O King! On this mountain, a tiger has become a pious lay votary (Shravaka) and is performing ascetic meditation until death (Sallekhana); you should tend to him.' || 206 ||

स चक्रवर्तितामेत्य भरतस्य पुरोः पुरा । सूनुर्भूत्वा परं धाम प्रयास्यति न संशयः ॥ २०७ ॥

'In a future birth, he shall become the Chakravarti son (Bharata) of the first Tirthankara Rishabhadeva in Bharata Kshetra, and will attain supreme Liberation in that very life—of this there is no doubt.' || 207 ||

इति तद्वचनाज्जातविस्मयो नृपतिस्तदा । गत्वा नृपस्तमद्राक्षीत् कृतसंन्यासमुल्वणम् ॥ २०८ ॥

Astonished by the sage's words, the king went with him and beheld the lion steadfast in extraordinary ascetic renunciation. || 208 ||

ततस्तस्य सपर्यायां साचिव्यमकरोन्नृपः । मुनिश्चास्मै ददौ कर्णजापं भव्यो भवेदसौ ॥ २०९ ॥

The king rendered assistance in attending to the animal's holy vow, and the sage, knowing him to be a capable worthy soul (bhavya), whispered the sacred Namokara Mantra into his ear. || 209 ||

व्याघ्रोऽष्टादशभिर्ध्यातैर्महाधैर्यादुपसंहृतः । दिवाकरप्रभो जज्ञे विमानोऽभूत् तदाज्ञया ॥ २१० ॥

Fasting for eighteen days with supreme fortitude and meditating upon the mantra, the tiger shed his body peacefully and was reborn as the celestial Divakaraprabha in the Divakaraprabha palace of the second heaven. || 210 ||

तदाश्चर्यं समीक्ष्यैव नृपस्यास्य चमूपतिः । मन्त्री पुरोहितश्चाशु प्रशमं परमं गताः ॥ २११ ॥

Beholding this wonder, King Pritivardhana's commander-in-chief, minister, and royal priest were also instantly moved to supreme tranquility and piety. || 211 ||

नृपदानानुमोदेन कुरुषूत्पत्तितोऽभवन् । ततस्तेऽपि गताः स्वर्गं श्रीमदैशानकल्पगाः ॥ २१२ ॥

Having wholeheartedly approved and rejoiced in the king's holy gift of alms (dana-anumodana), they were reborn upon death in the Uttarakuru land of enjoyment (Bhogabhumi), and thence ascended to the Aishana heaven as resplendent gods. || 212 ||

सुरा जाता विमानेशा द्वौ काञ्चनसञ्ज्ञके । विमाने कनकाभोऽभूद् रुषिताख्ये पुरोहितः ॥ २१३ ॥

Among them, the minister became the celestial Kanakabha in the Kanchana vimana, and the royal priest became Prabhanjana in the Rushita vimana; || 213 ||

सेनानीः प्रभानाम्नि प्रभाकरः । ललिताङ्गभवे युष्मत्परिवारा बभूविरे ॥ २१४ ॥

—and the commander became Prabhakara in the Prabha vimana. In your former birth as Lalitangadeva, these were the divine devas of your celestial retinue. || 214 ||

ततः प्रच्युत्य शार्दूलश्चरो देवोऽभवत् स ते । मन्त्री मतिवरः सूनुः श्रीमत्यां मतिसागरात् ॥ २१५ ॥

Descending from heaven, the soul of that tiger was reborn as the son of Matisagara and Shrimati, and has now become your chief minister Matiwara. || 215 ||

अपराजितसेनान्यः च्युतः स्वर्गात् प्रभाकरः । आजवायाश्च पुत्रोऽभूदकम्पनसमाह्वयः ॥ २१६ ॥

The soul of Prabhakara, descending from heaven, was born as the son of general Aparajita and Arjava, becoming your commander Akampana. || 216 ||

श्रुतकीर्तेरथानन्तमत्याश्च कनकप्रभः । सुतोऽभूदयमानन्दः पुरोधास्तव संमतः ॥ २१७ ॥

The soul of Kanakaprabha, born as the son of Shrutakirti and Anantamati, has become your beloved priest Ananda. || 217 ||

प्रभञ्जनश्च्युतस्तस्मात् श्रेष्ट्यभूद् धनमित्रकः । धनदत्तोदरे जातो धनदत्ताद् धनर्द्धिमान् ॥ २१८ ॥

And deva Prabhanjana, descending from heaven, was born to Dhandatta and Dhandatta, becoming your wealthy royal merchant Dhanamitra." || 218 ||

इति संशृण्वन् मुनीन्द्रस्य वचः श्रुत्वा नराधिपः । श्रीमती च तदा धर्मे परं संवेगमापतुः ॥ २१९ ॥

Hearing these profound words of the holy sage, King Vajrajangha and Queen Shrimati were filled with supreme spiritual enthusiasm and devotion to Dharma. || 219 ||

राजा सविस्मयं भूयोऽप्यपृच्छत् तं मुनीश्वरम् । अमी नकुलशार्दूलगोलाङ्गूलाः ससूकराः ॥ २२० ॥

Filled with wonder, the king further inquired of the great sage: "Why are these four creatures—the mongoose, the tiger, the monkey, and the boar— || 220 ||

कस्मादस्मिन्ननाकीर्णे देशे तिष्ठन्त्यनाकुलाः । भवन्मुखारविन्दावलोकने दत्तदृष्टयः ॥ २२१ ॥

—sitting here so peacefully and fearlessly amidst this crowded assembly of humans, fixing their gaze intently upon your holy lotus-face?" || 221 ||

इति राज्ञाऽनुयुक्तोऽसौ सविद्य इदमब्रवीत् । शार्दूलोऽयं पुरा जातो हस्तिनाख्ये वणिग्वरे ॥ २२२ ॥

Questioned thus by the king, the endowed sage replied: "O King, in his previous birth, this tiger was born in this very country, || 222 ||

हास्तिनाख्यपुरे रम्ये श्रेष्ठी सागरदत्ततः । धनवत्यामभूत् सूनुरुग्रसेनसमाह्वयः ॥ २२३ ॥

in the charming city of Hastinapura, born to the merchant Sagardatta and his wife Dhanavati as a son named Ugrasena. || 223 ||

अप्रत्याख्यानतः क्रोधात् पृथिवीभेदसंनिभात् । तिर्यङ्गायुर्बबन्धाऽज्ञो निसर्गादतिरोषणः ॥ २२४ ॥

Naturally prone to intense wrath, that ignorant soul, through non-renouncing anger (Apratyakhyanavarana Krodha) as deep as fissures in the earth, bound animal lifespan (tiryancha-ayu). || 224 ||

कोष्ठागारं विनिर्मथ्य निमन्त्र्य घृततण्डुलम् । बलादादाय वेश्याभिः संप्रायच्छदयं दुर्मदी ॥ २२५ ॥

One day, that arrogant man intimidated the royal granary guards, forcibly took large stores of ghee and rice, and distributed them among courtesans. || 225 ||

तद्वार्ताकर्णनाद् राज्ञा बन्धितस्तीव्रवेदनः । चपेटाचरणाघातैर्मृत्वा व्याघ्र इहाभवत् ॥ २२६ ॥

Hearing of this, the king had him bound and severely beaten with slaps, kicks, and blows; enduring agonizing pain, he died in bitter anguish and was reborn here as this tiger. || 226 ||

वराहोऽयं पुराऽऽसीद् वने पुरे विजयनामनि । सूनुर्वसन्तसेनायां महानन्दनृपादभूत् ॥ २२७ ॥

O King, this boar was formerly born in the city of Vijaya to King Mahananda and Queen Vasantasena as Prince Harivahana. || 227 ||

हरिवाहननामाऽसौ अप्रत्याख्यानमानतः । मानस्तम्भसमं बिभ्रत् पित्रोरप्यविनीतकः ॥ २२८ ॥

Dominated by non-renouncing pride (Apratyakhyana Mana) stiff like an unbending pillar, he showed no reverence even to his parents. || 228 ||

तिर्यङ्गायुस्ततो बद्ध्वा नेच्छत् पित्रनुशासनम् । धावमानः शिलास्तम्भजर्जरीकृतमस्तकः ॥ २२९ ॥

Having thus bound animal lifespan, one day, refusing parental guidance, he ran recklessly and dashed his head against a stone pillar; dying in agonizing distress (arta-dhyana), he was reborn as this wild boar. || 229 ||

मृत्वाऽऽर्तं कृत्वा वराहोऽभूद् वानरोऽयं पुरा भवे । पुरे धान्याह्वये जातः कुबेराख्यवणिक्सुतः ॥ २३० ॥

And this monkey was in his previous life born in the city of Dhanyahvaya as Nagadatta, son of merchant Kubera and his wife Sudatta. || 230 ||

सुदत्तागर्भसंभूतो नागदत्तसमाह्वयः । अप्रत्याख्यानमायां तां मेषशृङ्गसमां श्रितः ॥ २३१ ॥

He possessed non-renouncing deceit (Apratyakhyana Maya) as crooked and convoluted as a ram's horn. || 231 ||

स्वानुजाया विवाहार्थं स्वापणे स्वापतेयकम् । स्वास्वायासाद् ददानायां सुपरीक्ष्य मुहुर्मुहुः ॥ २३२ ॥

One day, as his mother was carefully selecting merchandise from their family shop for his younger sister's marriage, || 232 ||

ततस्तद्वञ्चनोपायमजानन्नात्तधीस्ततः । तिर्यङ्गायुर्वशेनासौ गोलाङ्गूलत्वमित्यगात् ॥ २३३ ॥

Nagadatta plotted to cheat her, but not knowing how to accomplish the fraud, he remained lost in covetous agitation and died suddenly in distressed contemplation, binding animal life and becoming this monkey. || 233 ||

नकुलोऽयं भवेऽन्यस्मिन् सुप्रतिष्ठितपत्तने । अभूत् कादम्बिको नाम्ना लोलुपो धनलोलुपः ॥ २३४ ॥

And O King, this mongoose (nakula) was in a former birth a confectioner named Lolupa in the city of Supratishthita, consumed by extreme greed for wealth. || 234 ||

सोऽन्यदा पार्थिवे चैत्यगृहनिर्मापणोद्यते । इष्टका विष्टिपुरुषैरनाययति दूरतः ॥ २३५ ॥

When the local king was constructing a Jina temple and had laborers transporting bricks from a distance, that greedy confectioner— || 235 ||

दत्त्वाऽपूपं निगूढं ताः स्वगृहं प्रावेशयद् द्रुतम् । इष्टकास्तत्र कासाञ्चिद् भेदेऽपश्यच्च काञ्चनम् ॥ २३६ ॥

—bribed the laborers secretly with sweet cakes (apupas) to divert bricks into his house; and upon breaking some of those bricks, he found embedded gold, which inflamed his greed even further. || 236 ||

तल्लोभादिष्टका भूयोऽप्यानाययितुमुद्यतः । पुरुषैश्च शनैस्तेभ्यो दत्त्वाऽपूपादिभोजनम् ॥ २३७ ॥

Driven by lust for gold, he repeatedly gave sweets to the laborers and hoarded large quantities of bricks at his home. || 237 ||

स्वसुताधाममन्येद्युः स गच्छन् पुत्रमात्मनः । प्रोवाच पुत्रकाहारं दत्त्वाऽऽनाय्याश्चेष्टिकाः ॥ २३८ ॥

One day, having to visit his daughter's village, he instructed his son before leaving: 'Dear son, feed the laborers sweets and have them divert more bricks to our house!' || 238 ||

इत्युक्त्वाऽस्मिन् गते पुत्रः तत्तथा नाकरोदततः । स निवृत्त्य ततो दृष्ट्वा रुष्टोऽभूद् दुष्टमानसः ॥ २३९ ॥

After his departure, the son failed to carry out the theft. When the wicked-minded father returned and discovered this, he was consumed by violent rage against his son. || 239 ||

शिरः पुत्रस्य निर्भिद्य लकुटैरुपलैस्तथा । चरणौ स्वौ च निर्वेदाद् भित्त्वा राजाऽवधीत् ततः ॥ २४० ॥

In a mad fury, he smashed his son's head with clubs and stones, and in frantic anguish severed his own feet; || 240 ||

राज्ञा च घातितो भूत्वा नकुलत्वमुपागमत् । अप्रत्याख्यानलोभेन नीतः स दशां दशामिमाम् ॥ २४१ ॥

—and being subsequently executed by the king, he died and was reborn in this mongoose condition. It was the rise of non-renouncing greed (Apratyakhyana Lobha) that reduced him to this wretched state! || 241 ||

युष्मद्दानं समीक्ष्यैते प्रमोदं परमागताः । प्राप्ता जातिस्मरत्वं च निर्वेदं चाधिकं श्रिताः ॥ २४२ ॥

"O King, witnessing your pure gift of alms (Patradana), all four of these creatures experienced supreme jubilation and attained recollection of their past births (jati-smarana), cultivating profound detachment from worldly transmigration. || 242 ||

भवद्दानानुमोदेन बद्धायुष्काः कुरुष्वमी । ततोऽमी भीतिमुत्सृज्य स्थिता धर्मश्रवार्थिनः ॥ २४३ ॥

By rejoicing in and approving your meritorious charity, all of them have bound lifespan for the noble lands of enjoyment (Uttarakuru Bhogabhumi); hence, shedding all fear, they sit here eagerly listening to the discourse of Dharma. || 243 ||

इतोऽष्टमे भवे भाविपुनर्भवति भवान् । भवितामी च सर्वेऽपि सेत्स्यन्त्यत्र न संशयः ॥ २४४ ॥

In the eighth birth from this present life, you shall incarnate as Lord Rishabhanatha, the first Tirthankara, and attain supreme Liberation; and in that very same era, all four of these souls shall also attain emancipation (Siddhi)—of this there is no doubt! || 244 ||

तावच्चाभ्युदयं दिव्यं दिव्यमानुषगोचरम् । भवता सह भोक्ष्यन्ते पुण्यभागिनः ॥ २४५ ॥

Until then, these meritorious souls shall continually accompany you, enjoying sublime celestial and human prosperities. || 245 ||

श्रीमती च भवत्तीर्थे दानतीर्थप्रवर्तकः । श्रेयान् भूत्वा परं श्रेयः प्राप्स्यति न संशयः ॥ २४६ ॥

And the soul of Shrimati, becoming King Shreyamsa in your holy Tirtha, shall inaugurate the holy dispensation of charity (Dana-tirtha), and will attain supreme salvation (Moksha) from that very birth, beyond any doubt!" || 246 ||

इति चारणयोगीन्द्रवचः श्रुत्वा नराधिपः । वपुः रोमाञ्चितं ततं प्रेमाङ्कुरैरिव ॥ २४७ ॥

Hearing these prophecy-filled words from the Charana-riddhi-bearing ascetic master, King Vajrajangha's entire body thrilled with ecstatic horripilation, appearing as though covered with fresh sprouts of divine love and devotion. || 247 ||

आदिपुराण - भाग ५ (खण्ड १)

अष्टम पर्व (अवशिष्ट भाग)

That confectioner has reached this wretched state solely due to the rise of Apratyakhyanavarana Kashaya (partial-vow-preventing passions). ॥ २४१ ॥

O King, witnessing your charitable offering, all four of these beings are experiencing supreme joy; they have all attained recollection of their past lives (Jati-Smarana), which has led them to profound detachment from the worldly cycle (Samsara). ॥ २४२ ॥

By expressing heartfelt approval (Anumodana) of the offering given by you, all of them have bound the lifespan karma of the highest realm of enjoyment (Uttama Bhogabhumi). Therefore, casting aside all fear, they are seated here with the earnest desire to listen to the sacred Dharma. ॥ २४३ ॥

O King, in the eighth incarnation from this present birth, you will become the Tirthankara Vrishabhanatha and attain ultimate liberation (Moksha), and in that very incarnation, all of these beings too shall attain Siddhahood; there is not the slightest doubt in this matter. ॥ २४४ ॥

And until that time, these meritorious souls will continue to enjoy, alongside you, the supreme delights and celestial splendors of gods and humans. ॥ २४५ ॥

The soul of this Shrimati too will become King Shreyamsa in your holy dispensation (Tirtha), who will initiate the holy tradition of charity (Dana-Tirtha), and from that very incarnation, he will attain the supreme beatitude—Liberation (Moksha); of this there is no doubt. ॥ २४६ ॥

Hearing these words of the Charana-riddhi-bearing Muniraja, King Vajrajangha's body experienced thrilling horripilation, appearing as though it were enveloped in sprouts of divine love and devotion. ॥ २४७ ॥

ततोऽभिवन्द्य योगीन्द्रौ नरेन्द्रः प्रिययान्वितः । स्वावासं प्रत्यगात् प्रीतः सह मतिवरादिभिः ॥ २४८ ॥

Thereafter, offering reverent salutations to both eminent sages (Yogindras), the king, filled with deep joy, returned to his camp accompanied by Queen Shrimati, Mativara, and others. ॥ २४८ ॥

मुनी च वातरशनौ वायुमन्वयियतुस्तदा । मुनिवृत्तेरसङ्गत्वं ख्यापयन्तौ नभोगतौ ॥ २४९ ॥

Then, those two Digambara sages, clad only in the quarters of air (clothed in the wind), soared into the skies alongside the wind, exemplifying the unattached and possession-free nature of the monastic path (Aparigraha). ॥ २४९ ॥

राजापि तद्गुणध्यानसमुत्कण्ठितमानसः । व्यनैषीत् तदहःशेषमम्भोधावेव साधनैः ॥ २५० ॥

King Vajrajangha, his heart yearning in constant contemplation of the virtues of those sages, spent the remainder of that day with his army on the banks of that very lake named Shashpa. ॥ २५० ॥

ततः प्रयाणकैः कैश्चित् संप्रापत् पुण्डरीकिणीम् । तत्रापश्यच्च शोकार्तां देवीं लक्ष्मीमतीं सतीम् ॥ २५१ ॥

Thereafter, marching across several stages, they arrived at the city of Pundarikini. Upon reaching there, King Vajrajangha saw the chaste Queen Lakshmimati deeply afflicted with grief. ॥ २५१ ॥

अनुन्धरीं च सोत्कण्ठां समाश्वास्य शनैरसौ । पुण्डरीकस्य तद्राज्यमकरोन्निरुपप्लवम् ॥ २५२ ॥

He also saw his younger sister Anundhari, who was yearning to meet her brother. Comforting and consoling both of them gently, he rendered the kingdom of young Pundarika completely secure and free from all disturbances. ॥ २५२ ॥

प्रकृतीरपि सामाद्यैरुपायैः सोऽन्वकालयत् । सामन्तानपि सम्पूज्य यथापूर्वमतिष्ठपत् ॥ २५३ ॥

Through the diplomatic means of conciliation, gifts, deterrence, and division (Sama, Dana, Danda, Bheda), he endeared himself to all subjects, and honoring the feudatories and subordinate kings, he reinstated them in their respective duties as before (in the manner of the sovereign Chakravarti's reign). ॥ २५३ ॥

समन्त्रिकं ततो राज्ये बालं बालार्कसन्निभम् । निवेश्य सानुगः प्रापदुत्पलखेटकम् ॥ २५४ ॥

Then, installing the young boy Pundarika, radiant like the morning sun, upon the royal throne and entrusting the entire governance to capable ministers, King Vajrajangha returned with his retinue to his own city of Utpalakhetaka. ॥ २५४ ॥

अथ परमविभूत्या वज्रजङ्घः प्रविष्टः पुरममरपुराभं प्राविशत् कान्तयाऽसौ । शतमख इव रम्यां नाकभूमीं प्रहृष्टः पुरवरवनितानां लोचनैः पीयमानः ॥ २५५ ॥

Adorned with supreme grandeur and magnificence, Maharaja Vajrajangha entered his city of Utpalakhetaka, as beautiful as the heavenly abode of the gods, alongside his beloved Shrimati in great splendor. As he entered, the charming women of the city drank in the essence of his divine beauty with their eyes. Entering the city, the king shone resplendently, looking like Indra entering the delightful celestial realm. ॥ २५५ ॥

किमयमरमरनाथः किं स्विदीशः धनानां किमुत फणिगणेशः किं नु मूर्त्तोऽनङ्गः । इति पुरनरनारीजल्पनैः श्लाघ्यमानो गृहमविशदुदारश्रीः स कामो महर्द्धिः ॥ २५६ ॥

"Is he Indra, the lord of gods? Or is he Kubera, the lord of wealth? Or is he Dharanendra, the king of serpents? Or is he Kamadeva incarnate?" Praised thus through the wondrous conversations of the city's men and women, Vajrajangha, endowed with exalted fortune and immense prosperity, entered his magnificent palace. ॥ २५६ ॥

तत्रासौ सुखमावसत् स्वरुचितान् भोगान् स्वपुण्योर्जितान् कामं कामसमः षड्ऋतुप्रमोदजनने रम्ये मनोहारिणि । संभोगैरूचितैः शचीमिव हरिः सम्भावयन् वल्लभामर्जन् धर्ममनुस्मरन् स्मरतिमः कीर्तिं च तन्वन् दिशि ॥ २५७ ॥

In that enchanting royal palace which generated delight in all six seasons, the king, handsome as Kamadeva, resided happily, enjoying all desired pleasures earned by the fruition of his meritorious karma (Punya). Just as Indra keeps Indrani pleased through appropriate pleasures, so did Vajrajangha keep Shrimati delighted with affectionate pleasures. He ever remained mindful of the Jain Dharma and continually spread his glorious fame in all ten directions. ॥ २५७ ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे श्रीमद्वज्रजङ्घपात्रदानानुवर्णनं नामाष्टमं पर्व ॥ ८ ॥

Thus concludes the eighth Parva, describing the worthy offering (Patra-Dana) by Shrimati and Vajrajangha, in the Mahapurana Sangraha of sixty-three illustrious personages, composed by Bhagavat Jinasenacharya. ॥ ८ ॥

नवमं पर्व

अथ त्रिवर्गसंसर्गरम्यं राज्यं प्रकुर्वतः । तस्य कालोऽगमद् भूयान् भोगैः षड्ऋतुसुन्दरैः ॥ १ ॥

Thereafter, as Maharaja Vajrajangha ruled over his charming kingdom harmonizing the three pursuits of life—Dharma (righteousness), Artha (wealth), and Kama (pleasure)—a considerable amount of time passed as he enjoyed the delightful pleasures across all six seasons. ॥ १ ॥

सह शरदारम्भे प्रफुल्लाब्जसरोजले । वनेष्वयुग्मच्छदामोदसुभगेषु विजह्रे ॥ २ ॥

At the onset of autumn (Sharad Ritu), the king sported with his beloved Shrimati in the waters of lakes adorned with blossoming lotuses and in charming forests fragrant with the aroma of Saptaparna trees. ॥ २ ॥

सरित्पुलिनदेशेषु प्रियाजघनहारिषु । राजहंसो ययौ लेभे सप्रीतीमनुयन् सखीम् ॥ ३ ॥

At times, that noble king, following behind his companion like a royal swan (Rajhansa), found immense delight on the sandy riverbanks that were as captivating as his beloved's hips. ॥ ३ ॥

कुर्वन्नीलोत्पलं कर्णौ कान्ताया बतंसकम । शोभाभिवृद्धिमक्ष्णोस्तत्स्तेनाभूत् संनिकर्षयन् ॥ ४ ॥

Sometimes, he adorned Shrimati's ears with ornaments of blue lotuses (Nilotpala). At that moment, it appeared as though, under the pretext of placing the blue lotus ornaments, he was merely enhancing the natural beauty of her radiant eyes. ॥ ४ ॥

सरसाब्जरजःपुञ्जपिञ्जरं स्तनमण्डलम् । स पश्यन् मन्मथस्येव पेटीं तुतोष भूयसा ॥ ५ ॥

Shrimati's bosom, rendered yellowish-golden by the clusters of fresh lotus pollen from the lake, resembled a casket of Kamadeva. Beholding her bosom, King Vajrajangha felt exceedingly overjoyed. ॥ ५ ॥

वासगेहे समुत्सर्पद्धूपामोदसुगन्धिनि । प्रियास्तनोष्मणा भेजे हिमतौ स परां धृतिम् ॥ ६ ॥

During the Hemanta (pre-winter) season, in the bedchamber filled with the fragrant smoke of rising incense, the king attained supreme comfort and warmth from the warmth of Shrimati's bosom. ॥ ६ ॥

कुङ्कुमालिससर्वाङ्गीमम्लानमुखवारिजाम् । प्रियामरमयद् गाढमाश्लिष्यन् शिशिरागमे ॥ ७ ॥

With the arrival of the cold winter (Shishira Ritu), he delighted his beloved Shrimati, whose entire body was anointed with saffron paste and whose lotus-face bloomed with cheerful radiance, embracing her passionately in a tight embrace. ॥ ७ ॥

सभा *मधुमदामत्तकामिनीजनसुन्दरे । वनेषु सहकाराणां स रेमे रामया समम् ॥ ८ ॥

In the beautiful spring (Vasanta) season, lush and enchanting with charming women intoxicated with joy and merriment, the king sported with his beloved wife in the mango groves. ॥ ८ ॥

अशोककलिकां कर्णे न्यस्यन्नस्या मनोभवः । जनचेतोभिदो हृद्याञ् शोणिताक्तान् स तीरकान् ॥ ९ ॥

At times, he would adorn Shrimati's ears with fresh buds of the Ashoka tree. At that moment, he appeared resplendent, as though he were Kamadeva himself fastening his blood-red, heart-piercing arrows to enchant human minds. ॥ ९ ॥

ग्रीष्मे घर्माम्बुविच्छेदि सरोऽनिलहतक्लमः । जलकेलिविधौ कान्तां रमयन् विजहार सः ॥ १० ॥

In the summer (Grishma) season, with all fatigue dispelled by the cool breezes blowing from the lakes that dried away sweat, Vajrajangha strolled about, delighting Shrimati through refreshing water sports (Jala-Keli). ॥ १० ॥

चन्दनद्रवसिक्ताङ्गीं प्रियान्तारविभूषणाम् । कण्ठे न्यस्य स कान्ताया मेने न कमपि श्रमम् ॥ ११ ॥

Embracing Shrimati, whose entire body was anointed with cooling sandalwood paste and who was adorned with a lustrous necklace of pearls, Vajrajangha felt not the slightest weariness caused by the sweltering heat. ॥ ११ ॥

शिरीषकुसुमैः कान्तामलंकुर्वन् वतंसितैः । रूपिणीमिव नैदाघीं श्रियं तां बहुमंस्त सः ॥ १२ ॥

He would adorn Shrimati with earrings and ornaments made of delicate Shirisha flowers, regarding her with profound esteem as if she were the very embodied splendor of the summer season. ॥ १२ ॥

घनागमे घनोपान्तस्फुरत्तडिति साध्वसात् । कान्तयाऽश्लेषि विश्लेषभीतया गाढमन्वहम् ॥ १३ ॥

With the arrival of the rainy season (Varsha Ritu), whenever lightning flashed along the edges of the dark clouds, Shrimati, overcome with fear of separation and startled by the thunderous lightning, would tightly clasp Vajrajangha in a firm embrace each day. ॥ १३ ॥

इन्द्रगोपचिता भूमिरामन्द्रस्तनिता घनाः । ऐन्द्रचापं च पान्थानां चक्रुरुत्कण्ठितं मनः ॥ १४ ॥

At that time, the earth covered with bright red Indragopa insects, the clouds thundering with deep reverberations, and the colorful rainbow in the sky deeply stirred the longing minds of travelers far from home. ॥ १४ ॥

नभः स्थगितमस्माभिः सुरगोपैस्तता मही । क्व यायेति न्यरौत्सुर्नु पथिकान् गर्जितैर्घनाः ॥ १५ ॥

The rumbling thunderclouds seemed to halt the journeys of wayfarers, as though declaring: "We have encompassed the entire sky, and the earth is carpeted with Birbahuti (Indragopa) insects; where now will you go?" ॥ १५ ॥

विकासिकुटजच्छन्ना भूधराणामुपत्यकाः । मनोऽस्य निन्युरौत्सुक्यं स्वनैरुन्मदकेकिनाम् ॥ १६ ॥

During that time, the valleys of the mountains covered with blossoming Kutaja flowers, echoing with the calls of intoxicated peacocks, filled King Vajrajangha's mind with eager longing. ॥ १६ ॥

कदम्बसूनसंवाससुरभीकृतसानवः । गिरयोऽस्य मनो जह्रुः प्रावृषि नृत्यच्छिखावले ॥ १७ ॥

During that rainy season when flocks of peacocks danced, the mountain peaks, rendered fragrant by the breeze wafting from blossoming Kadamba flowers, captivated King Vajrajangha's heart. ॥ १७ ॥

अनेहसि लसद्विद्युद्द्योतितविहायसि । रेमे सौधाग्रशय्यायां निद्रातः प्रियासखः ॥ १८ ॥

In that rainy season when the sky was illuminated by flashing lightning, King Vajrajangha enjoyed slumber and loving intimacy with his beloved Shrimati on the bed at the terrace of his splendid palace. ॥ १८ ॥

सरितामुद्धताम्भोभिः प्रियामानप्रधाविभिः । प्रवाहैरतिरस्यासीद् वर्षासु समुपागमे ॥ १९ ॥

With the onset of the monsoon, he found great delight in the surging torrents of the rivers, whose rushing waters dispelled the pride and feigned anger (Mana) of beloved women. ॥ १९ ॥

भोगान् षड्ऋतुजानित्यं भुञ्जानोऽसौ सहाङ्गनः । साक्षात्कृत्येव मूढानां रङ्गः फलमदर्शयत् ॥ २० ॥

Thus, enjoying the delights of all six seasons alongside his beloved Shrimati, King Vajrajangha seemed to demonstrate directly to ignorant and deluded people the tangible fruits of the austerities (Tapa) performed in past lives. ॥ २० ॥

तत्र कालागुरूद्भासिधूपधूमाधिवासिते । मणिप्रदीपकद्योतैर्दूरीकृततमस्तरे ॥ २१ ॥

On a certain day, Vajrajangha entered his bedchamber, which was exquisitely scented with the fragrant smoke rising from superior black Aguru (aloeswood) incense, and where all darkness had been dispelled by the radiant glow of gem-studded lamps. ॥ २१ ॥

प्रतिपादिकविन्यस्तरत्नमञ्चोपशोभिनि । दधत्यालम्बिभिर्मुक्ताजालकैर्हसितश्रियम् ॥ २२ ॥

The room was adorned with numerous couches whose legs were encrusted with precious gems, and with pearl tassels hanging all around, it appeared as if smiling with resplendent elegance. ॥ २२ ॥

कुन्देन्दीवरमन्दारसान्द्रामोदार्षितालिनि । चित्रभित्तिगतानेकरूपकर्ममनोहरे ॥ २३ ॥

Swarming bees had gathered there, drawn by the intense fragrance of Kunda, Indivara (blue lotus), and Mandara flowers, and the chamber looked extraordinarily charming with diverse mural paintings gracing its walls. ॥ २३ ॥

वासगेहेऽन्यदा शिश्मे तल्पे मृदुनि हारिणि । गङ्गासैकतनिर्मोके दुकूलप्रच्छदोत्थले ॥ २४ ॥

In that bedchamber, he lay resting upon a soft, captivating bed spread with pristine white silk sheets that resembled the glistening sands of the Ganges riverbank. ॥ २४ ॥

प्रियास्तनतटस्पर्शसुखाक्लीलितलोचनः । मेरुकन्दरमाश्रित्य स विद्युदिव वारिदः ॥ २५ ॥

With his eyes softly closed in bliss from the gentle touch of Shrimati's bosom, Vajrajangha appeared resplendent, like a cloud resting within the cavern of Mount Meru accompanied by lightning. ॥ २५ ॥

तत्र वातायनद्वारपिधानारुद्धधूमके । केशसंस्कारधूपोत्थधूमेन क्षणमूर्च्छितौ ॥ २६ ॥

To perfume the bedchamber and sanctify and scent their hair, various aromatic incenses were burning within that mansion. By fate's turn, the attendants forgot to open the windows that day, causing the smoke to remain trapped within the chamber. Consequently, from the thick smoke rising from the hair-perfuming incense, both husband and wife fell unconscious within moments. ॥ २६ ॥

निरुद्धोच्छ्वासदौःस्थित्यादन्तः किञ्चिदिवाकुलौ । दम्पती तौ निशामध्ये दीर्घनिद्रामुपेयतुः ॥ २७ ॥

Due to their obstructed breathing, both felt distress and agitation within their hearts. Finally, at midnight, that married couple entered into the long, eternal sleep—they passed away forever. ॥ २७ ॥

जीवापाये तयोर्देहौ क्षणाद् विच्छायतां गतौ । प्रदीपापायसंवृद्धतमस्कन्धौ यथा गृहौ ॥ २८ ॥

Just as a house becomes dim and lifeless when the lamp is extinguished and thick darkness gathers, so did the bodies of both instantly lose their luster and vitality as their life-souls departed. ॥ २८ ॥

विद्युतासुरसौ छायां न लेभे सहकान्तया । भ्रष्ट इव कालेन लतासङ्गी कल्पपादपः ॥ २९ ॥

Just as a Kalpavriksha uprooted by time, though still entwined with its creeper, loses its glory, so did the lifeless king, though lying beside Shrimati, lose all radiance. ॥ २९ ॥

भोगोपभोगहेतुत्वेऽप्यभूत् प्राणापहस्तयोः । धिगिमान् भोगिभोगाभान् भोगान् प्राणापहारिणः ॥ ३० ॥

Although that incense was meant to be a means of sensory enjoyment (Bhoga-Upabhoga), it became the cause of their death. Therefore, fie upon these worldly pleasures that steal life away, like the hoods of venomous serpents! ॥ ३० ॥

तौ तथा भुञ्जानौ तौ संभोगैरुपलालितौ । प्राप्तावेकपदे शोच्यां दशां धिक्संसृतिस्थितिम् ॥ ३१ ॥

Shrimati and the king, who had continually lived in happiness enjoying the finest worldly pleasures, suddenly met with such a lamentable end together; therefore, fie upon the transient and sorrowful nature of Samsara! ॥ ३१ ॥

संपदां जन्तूनां यदि चेदीदृशी दशा । जनाः किमेभिरस्वन्तैः कुरुताप्तमते रतिम् ॥ ३२ ॥

O noble souls! When even the very means of sensual enjoyment lead living beings to such a plight, what purpose is served by these worldly pleasures that end in sorrow? Forsake them and cultivate devotion solely in the passionless path revealed by the omniscient Jinas! ॥ ३२ ॥

पात्रदानात्तपुण्येन बद्धोदक्कुरवोऽयुषी । तत्रैव दम्पतीभूत्वा सद्यो जन्म प्रपेदतुः ॥ ३३ ॥

Owing to the immense merit acquired through the offering made to worthy ascetic recipients (Patra-Dana), both had bound the lifespan of the Uttarakuru Bhogabhumi; therefore, they took immediate rebirth there as a couple (Yugalika). ॥ ३३ ॥

जम्बूद्वीपमहामेरोरुत्तरां दिशमाश्रिता । सन्त्युदक्कुरवो नाम स्वरश्रोपरिहासिनः ॥ ३४ ॥

To the north of Mount Meru in Jambudvipa lies the realm of enjoyment known as Uttarakuru, which with its sublime beauty constantly mocks even the splendor of the heavens. ॥ ३४ ॥

मद्यवाद्यङ्गभूषास्रग्दीपज्योतिर्गृहाह्वयाः । भोजनाङ्गप्रभृत्याख्या दशधा भूमिरुहः ॥ ३५ ॥

There exist ten kinds of wish-fulfilling trees (Kalpavrikshas) bearing meaningful names: Madyanga (beverage-yielding), Vadyanga (musical instrument-yielding), Bhushananga (ornament-yielding), Malanga (garland-yielding), Dipanga (lamp-yielding), Jyotiranga (light-yielding), Grihanga (palace-yielding), Bhojananga (food-yielding), Bhajananga (utensil-yielding), and Vastraranga (garment-yielding). ॥ ३५ ॥

यत्र कल्पद्रुमा रम्या दशधा परिकीर्तिताः । नानारत्नमयाः स्फीतप्रभोद्द्योतितदिङ्मुखाः ॥ ३६ ॥

These ten kinds of charming Kalpavrikshas are fashioned of various precious gems and constantly illuminate all quarters of space with their expansive radiance. ॥ ३६ ॥

रसान् मधुमैरेयसीध्वरिष्टासवादिकान् । रसभेदांस्ततामोदान् वितरन्त्यमृतोपमान् ॥ ३७ ॥

Among them, the Madyanga trees yield diverse varieties of nectar-like, sweet, and intensely fragrant divine beverages such as Madhu, Maireya, Sidhu, Arishta, and Asava. ॥ ३७ ॥

कामोद्दीपनसाधर्म्यान्मद्यमित्युपचर्यते । तारवो रसभेदोऽयं यः सेव्यो भोगभूमिजैः ॥ ३८ ॥

Due to their similarity in stimulating delight, these divine juices like Madhu are metaphorically referred to as 'Madya' in common parlance; in reality, they are pure botanical juices of trees, partaken by the noble beings born in the Bhogabhumi. ॥ ३८ ॥

मदस्य करणं यत्तु मद्यं तत् पापिभिः । तद्वर्जनीयमार्याणामन्तःकरणमोहनम् ॥ ३९ ॥

The liquor consumed by worldly sinners causes intoxication and deludes the mind; hence, it is utterly forbidden and must be completely shunned by noble and righteous beings. ॥ ३९ ॥

पटहान् मर्दलांस्तालझल्लरीशङ्खकाहलान् । फलन्ति पणवाद्यांश्च वाद्यभेदांस्तदङ्घ्रिपाः ॥ ४० ॥

Upon the Vadyanga trees grow many varieties of musical instruments such as Pataha, Mardala (Mridanga), Tala (cymbals), Jhallari, Shankha (conch), Kahala (trumpet), and Panava. ॥ ४० ॥

नूपुराकटिकेयूररुचकाङ्गदमेखलान् । हारान् मुकुटभेदांश्च सूयन्ते भूषणाङ्घ्रपाः ॥ ४१ ॥

The Bhushananga trees produce various ornaments including anklets (Nupura), armlets (Keyura), Ruchaka, Angada, waistbands (Mekhala), necklaces, and crowns. ॥ ४१ ॥

स्रजो नानाविधाः कर्णपूरभेदांश्च पुष्कथान् । सर्वर्तुकुसुमाकीर्णाः सुमनोङ्घा द्रुमास्त्यजन् ॥ ४२ ॥

The Malanga trees abundantly yield diverse kinds of flower garlands composed of blossoms of all seasons, as well as ear-studs and varied floral ear ornaments. ॥ ४२ ॥

मणिप्रदीपास्तन्वन्ति दीपाङ्गाख्या द्रुमा दिवि । ज्योतिरङ्गाः सदा द्योतमातन्वन्ति तमोनुदम् ॥ ४३ ॥

The Kalpavrikshas named Dipanga are adorned with gem-lamps, while the Jyotiranga trees, possessing brilliant radiance, continually spread darkness-dispelling illumination all around. ॥ ४३ ॥

रम्यान् प्रासादान् सौधान् गृहाणि च सभासदः । चित्रनर्तनशालाश्च संविधापयितुं क्षमाः ॥ ४४ ॥

The Grihanga Kalpavrikshas are capable of providing beautiful royal palaces, mansions, assembly halls, art galleries, and dance theaters. ॥ ४४ ॥

भोजनाङ्गा वराहारानमृतस्वाददायिनः । फलन्त्यात्तषड्रसानशनादिकान् ॥ ४५ ॥

The Bhojananga trees yield supreme, nectar-like, body-nourishing food endowed with all six tastes, providing all four types of nourishment (Ashana, etc.). ॥ ४५ ॥

अशनं पानकं खाद्यं स्वाद्यं चान्नं चतुर्विधम् । कट्वम्लतिक्तमधुरकषायलावणा रसाः ॥ ४६ ॥

The four types of food are Ashana (staples like grains and rice), Panaka (liquids like milk and water), Khadya (sweets like laddoos), and Svadya (delicacies to savor like betel and spices); and the six tastes are pungent, sour, bitter, sweet, astringent, and salty. ॥ ४६ ॥

स्थालानि कांस्यपात्राणि शुक्तिसंकारकरकादिकान् । भाजनाङ्गा दिशन्त्याविर्भवच्छाखाविषङ्गिणः ॥ ४७ ॥

The Bhajananga trees provide various utensils such as platters, bowls, shell-shaped vessels, pitchers, and water pots (Karakas), hanging from their branches. ॥ ४७ ॥

चीनपट्टदुकूलानि प्रावारपरिधानकम् । मृदुश्लक्ष्णमहार्घाणि वस्त्राङ्गा दधति द्रुमाः ॥ ४८ ॥

The Vastraranga trees bear diverse soft, smooth, and priceless garments such as Chinese silk, fine fabrics (Dukula), shawls, and dhotis. ॥ ४८ ॥

न वनस्पतयोऽप्येते न च दिव्यैरधिष्ठिताः । केवलं पृथिवीसारास्तन्मयत्वमुपागताः ॥ ४९ ॥

These Kalpavrikshas are neither botanical plant-bodied beings (Vanaspatikayika) nor are they presided over by deities; they are purely the essence of earth-matter transformed into the form of trees. ॥ ४९ ॥

अनादिनिधनाश्चैते निसर्गात् फलदायिनः । न हि भावस्वभावानामुपालम्भः पृथग्जनैः ॥ ५० ॥

These Kalpavrikshas are beginningless and endless (eternal in their species) and yield their fruits by their very nature. Since this is their inherent nature, it is improper for ordinary people to raise flawed arguments questioning how trees could produce garments and utensils. The essence is that the nature of entities is varied and beyond mere intellectual speculation, as it is stated: "Svabhavo'tarkagocharah" (the intrinsic nature of things is beyond the scope of logic). ॥ ५० ॥

नूनं दानफलादेते फलन्ति विपुलं फलम् । यथान्यपादपाः काले प्राणिनामुपकारकाः ॥ ५१ ॥

Just as ordinary trees of the present world benefit living beings by bearing various fruits at their proper fruiting season, so do these Kalpavrikshas benefit the beings there by yielding diverse bounties as the fruit of human charity (Dana). ॥ ५१ ॥

सर्वरत्नमयं यत्र धरणीतलमुज्ज्वलम् । ख्यातैः सोपहारत्वात् मुच्यते जातु न श्रिया ॥ ५२ ॥

There, the surface of the earth is composed of all varieties of jewels and is strewn with radiant gem-offerings, so that divine splendor never departs from it. ॥ ५२ ॥

यत्र दूर्वा महीपृष्ठं चतुरङ्गुलसंमिता । शुकच्छायांशुकेनेव प्रच्छादयति हारिणौ ॥ ५३ ॥

There, lush, charming grass measuring four fingers in height ever carpets the earth, appearing as though the ground is covered with a lovely green silk cloth. ॥ ५३ ॥

मृगाश्चरन्ति मन्दाक्षाः कोमलास्तृणसंपदः । स्वादीयोऽमृतसंबाधा रसायणरसास्थया ॥ ५४ ॥

There, gentle deer graze with great joy upon the delicious, tender, and charming wealth of grass, considering it to be an elixir of life. ॥ ५४ ॥

खेलत्कलहंसा यत्र विलसत्कनकाम्बुजाः । हंसानां कलनादेन विविक्तेन मनोहराः ॥ ५५ ॥

There exist numerous step-wells and ponds adorned with golden lotuses and filled with sporting swans, appearing extraordinarily delightful with the melodious and deep calls of the swans. ॥ ५५ ॥

सरांस्युत्फुल्लपद्मानि वनमुन्मत्तकोकिलम् । क्रीडाद्रयश्च रुचिराः सन्ति यत्र पदे-पदे ॥ ५६ ॥

There, at every step, are lakes adorned with blooming lotuses, forests echoing with the joyful songs of impassioned cuckoos, and enchanting pleasure hills. ॥ ५६ ॥

कम्पयन् तरुमूलानि मन्दमावाति मारुतः । पटवासमिवातन्वन् मकरन्दरजोऽमितः ॥ ५७ ॥

Gentle breezes blow softly, swaying the bases of trees and scattering lotus pollen in every direction, appearing as if showering fragrant cosmetic powder all around. ॥ ५७ ॥

यत्र गन्धवहाधूतैराकीर्णा पुष्परेणुभिः । वसुधा राजते पीतैः क्षौमेणेवावगुण्ठिता ॥ ५८ ॥

The earth, carpeted with floral pollen blown by the wind, looks magnificent, as though draped in a yellow silk garment. ॥ ५८ ॥

यत्रामोदितदिग्भागः पावकैः पुष्पजं रजः । नभसि श्रियमाधत्ते वितानस्योच्छ्रितं मुहुः ॥ ५९ ॥

The floral pollen carried into the sky by the wind across all directions perfumes the atmosphere and creates the beauty of a vast, elevated floral canopy. ॥ ५९ ॥

यत्र नातपसंबाधा न वृष्टिर्न हिमादयः । नेतयो दन्दशूका वा प्राणिनां भयहेतवः ॥ ६० ॥

There is no distress of extreme heat, no rainfall, no frost or snowfall, no calamities such as excessive rains or droughts, and no harmful creatures like snakes, scorpions, or insects to cause fear to living beings. ॥ ६० ॥

न ज्योत्स्ना नाप्यहोरात्रविभागो नर्तुसंक्रमः । नित्यमेकरसा यत्र भावा एषां सुखप्रदाः ॥ ६१ ॥

There is no separate moonlight, no division of day and night, and no changing transition of seasons; all pleasant entities that bestow happiness remain perpetually uniform and delightful. ॥ ६१ ॥

वनानि नित्यपुष्पाणि पद्मिन्यो नित्यपङ्कजाः । यत्र नित्यसुखा देशा रत्नपांसुशिराचिताः ॥ ६२ ॥

There, the forests are perpetually in bloom, the lotus lakes are ever filled with lotuses, and the regions strewn with gem-dust are perpetually blissful. ॥ ६२ ॥

यत्रोत्पन्ना नरा दिव्यमङ्गुल्याहारमुत्तमम् । वदन्त्युत्तानशय्यायामासप्ताहव्यतिक्रमात् ॥ ६३ ॥

Beings born there lie facing upward upon their beds for the first seven days; the Acharyas state that sucking their own juicy thumb serves as their supreme, divine nourishment during this time. ॥ ६३ ॥

ततो देशान्तरं तेषामामनन्ति मनीषिणः । दम्पतीनां महीरङ्गे जानुभ्यां गमनं मुदा ॥ ६४ ॥

Thereafter, wise scholars state that during the second week, the couple happily crawls on their knees from one spot to another across the stage of the earth. ॥ ६४ ॥

सप्ताहेन परेणाथ वदन्तः कलभाषिणः । स्खलद्गति सखेलं च संचरन्ति महीतले ॥ ६५ ॥

In the third week, they begin to stand, utter sweet and indistinct words, and playfully wander about the earth with tottering steps. ॥ ६५ ॥

ततः स्थिरपदन्यासैर्व्रजन्ति दिनसप्तकम् । कलागुणसमायुक्ता निर्विशन्ति गुणांस्ततः ॥ ६६ ॥

In the fourth week, they walk with firm and steady steps, and by the fifth week, they become endowed with various arts and virtuous accomplishments. ॥ ६६ ॥

परेण प्राप्य तारुण्यं संपूर्णा नवयौवनाः । लसद्वस्त्राङ्गभूषाढ्या जायन्ते भोगभागिनः ॥ ६७ ॥

In the sixth week, they attain full youthfulness, and by the seventh week, adorned with splendid garments and ornaments, they become fit to enjoy all pleasures. ॥ ६७ ॥

नवमासं स्थिता गर्भे रत्नगर्भग्रहोपमे । यत्र दम्पतितामेत्य जायन्ते दानिनो नराः ॥ ६८ ॥

Only those humans who practiced charity in their past lives are born there. Prior to birth, they dwell in the womb for nine months as if residing in a jewel-palace, experiencing no distress whatsoever, and are born together as twins—male and female—who live together as husband and wife. ॥ ६८ ॥

यदा दम्पतिसंभूतिर्जनयित्रोः परासुता । तदाभूत् तत्प्रजातानां पुत्रादिसंकल्पो न हि देहिनाम् ॥ ६९ ॥

Since the parents pass away at the very moment the couple is born, the beings born there do not harbor attachments or notions of sons and progeny. ॥ ६९ ॥

क्षुतजृम्भितमात्रेण यन्नाहुरतिसंधिनाम् । स्वभावमार्दवाद् यान्ति दिवमेव मृता नराः ॥ ७० ॥

Their passing away occurs merely through a sneeze or a yawn—at the time of death, the mother sneezes and the father yawns. Due to the natural gentleness and purity of their dispositions, the beings born there inevitably ascend to the heavenly realms upon death. ॥ ७० ॥

देहोच्छ्रायं नृणां यत्र नानालक्षणसुन्दरम् । धनुः षट्सहस्राणि विश्रृण्वन्त्याप्तसूक्तयः ॥ ७१ ॥

The scriptures revealed by the Omniscient Jinas clearly proclaim that the height of people born there is six thousand bows, endowed with numerous auspicious marks. ॥ ७१ ॥

पल्यत्रयमितं यत्र देहिनामायुरिष्यते । दिनत्रयेण चाहारः कुवलीफलमात्रकः ॥ ७२ ॥

The lifespan of beings there is three Palyopamas, and they take nourishment only once every three days, that too merely the size of a Jujube fruit. ॥ ७२ ॥

न गदो न जरा तङ्को न वियोगो न शोचनम् । नानिष्टसंप्रयोगश्च न चिन्ता दैन्यमेव च ॥ ७३ ॥

The beings born there suffer from no disease, old age, distress, separation, grief, undesirable associations, anxiety, or wretchedness. ॥ ७३ ॥

न निद्रा नातितन्द्रा वा नात्युन्मेषनिमेषणम् । न शारीरो मलो वापि न लालास्वेदसंभवः ॥ ७४ ॥

They experience neither heavy sleep nor lethargy, neither excessive blinking of eyelids, nor bodily impurities, saliva, or perspiration. ॥ ७४ ॥

न यत्र विरहक्लेशो न यत्र मदनज्वरः । न यत्र खण्डना भोगा न च यत्र महद् भयम् ॥ ७५ ॥

There is no agony of separation, no fever of lust, no interruption in enjoyment, and no great fear; continuous happiness alone prevails. ॥ ७५ ॥

न विषादो न च ग्लानिर्नानिष्टं कुपितं च न । न कार्पण्यमनाचारो न बली यत्र नाबलः ॥ ७६ ॥

There is no despair, fear, disgust, aversion, anger, miserliness, or misconduct; nor is anyone strong or weak there. ॥ ७६ ॥

बालार्कसप्रभाकारा निःस्वेदा नीरजोऽम्बराः । यत्र पुण्योदयान्नित्यं रम्यन्ते च नराः सुखम् ॥ ७७ ॥

The people there are radiant like the rising sun, free from perspiration, clad in immaculate dust-free garments, and happily sport perpetually due to the rise of merit. ॥ ७७ ॥

दशाङ्गतसम्भूतं भोगानुभवनोद्भवम् । सुखं यत्रातिशेते स्म चक्रिणो भोगसंपदम् ॥ ७८ ॥

The bliss arising from the experience of enjoyments provided by the ten kinds of Kalpavrikshas surpasses even the magnificent wealth and pleasures of a Chakravarti; that is, the beings there are happier than a Chakravarti. ॥ ७८ ॥

यत्र दीर्घायुषां नृणामकाले मरणं न च । निरुपद्रवमायुस्ते जीवन्त्युक्तप्रमाणकम् ॥ ७९ ॥

The long-lived humans there never suffer untimely death; they live peacefully and without affliction for their entire lifespan of three Palyas. ॥ ७९ ॥

सर्वेऽपि समसंभोगाः सर्वे समसुखोदयाः । प्राप्य षड्ऋतुजान् भोगान् यत्र तिष्ठन्त्यनामयाः ॥ ८० ॥

All beings there experience equal enjoyments, all possess equal fruition of happiness, and all remain free from illness, enjoying the pleasures of all six seasons. ॥ ८० ॥

सर्वेऽपि सुन्दराकाराः सर्वे वज्रास्थिबन्धनाः । सर्वे चिरायुषो यत्र गीर्वाणा इव यत्नतः ॥ ८१ ॥

All beings born there possess beautiful forms, all are endowed with Vajra-vrishabha-naracha-samhanana (unbreakable adamantine bone structure), all are long-lived, and all resemble celestial gods in radiance. ॥ ८१ ॥

यत्र कल्पतरुच्छायामुपेत्य ललितस्मितौ । दम्पती गीतवादित्रै रमेते सततोत्सवौ ॥ ८२ ॥

There, the husband and wife sit in the shade of the Kalpavrikshas with gentle, charming smiles, continually sporting amid festivities with songs and instrumental music. ॥ ८२ ॥

कलाकुशलता कल्पदेहत्वं कलकण्ठता । मात्सर्यैर्ष्यादिवैकल्यमपि यत्र निसर्गजम् ॥ ८३ ॥

Skill in all arts, a Kalpavriksha-like beautiful physique, a melodious voice, and the absence of faults such as envy and jealousy are all innate and natural there. ॥ ८३ ॥

स्वभावसुन्दराकाराः स्वभावललितेहिताः । स्वभावमधुरालापा मोदन्ते यत्र देहिनः ॥ ८४ ॥

The beings there possess naturally graceful forms, naturally charming gestures, and naturally sweet speech; thus they dwell in perpetual joy. ॥ ८४ ॥

दानाद् दानानुमोदाद् वा यत्र पात्रसमाश्रयात् । प्राणिनः सुखमेधन्ते यावज्जीवमनामयाः ॥ ८५ ॥

By offering gifts to worthy recipients (Patra) or approving of such offerings made by others, living beings are born into this Bhogabhumi and flourish happily and free from disease throughout their lives. ॥ ८५ ॥

कुदृष्टयो बलैर्हीनाः केवलं भोगकाङ्क्षिणः । दत्त्वा दानान्यपात्रेषु तिर्यक्त्वं यत्र यान्त्यमी ॥ ८६ ॥

Those beings who possess wrong faith, are devoid of moral strength, and solely desire sensual pleasures, are reborn there as animals due to bestowing gifts upon unworthy recipients. ॥ ८६ ॥

दुःशीलाः कुत्सिताचाराः कुवेषा दुरुपोषिताः । मायाचाराश्च हीनाङ्गा मृगा यत्र व्रतच्युताः ॥ ८७ ॥

Those who are ill-behaved, follow corrupt practices, wear improper religious disguises, observe meaningless fasts, practice deceit, and fall from their vows are born in that Bhogabhumi as animals like deer. ॥ ८७ ॥

यत्र क्रीडति मिथुनं सुखं मृगाणामपि जायते । न मिथोऽस्ति विरोधो वा वैरं निःस्नेहतापि वा ॥ ८८ ॥

And there, even pairs of animals sport happily together; between them there is neither mutual opposition, nor enmity, nor lack of affection. ॥ ८८ ॥

इत्यत्यन्तसुखे तस्मिन् क्षेत्रे पात्रप्रदानतः । देवी वज्रजङ्घश्च दम्पतित्वमुपेयतुः ॥ ८९ ॥

In this manner, by virtue of their noble gift to worthy ascetics, Queen Shrimati and King Vajrajangha were reborn into that bliss-filled realm of Uttarakuru as a couple—husband and wife. ॥ ८९ ॥

प्रागुक्ता मृगा जन्म भेजुस्तत्रैव तद्गुणैः । पात्रदानानुमोदेन दिव्यां मानुष्यमाश्रिताः ॥ ९० ॥

The four animals mentioned earlier—the mongoose, lion, monkey, and boar—by virtue of their joyful approval of that worthy gift, were also reborn right there, attaining divine human bodies as gentle-minded Arya beings. ॥ ९० ॥

तथा मतिवराद्याश्च तद्वियोगाद् गताः शुचम् । दृढधर्मान्तिके दीक्षां जैनीमाशिश्रियन् परां ॥ ९१ ॥

Meanwhile, the four souls—Mativara, Ananda, Dhanamitra, and Akampana—plunged into deep sorrow upon the separation of Shrimati and Vajrajangha, and eventually all four embraced the supreme Jaina initiation (Diksha) under the revered Acharya Dridhadharma. ॥ ९१ ॥

ते सम्यग्दर्शनज्ञानचारित्राचारसंपदम् । समाराध्य यथाकालं स्वर्गलोकमयासिषुः ॥ ९२ ॥

And all four, having thoroughly practiced the treasure of Right Faith, Right Knowledge, and Right Conduct, ascended to the celestial realms according to their lifespan. ॥ ९२ ॥

अधोग्रैवेयकस्याधो विमाने तेऽहमिन्द्रताम् । प्राप्तास्तपोऽनुभावेन तपो हि फलतीप्सितम् ॥ ९३ ॥

There, through the potency of their austerities, they attained the supreme status of Ahamindra in the lowest celestial mansion of the lower Graiveyaka (the first Graiveyaka). Indeed, austerities unfailingly yield all cherished fruits! ॥ ९३ ॥

अथातो वज्रजङ्घार्यः कान्तया सममेकदा । कल्पपादपजां लक्ष्मीमीक्षमाणः क्षणं स्थितः ॥ ९४ ॥

Thereafter, at one time, the Arya soul of Vajrajangha was seated for a moment with his beloved, beholding the splendor of the Kalpavrikshas. ॥ ९४ ॥

सूर्यप्रभस्य देवस्य नभोयायि विमानकम् । दृष्ट्वा जातिस्मरो भूयस्तत्त्वज्ञः प्रियया सह ॥ ९५ ॥

Seeing the aerial chariot of the celestial deity Suryaprabha traversing through the sky, he, along with his wife, attained recollection of past lives (Jati-Smarana) and instantly realized the true nature of the self. ॥ ९५ ॥

तावच्चारणयोर्युग्मं दूरादागच्छदैक्षत । तं च तावनुगृह्णन्तौ व्योम्नः समवतेरतुः ॥ ९६ ॥

Just then, the soul of Vajrajangha saw two Charana sages approaching from afar. Those sages too, wishing to bestow grace upon him, descended from the sky. ॥ ९६ ॥

दृष्ट्वैव तावनुत्थाय तुष्टो ववन्दे सादरम् । संस्काराः प्राक्तना ह्येते प्रेरयन्त्यङ्गिनो हिते ॥ ९७ ॥

Seeing them approach, the soul of Vajrajangha quickly stood up in joy and bowed with deep reverence. Indeed, impressions (Samskaras) from past births ever impel beings toward righteous deeds! ॥ ९७ ॥

अभ्युत्तिष्ठन् स रेजेऽथ मुनीन्द्रयोः सह कान्तया । नलिनीसहजो दिवसः सूर्यप्रतिसूर्याविवोद्गतौ ॥ ९८ ॥

Rising to welcome both sages along with his beloved, the soul of Vajrajangha shone resplendently, looking like the day accompanied by the lotus blooming before the rising sun and its reflected sun. ॥ ९८ ॥

तयोरधिपदद्वन्द्वं चकार प्रणामं स सादरम् । आनन्दाश्रुलवैर्न्यस्तैः क्षालयन्निव तत्क्रमौ ॥ ९९ ॥

The soul of Vajrajangha touched his head to the feet of both sages and offered reverent prostrations. At that moment, tears of joy welled from his eyes and fell upon the sages' feet, appearing as though he were washing their holy feet with tears of bliss. ॥ ९९ ॥

तावाशीर्भिरथाश्वास्य प्रह्वं तं प्रसदान्वितम् । उपाविशन् समुचितं देशमध्यासीनौ यथाक्रमम् ॥ १०० ॥

Both sages, comforting the humble and devoted Arya Vajrajangha with their blessings, seated themselves in order upon suitable places befitting ascetics. ॥ १०० ॥

आदिपुराण - भाग ५ (खण्ड २)

नवमं पर्व (अवशिष्ट भाग)

ततः सुखोपविष्टौ तौ सोऽपृच्छदिति चारणौ । लसद्दन्तांशुसंतानैः पुष्पाञ्जलिमिवाकिरत् ॥ १०१ ॥

Thereafter, seated comfortably, Vajrajangha inquired of the two Charana ascetics as follows. While speaking, rays of light gleamed from his teeth, appearing as though he were scattering an offering of flower petals (Pushpanjali). ॥ १०१ ॥

भगवन्तौ क्व वास्तव्यौ कुत आगमनं च वा । युष्मदागमने हेतुः किं नु कारणमुच्यताम् ॥ १०२ ॥

He said: "O Holy Ones, where is your abode? From where have you arrived, and what is the purpose of your auspicious arrival? Please reveal all this to me today." ॥ १०२ ॥

युष्मत्संदर्शनाज्जातं सौहार्दं मेऽद्य मानसम् । प्रसीदति किमु ज्ञातौ पूर्वं बन्धू युवां मम ॥ १०३ ॥

"O Lords, merely beholding you has caused a profound affection to surge within my heart; my spirit feels exceedingly joyous, and it seems to me as though you are my known and cherished kin." ॥ १०३ ॥

इति प्रश्नावसानेऽस्य मुनिर्ज्यायानभाषत । दशनांशुजलोत्पीडैः क्षालयन्निव तं द्रुतम् ॥ १०४ ॥

As Vajrajangha concluded his questions, the elder sage, bathing him with the radiant flood of light from his teeth, replied as follows: ॥ १०४ ॥

आर्य विद्धि मां स्वयंबुद्धं यतोऽबुद्धाः प्रबुद्धधीः । महाबलभवे जैनं धर्मं कर्मनिवर्हणम् ॥ १०५ ॥

"O noble Arya, know me to be the soul of your minister Svayambuddha, through whom in your birth as Mahabala you acquired right knowledge and learned the karma-destroying Jain Dharma." ॥ १०५ ॥

त्वद्वियोगादहं जातनिर्वेदो बोधमाश्रितः । दीक्षित्वाऽभूवमुत्सृष्टदेहः सौधर्मकल्पजः ॥ १०६ ॥

"In that birth, grieved by separation from you, I acquired enlightened wisdom, embraced monastic renunciation (Diksha), and upon relinquishing the body through peaceful death (Sallekhana), was reborn in the Saudharma heaven." ॥ १०६ ॥

स्वयंप्रभविमानेऽग्रे मणिचूलाह्वयः सुरः । साधिकाब्ध्युपमायुष्कस्ततश्च्युत्वा पुनर्द्विजः ॥ १०७ ॥

"There, in the Svayamprabha celestial mansion, I became a deity named Manichula with a lifespan of slightly more than one Sagara. Thereafter, descending from heaven, I took birth again in the mortal world." ॥ १०७ ॥

जम्बूद्वीपस्थ पूर्वस्मिन् विदेहे पौष्कलावते । पुर्यां पुण्डरीकिण्यां प्रियसेन महीभृतः ॥ १०८ ॥

"In the Pundarikini city of the Pushkalavati country, located in the East Videha region of Jambudvipa, I was born as the eldest son, named Pritikara, to King Priyasena and his chief queen Sundari." ॥ १०८ ॥

सुन्दर्याश्च सुतोऽभूवं ज्यायान् प्रीतिकराह्वयः । प्रीतिदेवः कनीयान् मे मुनिरेष महातपाः ॥ १०९ ॥

"And this great ascetic, Pritideva, is my younger brother." ॥ १०९ ॥

स्वयंप्रभजिनोपान्ते दीक्षित्वा भ्रातरौ स्वयम् । सावधिज्ञानमाकाशचारणत्वं तपोबलात् ॥ ११० ॥

"Both of us brothers took initiation directly under Svayamprabha Jinendra, and through the power of penance, attained clairvoyance (Avadhijnana) and the power to traverse the sky (Charana-riddhi)." ॥ ११० ॥

बुद्ध्वाऽवधिसहस्राक्षचक्षुर्व्यापार्य साम्प्रतम् । त्वामार्यमिह संभूतं प्रबोधयितुमागतौ ॥ १११ ॥

"O noble one, directing the thousand-eyed vision of our Avadhijnana, we came to know that you have taken birth here. Because you were our supreme friend, we have arrived here to awaken and enlighten you." ॥ १११ ॥

विद्ध्यार्य कुरुष्वार्य पात्रदानविशेषतः । समुत्पन्नमिहात्मानं विशुद्धाद् दर्शनाद् विना ॥ ११२ ॥

"O noble Arya, know with certainty that you have been born here in the Bhogabhumi solely by the exceptional merit of offering gifts to worthy ascetics (Patra-Dana), even without the presence of pure Right Faith (Samyagdarshana)." ॥ ११२ ॥

महाबलभवेऽस्मत्तो बुद्ध्वा त्यक्ततनुस्थितिः । नालब्ध दर्शनं शुद्धं भोगकाङ्क्षानुबन्धतः ॥ ११३ ॥

"In your incarnation as Mahabala, you relinquished your physical frame having learned the metaphysical truth from us, but due to your lingering attachment and desire for sensual pleasures (Nidana), you were unable to attain pure Samyagdarshana." ॥ ११३ ॥

तस्मात्ते दातुमुद्युक्तौ सम्यक्त्वमनुत्तरम् । आयातौ दातुकामौ स्वर्मोक्षसुखसाधनम् ॥ ११४ ॥

"Therefore, we two have arrived here with the eager desire to bestow upon you that peerless Samyagdarshana, which is the foremost means to attain the bliss of heaven and final liberation." ॥ ११४ ॥

तद् गृहाण सम्यक्त्वं गृहीतुं काल एव ते । काललब्ध्या विना न स्यात् तदुत्पत्तिरिहाङ्गिनाम् ॥ ११५ ॥

"Thus, O noble one, accept Samyagdarshana now! This is indeed the ripe time for you to receive it, for without the fruition of the opportune time (Kala-Labdhi), the rise of Samyagdarshana does not occur for living beings in this world." ॥ ११५ ॥

देशनाकाललब्ध्यादिवाह्यकारणसंपदि । अन्तःकरणसामग्र्यां भव्यात्मा स्याद् विशुद्धधीः ॥ ११६ ॥

"Only when external causes such as Deshana-Labdhi (instruction) and Kala-Labdhi (opportune time) combine with the internal readiness of the Karanas (Karanalabdhi) does the worthy soul (Bhavya Atman) become endowed with pure Right Faith." ॥ ११६ ॥

शमाद् दर्शनमोहस्य सम्यक्त्वादानमादितः । जन्तोरनादिमिथ्यात्वकलङ्कमलहारिणः ॥ ११७ ॥

"For a soul whose true nature has been defiled from beginningless time by the stain of Mithyatva (wrong belief), the attainment of Aupashamika Samyaktva (subsided right faith) occurs first through the subsidence (Upashama) of Darshana-Mohaniya Karma." ॥ ११७ ॥

यथा पित्तोदयोद्भ्रान्तस्वान्तवृत्तेस्तदत्ययात् । यथार्थदर्शनं तद्वदन्तर्मोहोपशान्तितः ॥ ११८ ॥

"Just as when the mental confusion caused by an excess of bile subsides, one perceives the true sweet nature of milk and other substances, so too, upon the pacification of internal deluding karma, one realizes the true nature of the soul and other realities." ॥ ११८ ॥

अनिर्धूय तमो नैशं यथा नोदेत्यंशुमान् । तथानुद्धृत्य मिथ्यात्वतमो नोदेति दर्शनम् ॥ ११९ ॥

"Just as the sun cannot rise without dispelling the darkness of night, so too does Right Faith not arise without eradicating the darkness of Mithyatva." ॥ ११९ ॥

त्रिधा विपाट्य मिथ्यात्वप्रकृतिं करणैस्त्रिभिः । भव्यात्मा क्षपयन् कर्मस्थितिं सम्यक्त्वमाप्नुयात् ॥ १२० ॥

"Dividing the Mithyatva prakriti into three fragments—Mithyatva, Samyagmithyatva (Mishra), and Samyaktva Prakriti—through the three spiritual processes of Adhahkarana, Apurvakarana, and Anivrittikarana, the worthy soul reduces the duration of karmas and attains Right Faith." ॥ १२० ॥

आप्तागमपदार्थानां श्रद्धानं परया मुदा । सम्यग्दर्शनमाम्नातं मूलं ज्ञानचारित्रयोः ॥ १२१ ॥

"Joyful and heartfelt conviction in the passionless omniscient Jina (Apta), the unattached scriptures (Agama), and the categories of reality (Padarthas) is proclaimed to be Samyagdarshana. It is the fundamental root of Right Knowledge and Right Conduct; without it, neither can exist." ॥ १२१ ॥

जीवादिमुक्तिपर्यन्ततत्त्वश्रद्धानमञ्जसा । त्रिभिर्मूढैरनालीढमष्टाङ्गं विद्धि दर्शनम् ॥ १२२ ॥

"Know Samyagdarshana to be the genuine, unwavering faith in the seven fundamentals beginning with Jiva and ending with Moksha, free from the three types of delusions (Mudhatas) and adorned with the eight essential limbs (Angas)." ॥ १२२ ॥

तस्य प्रशमसंवेगावास्तिक्यं चानुकम्पनम् । गुणाः श्रद्धारुचिस्पर्शप्रत्ययाश्चेति पर्यायाः ॥ १२३ ॥

"Prashama (spiritual calmness), Samvega (fear of worldly misery), Astikya (firm faith in truth), and Anukampa (compassion toward all beings) are the four cardinal virtues of Samyagdarshana; and Shraddha (faith), Ruchi (relish), Sparsha (realization), and Pratyaya (conviction) are its synonymous modes." ॥ १२३ ॥

तस्य निःशङ्कितत्वादीन्यष्टाङ्गानि निश्चिनु । तैरंशुमिरिवाभाति भानुमान् सदृदर्शनाह्वयम् ॥ १२४ ॥

"Know its eight limbs to be: Nihshankita (freedom from doubt), Nihkankshita (freedom from desire for worldly gain), Nirvichikitsa (freedom from disgust), Amudhadrishti (undeluded vision), Upaguhana (protection of spiritual dignity), Sthitikaran (restoring others to righteousness), Vatsalya (affection for coreligionists), and Prabhavana (illumination of the Jain teaching). Endowed with these eight ray-like limbs, the sun of Samyagdarshana shines resplendently." ॥ १२४ ॥

शङ्कां जहीहि सन्मार्गे भोगकाङ्क्षामपाङ्कुरु । विचिकित्सामपि त्यक्त्वा भजस्वामूढदृष्टिताम् ॥ १२५ ॥

"O noble one, cast aside all doubt regarding the righteous path; eradicate all craving for sensual pleasures; abandoning disgust, embrace undeluded discernment (Amudhadrishtita)." ॥ १२५ ॥

गुह्यं गूहस्व धर्मं च गुणस्थाननिगूहनैः । मार्गाच्चलति धर्मस्थे स्थितीकरणमाचर ॥ १२६ ॥

"Conceal the shortcomings of fellow practitioners to preserve the honor of the Dharma, and gently restore anyone wavering from the path back into righteous conduct." ॥ १२६ ॥

रत्नत्रयवतामार्येष्वादराद् वात्सल्यमातनु । विधत्स्व शासने जैने यथाशक्ति प्रभावनाम् ॥ १२७ ॥

"Extend reverent affection (Vatsalya) toward noble souls endowed with the Three Jewels (Ratnatraya), and illuminate the glory of the Jain doctrine (Prabhavana) according to your capacity." ॥ १२७ ॥

देवलोकपाखण्डव्यामोहांश्च समुत्सृज । मोहान्धो हि न पश्येत् पश्यन्नपि न पश्यति ॥ १२८ ॥

"Renounce the three delusions: Deva-Mudhata (delusion regarding false deities), Loka-Mudhata (delusion regarding superstitious worldly customs), and Pakhanda-Mudhata (delusion regarding false ascetics). A being blinded by delusions fails to perceive the truth even while looking at it." ॥ १२८ ॥

> प्रतोहि धर्मसर्वस्वं दर्शनं चारुदर्शनम् । तस्मिन् प्राप्ते दुरापानि न सुखानीह देहिनाम् ॥ १२९ ॥

"O noble one, know Samyagdarshana, which perceives the true nature of reality, to be the very essence of Dharma. Once Samyagdarshana is attained, there remains no happiness in this universe that cannot be attained by living beings." ॥ १२९ ॥

> सफलं तेनैव सज्जन्म स कृतार्थः स पण्डितः । परिस्फुरति निर्व्याजं यस्य सद्दर्शनं हृदि ॥ १३० ॥

"In this world, he alone has attained a truly fruitful birth, he alone has accomplished his purpose, and he alone is truly wise, in whose heart unfeigned, genuine Samyagdarshana shines brilliantly." ॥ १३० ॥

> सिद्धिप्रासादसोपानं विद्धि दर्शनमग्रिमम् । दुर्गतिद्वारसंरोधि कवाटपुटमूर्जितम् ॥ १३१ ॥

"O noble one, know with certainty that Samyagdarshana is the very first step of the ladder to the palace of Moksha, and the formidable gateway barrier that closes off the doors to wretched rebirths (Durgatis) like hell." ॥ १३१ ॥

> स्थिरं धर्मतरोर्मूलं द्वारं स्वर्मोक्षवेश्मनः । शीलाभरणहारस्य तरलं तरलोपमम् ॥ १३२ ॥

"It is the firm root of the tree of Dharma, the portal to the abodes of heaven and liberation, and the radiant central gem in the necklace of virtuous conduct (Shila)." ॥ १३२ ॥

अलङ्करिष्णु रोचिष्णु रत्नसारमनुत्तरम् । सम्यक्त्वं हृदि धत्स्व मुक्तिश्रोदरविभ्रमम् ॥ १३३ ॥

"Adorning all beings, self-luminous, the supreme essence among all jewels, matchless, and resembling the graceful necklace of the Goddess of Liberation—bear this precious jewel of Samyaktva within your heart, O worthy soul!" ॥ १३३ ॥

सम्यग्दर्शनसर्वस्वं येनासादि दुरासदम् । सोऽचिरान्मुक्तिपर्यन्तां सुखसन्ततिमाप्नुयात् ॥ १३४ ॥

"The person who has acquired this supremely rare treasure of Samyagdarshana soon attains the unbroken succession of divine bliss culminating in ultimate liberation." ॥ १३४ ॥

लब्धसद्दर्शनो जीवो मुहूर्तमपि यत्नतः । संसारलतिकां भिन्द्यात् कुरुते ह्रसिनीमसौ ॥ १३५ ॥

"Behold, even if a soul attains Samyagdarshana for merely a single Muhurta (forty-eight minutes), he severs the creeping vine of Samsara and drastically curtails it; that is, he will not wander in the transmigratory cycle for more than half a Pudgala-Paravartana." ॥ १३५ ॥

सुदेवत्वसुमानुष्ये जन्मनी लभते नेतरत् । तद्यथा जायते जातु हृदि सम्यक्त्वदर्शनम् ॥ १३६ ॥

"One in whose heart Samyagdarshana abides takes birth solely in auspicious celestial (Deva) and noble human states; he never suffers degraded rebirths among hellish beings (Narakis) or animals (Tiryanchas)." ॥ १३६ ॥

किं वा बहुभिरालापैः श्लाघ्यैरेवास्तु दर्शने । यस्य सद्भावतो येन संसारो यात्यनन्तोऽपि सान्तताम् ॥ १३७ ॥

"What is the need for excessive elaboration? This praise alone suffices: with the advent of Samyagdarshana, even the endless cycle of worldly existence becomes finite and comes to an end." ॥ १३७ ॥

तस्माज्जिनेश्वरीमाज्ञामस्मद्वाक्यात् प्रमाणयन् । अनन्यशरणो भूत्वा प्रतिपद्यस्व दर्शनम् ॥ १३८ ॥

"Therefore, O noble one, accepting the command of Jinendra Deva as supreme authority upon my word, seek sole refuge in the True Lord without turning to deities afflicted with passion and aversion, and embrace Samyagdarshana!" ॥ १३८ ॥

उत्तमाङ्गमिवाङ्गेषु नेत्रद्वयमिवानने । मुख्यमङ्गं प्रवदन्ति सदुदर्शनं विदुः ॥ १३९ ॥

"Just as the head is the foremost among all bodily limbs like the hands and feet, and the eyes are foremost upon the face, so do Ganadharas and divine teachers proclaim Samyagdarshana to be the principal limb of liberation." ॥ १३९ ॥

अपास्य लोकपाखण्डदेवतासु विमूढताम् । परबोधैरनालीढमुज्जयसीकुरु दर्शनम् ॥ १४० ॥

"O noble one, casting away popular superstitions, false ascetic practices, and devotion to unworthy deities, make brilliant that pure Samyagdarshana which cannot be attained by those of wrong faith." ॥ १४० ॥

संसारलतिकायाश्च च्छिन्धि सद्दर्शनासिना । नासि त्वमभव्योऽत्र भविष्यत्तीर्थनायक ॥ १४१ ॥

"Sever the root of the vine of worldly transmigration with the sword of Samyagdarshana! You are certainly a proximate worthy soul (Asanna Bhavya), destined to become a Tirthankara in the future." ॥ १४१ ॥

सम्यक्त्वमधिकृत्यैवमाप्तसूक्त्यनुसारतः । व्याहृता देशनास्माभिर्ग्रहीतव्या श्रेयसे त्वया ॥ १४२ ॥

"O noble one, in this manner, following the sacred proclamations of the Arahanta Lord, I have imparted this discourse on Samyagdarshana; you must certainly accept it for your supreme spiritual welfare." ॥ १४२ ॥

त्वमप्यम्बालम्बस्व सम्यक्त्वमविलम्बितम् । भवाम्बुधेस्तरण्डं यत् स्त्रैणात् किं बत खिद्यसि ॥ १४३ ॥

Having instructed the noble Vajrajangha thus, the revered sage addressed the noble lady Shrimati: "O Mother, do you also without delay accept this Samyagdarshana, which serves as a vessel to cross the ocean of worldly existence! Why remain disheartened in the female state?" ॥ १४३ ॥

न हि स्त्रीष्वनुत्पत्तिर्विकलेन्द्रियजातिषु । न च देवनिकायेषु नीचेष्वन्येषु चास्तिके ॥ १४४ ॥

"O Mother, souls possessing Samyagdarshana are never reborn among deficient-sensed beings (Vikalendriyas), mindless creatures (Asanjnis), the lower six hells, Bhavanvasi, Vyantara, or Jyotishi gods, or any other degraded conditions." ॥ १४४ ॥

धिगिदं स्त्रैणमश्लाध्यं नैर्ग्रन्थ्यप्रतिबन्धि यत् । कारीषाग्निनिभं तापं निराहुस्तत्र तद्विदः ॥ १४५ ॥

"Fie upon this unpraiseworthy female birth, which acts as an impediment to observing the unclad Nirgrantha Digambara ascetic vows, and wherein the wise have described the fever of passion to be as intense as a smoldering dung fire!" ॥ १४५ ॥

तदेतत् स्त्रैणमुत्सृज्य सम्यगाराध्य दर्शनम् । प्राप्तासि परमस्थानसप्तकं त्वमनुक्रमात् ॥ १४६ ॥

"O Mother, now devoutly adore flawless Samyagdarshana, and relinquishing this female embodiment, attain in due course the seven supreme spiritual stations (Sapta Parama Sthanas). Explanation: The seven supreme stations are: 1. Noble birth (Sajjati), 2. Virtuous householdership with lay vows (Sadgrihasthata), 3. Monastic renunciation (Parivrajya), 4. Celestial lordship (Surendra-pada), 5. Imperial sovereignty (Samrajya-pada), 6. Supreme Arhathood (Paramarhantya), and 7. Siddhahood/Nirvana (Siddha-

pada). A soul endowed with Right Faith progressively attains these seven exalted states." ॥ १४६ ॥

ततः कतिपयैरेव भवौ श्रेयोऽनुबन्धिभिः । ध्यानाग्निदग्धकर्माणौ प्राप्तास्येव परं पदम् ॥ १४७ ॥

"After passing through a few meritorious births, you both shall burn away all karmas in the fire of pure meditation (Dhyana) and attain the Supreme Abode (Moksha)." ॥ १४७ ॥

इति प्रीतिकराचार्यवचनं स प्रमाणयन् । सजानिरादधे सम्यग्दर्शनं प्रीतमानसः ॥ १४८ ॥

Honoring the words of Acharya Pritikara as supreme authority, Arya Vajrajangha, together with his beloved consort, accepted Samyagdarshana with an overjoyed heart. ॥ १४८ ॥

स सद्दर्शनमासाद्य सप्रियापि प्रियेतराम् । पुष्णात्यलब्धलाभो हि देहिनां धृतिमुत्तमाम् ॥ १४९ ॥

Having attained Samyagdarshana along with his beloved, the soul of Vajrajangha felt exceedingly gratified. Indeed, the acquisition of an unprecedented, priceless treasure profoundly nourishes the supreme contentment of living beings! ॥ १४९ ॥

आप्यार्यः सूत्रानुगां दीप्तां सम्यग्दर्शनकण्ठिकाम् । यौवराज्यपदे सोऽस्थात् मुक्तिसाम्राज्यसंपदः ॥ १५० ॥

Just as a prince, receiving a splendid necklace strung upon a cord, is anointed to the position of crown prince (Yuvaraja) of the kingdom's wealth, so too did the soul of Vajrajangha, receiving the radiant necklace of Samyagdarshana strung upon the thread of sacred doctrine (Jaina Sutras), become established in the position of crown prince to the empire of Liberation. ॥ १५० ॥

साप्यभूत् सम्यक्त्वकलामवाप्य नितरामतुष्यत् सती । विशुद्धपुंस्त्वयोगेन निर्वाणमभिलाषुका ॥ १५१ ॥

That chaste and noble lady too, having attained the sublime virtue of Samyaktva, felt immense contentment, aspiring to attain Nirvana in a future birth through the union of a pure male embodiment. ॥ १५१ ॥

अलब्धपूर्वं मास्वाद्य सद्दर्शनरसायनम् । प्रापतुस्तौ परां तृप्तिं जैने कर्मनिवर्हणे ॥ १५२ ॥

Having tasted the nectar-like elixir of Samyagdarshana—something never before attained—both husband and wife attained unshakeable steadfastness in the karma-destroying Jain Dharma. ॥ १५२ ॥

शार्दूलार्यादयोऽप्याभ्यां समं सद्दर्शनामृतम् । तथा भेजुर्गुरोरस्य पादमूलमुपाश्रिताः ॥ १५३ ॥

The souls of the previously mentioned lion, monkey, mongoose, and boar, taking refuge at the lotus feet of Gurudeva Pritikara Muni, also received the nectar of Samyagdarshana alongside Arya Vajrajangha and Arya Shrimati. ॥ १५३ ॥

तौ दम्पती कृतानन्दसंदर्शितमनोरथौ । मुहुः संस्पृशतुर्धर्मसंवेगाच्चिरतस्तथा ॥ १५४ ॥

Both sages repeatedly touched with spiritual affection that couple, who had manifested the fulfillment of their noble aspiration through expressions of joy. ॥ १५४ ॥

जन्मान्तरनिबद्धेन प्रेम्णा विस्फारितेक्षणः । क्षणं मुनिपदाम्भोजसंस्पर्शात् सोऽन्वभूत् धृतिम् ॥ १५५ ॥

With eyes wide open in love nurtured across past lives, the soul of Vajrajangha gazed upon the lotus feet of Sri Pritikara Muni and experienced supreme peace from the momentary touch of his holy feet. ॥ १५५ ॥

कृतप्रणाममाशीर्भिराशास्य तमनुस्थितम् । ततो यथोचितं देशं मुनी गन्तुमुद्यतौ ॥ १५६ ॥

Thereafter, both Charana sages prepared to depart for a suitable region. At that moment, the soul of Vajrajangha prostrated before them and stood behind them to see them off for a short distance. ॥ १५६ ॥

पुनर्दर्शनमस्त्वार्य सम्यक्त्वं मा स्म विस्मर । इत्युक्त्वान्तर्हितौ सद्यश्चारणौ व्योमचारिणौ ॥ १५७ ॥

While departing, both sages bestowed their blessings and beneficial counsel, saying: "O noble one, may we meet again! Do not ever forget this sublime truth of Samyagdarshana." Saying this, both sky-faring sages vanished instantly. ॥ १५७ ॥

गतेऽथ चारणयुगे सोऽभूदुत्कण्ठितस्तदा । प्रियाणाम् विप्रयोगो हि मनस्तापाय कल्प्यते ॥ १५८ ॥

After the departure of the two Charana sages, the soul of Vajrajangha remained deeply pensive and yearning for a moment. Indeed, separation from beloved beings is bound to cause anguish to the mind! ॥ १५८ ॥

मुहुर्मुनिगुणाध्याने राद्ध्वात्मानं पुनः पुनः । इति चिन्तामसौ भेजे चिरं धर्मानुबन्धिनीम् ॥ १५९ ॥

Steadfastly anchoring his mind through repeated contemplation of the virtues of the sages, he engaged for a long time in the following righteous reflections that enhance Dharma: ॥ १५९ ॥

धुनोति दवथुं स्वान्तात् तनोत्यानन्दथुं परम् । धिनोति च मनोवृत्तिं साधुसमागमः ॥ १६० ॥

"Ah! How wondrous it is that association with holy saints dispels all distress of the heart, multiplies supreme bliss, and brings complete contentment to the disposition of the mind!" ॥ १६० ॥

मुष्णाति दुरितं दूरात् परं पुष्णाति योग्यताम् । भूयः श्रेयोऽनुबध्नाति प्रायः साधुसमागतिः ॥ १६१ ॥

"Association with virtuous saints dispels sin from afar, nurtures exalted spiritual capacity, and continually multiplies supreme auspiciousness." ॥ १६१ ॥

साधवो मुक्तिमार्गस्य साधनेऽर्पितधीधनाः । लोकानुवृत्तिसाध्यांशो नास्ति कश्चन साधुषु ॥ १६२ ॥

"These holy saints have dedicated all the wealth of their intellect to accomplishing the path of liberation. They have not the slightest desire to flatter or please worldly people." ॥ १६२ ॥

परानुग्रहबुद्ध्या तु केवलं मार्गदेशनाम् । कुर्वन्त्यमी प्रगत्यापि निसर्गोऽयं महात्मनाम् ॥ १६३ ॥

"These sages approach others and impart the teachings of the path of liberation solely out of pure benevolence (Paranugraha). Indeed, this is the very innate nature of great souls!" ॥ १६३ ॥

स्वदुःखे निष्प्रणारम्भाः परदुःखेषु दुःखिताः । निरपेक्षं परार्थेषु बद्धकक्ष्या मुमुक्षवः ॥ १६४ ॥

"Desirous of liberation, these ascetics remain completely peaceful regarding their own afflictions, undertaking no worldly activities for personal relief. Yet they are ever moved by the sorrow of others, constantly striving to alleviate their misery, and are ever ready to accomplish the welfare of others without any selfish motive." ॥ १६४ ॥

क्व वयम् क्व निःस्पृहास्ते क्व चैषा भोगभूमिका । तथाप्यनुग्रहेऽस्माकं सावधानास्तपोधनाः ॥ १६५ ॥

"Where are we, and where are these supremely desireless ascetics? And where is this Bhogabhumi—a realm solely dedicated to sensory pleasures! It is no ordinary feat for Digambara monks to visit the Bhogabhumi and instruct the mortals residing here; yet

how diligently have these ascetic treasures exerted themselves for our spiritual welfare!" ॥ १६५ ॥

> भवन्तु सुखिनः सर्वे सत्त्वा इत्येव सर्वदा । यतो यतन्ते तेनैषां यतित्वं सन्निरुच्यते ॥ १६६ ॥

"These holy ascetics ever strive with the resolve: 'May all living beings in the world remain happy forever!' It is for this reason that they are rightfully called Yatis ('Yatante iti Yatih'—those who continually exert themselves for the welfare of all)." ॥ १६६ ॥

> तथा नाम महीयांसः परार्थे कुर्वते रतिम् । यथाऽस्मासु प्रपेदाते परं हितमुभौ मुनी ॥ १६७ ॥

"Just as these Charana-riddhi-bearing sages traveled from afar to bestow grace upon us, so too do great souls ever find joy in working for the welfare of others." ॥ १६७ ॥

> अद्यापि चरणौ साक्षात् पश्यामीव पुरःस्थितौ । तपस्तनूनपात्तातपात्तनूकृततनू मुनी ॥ १६८ ॥

"I still seem to perceive those two Charana sages standing directly before me, their physical frames emaciated by the intense heat of the fire of penance." ॥ १६८ ॥

> अनयोश्चरणद्वन्द्वे प्रणतं मृदुपाणिना । समाश्वास्य स्नेहाद् मां व्यधातामधिमस्तकम् ॥ १६९ ॥

"I bow at their lotus feet, while both Charana sages gently place their tender hands upon my head, overwhelming me with paternal affection." ॥ १६९ ॥

> अपाययतां मां धर्मतृषितं तन्महोदधौ । अपास्य भोगसंतापं प्रसीदति परां मम ॥ १७० ॥

"They have made me, a human thirsting for Dharma, drink the nectar of Samyagdarshana; therefore, casting aside the afflictions born of sensual enjoyment, my mind rejoices in supreme serenity." ॥ १७० ॥

सत्यं प्रीतिकरो ज्यायान् मुनिर्योऽस्मास्वदर्शयत् । सन्मार्गमुपदेशेन सप्रीतिं चारणेश्वरः ॥ १७१ ॥

"The elder sage named Pritikara is truly worthy of his name ('bestower of love'), for his love is universal, and by instructing us in the righteous path, he has shown boundless affection toward us. (Explanation: If a person capable of traveling everywhere chooses to visit a specific place and individual to impart guidance, it demonstrates his extraordinary affection. Here, possessing the Charana-riddhi to travel anywhere, those sages specifically visited the soul of Vajrajangha, showing their boundless love for him.)" ॥ १७१ ॥

महाबलभवेऽप्यासीत् स्वयंबुद्धो गुरुर्नः । द्वितीयजन्मनि सम्यग्धर्मदानविशेषतः ॥ १७२ ॥

"In my birth as Mahabala, he was my guru named Svayambuddha, and today in this birth as well, by bestowing Samyagdarshana, he has become my supreme guru." ॥ १७२ ॥

गुरूणां यदि संसर्गो न भवेत् स्याद् गुणाजनम् । विना गुणाजनात् क्वास्य जन्तोः सफलजन्मता ॥ १७३ ॥

"Without association with noble gurus, the acquisition of virtues is impossible; and without acquiring virtues, how can the human birth of a living being ever attain fruition?" ॥ १७३ ॥

रसोपविद्धः सन् धातुर्यथा याति सुवर्णताम् । तथा गुरुगुणाश्लिष्टो भव्यात्मा शुद्धिमृच्छति ॥ १७४ ॥

"Just as base metals like copper transform into gold when touched by the alchemical elixir, so too do worthy souls attain supreme purity when touched by the virtues revealed through the guru's teachings." ॥ १७४ ॥

न बिना यानपात्रेण तरितुं शक्यतेऽर्णवः । नर्ते गुरूपदेशात् सुतरोऽयं भवार्णवः ॥ १७५ ॥

"Just as an ocean cannot be crossed without a sea-vessel, so too can this ocean of transmigratory existence (Bhava-Arnava) never be crossed without the guidance of a guru." ॥ १७५ ॥

यथान्धतमसच्छन्नान् नार्थान् दीपाद् विनेक्षते । तथा जीवादिभावांश्च नोपदेष्टुर्विनेक्षते ॥ १७६ ॥

"Just as a person cannot perceive objects like pots and cloths concealed in pitch darkness without a lamp, so too can a soul never understand realities like Jiva and Ajiva without an instructing guru." ॥ १७६ ॥

बान्धवा गुरवश्चेति द्वौ संप्रीतये नृणाम् । बान्धवास्त्विहैव स्युर्गुरवोऽमुत्र चात्र च ॥ १७७ ॥

"In this world, both kin and gurus exist to bestow affection upon human beings. But worldly kin foster affection only in this life, whereas gurus foster sublime welfare and affection both in this world and in the world beyond." ॥ १७७ ॥

यतो गुरुनिदेशेन जाता नः शुद्धिरीदृशी । ततो गुरुपदे भक्तिर्भूयाज्जन्मान्तरेऽपि नः ॥ १७८ ॥

"Since we have attained such purity solely through the instruction of the guru, may my devotion ever remain steadfast at Gurudeva's lotus feet across future incarnations as well!" ॥ १७८ ॥

इति चिन्तयतोऽस्यासीद् दृढा सम्यक्त्वभावना । सा तु कल्पलतेवास्मै सर्वमिष्टं फलिष्यति ॥ १७९ ॥

While reflecting thus, Vajrajangha's contemplation of Samyaktva became exceedingly firm. This very contemplation would later yield all desired fruits for him like a wish-fulfilling creeper (Kalpalata). ॥ १७९ ॥

समानभावनाऽनेन साप्यभूच्छ्रीमती पुनः । समानशीलयोश्चासीदाच्छिन्ना प्रीतिरेनयोः ॥ १८० ॥

The soul of Shrimati also reflected in the same manner as Vajrajangha; consequently, her contemplation of Samyaktva also became firmly established. As the disposition of both husband and wife was harmonious, an unbroken, mutual spiritual affection existed between them. ॥ १८० ॥

दम्पत्योरिति संप्रीत्या भोगान् निर्विशतोरपि । भोगकालस्तयोर्नूनं प्रापत् पल्यत्रयोन्मितः ॥ १८१ ॥

Thus enjoying their pleasures with mutual affection, the vast span of time measuring three Palyopamas passed away for that couple. ॥ १८१ ॥

जीवितान्ते सुखं प्राणान् हित्वा तौ पुण्यशेषतः । प्रापतुः कल्पमैशानं गृहं गेहादिव द्रुतम् ॥ १८२ ॥

At the conclusion of their lifespan, peacefully relinquishing their lives, they ascended through their remaining merit into the Aishana heaven, passing effortlessly like moving from one mansion to another. ॥ १८२ ॥

प्रावृषि स्वयमेवोदेत्य यथा मेघा यथाकालं कृतोदयाः । भोगभूमिभुवां देहास्तथा लीना विशरारवः ॥ १८३ ॥

Just as clouds in the rainy season form spontaneously and in due time dissolve on their own, so too the bodies of beings born in the Bhogabhumi appear spontaneously and dissolve naturally upon the completion of their lifespan. ॥ १८३ ॥

यथा वैक्रियिके देहे न दोषमलसंभवः । तथा दिव्यमनुष्याणां देहे शुद्धिरुदाहृता ॥ १८४ ॥

Just as transformational (Vaikriyika) bodies are free from bodily defects and impurities, so too are the bodies of beings born in the Bhogabhumi free from impurities and defects; their bodies remain as pure as the bodies of celestial deities. ॥ १८४ ॥

विमाने श्रीप्रभे तत्र कल्पेऽभूत् स्फुरत्प्रभः । स वज्रजङ्घार्यो धीमान् श्रीधराह्वयः सुरोऽभवत् ॥ १८५ ॥

In the ever-resplendent Shriprabha celestial palace of that Aishana heaven, the wise Arya Vajrajangha became a powerful, luminous deity named Shridhara. ॥ १८५ ॥

सापि सम्यक्त्वमाहात्म्यात् स्त्रैणाद् विश्लेषमीयुषी । स्वयंप्रभविमानेऽभूत् तत्समाना सुरोत्तमा ॥ १८६ ॥

And by virtue of the glory of Samyaktva, the noble Arya Shrimati, freed from the female state, became an exalted deity of equal stature named Svayam in the Svayamprabha celestial palace of that very same Aishana heaven. ॥ १८६ ॥

शार्दूलार्यादयोऽप्यस्मिन् कल्पेऽनल्पसुखोदये । महर्द्धिकाः सुरा जाताः पुण्यतः किं नु दुरासदम् ॥ १८७ ॥

The souls of the lion, mongoose, monkey, and boar were also reborn in this very Aishana heaven of immense bliss as deities endowed with great psychic splendors (Riddhis). Indeed, what is unattainable through merit (Punya)? ॥ १८७ ॥

ऋते धर्मात् कुतः स्वर्गः कुतः स्वर्गादृते सुखम् । तस्मात् सुखार्थिनां सेव्यो धर्मकल्पतरुश्चिरम् ॥ १८८ ॥

Without Dharma, whence can heaven arise? And without heaven, whence can heavenly happiness come? Therefore, those who seek true happiness should ever devote themselves to the wish-fulfilling tree of Dharma! ॥ १८८ ॥

शार्दूलभूतपूर्वो यः स विमाने मनोहरे । चित्राङ्गदे ज्वलन्मौलिर्भूत्वा चित्राङ्गदोऽमरः ॥ १८९ ॥

The soul that had formerly been the lion became a radiant deity named Chitrangada, wearing a luminous crown, in the enchanting celestial palace called Chitrangada. ॥ १८९ ॥

वराहार्यश्च नन्दार्ये विमाने मणिकुण्डली । ज्वलन्मुकुटकेयूरमणिकुण्डलभूषितः ॥ १९० ॥

The soul of the boar became the deity Manikundali, adorned with a gleaming crown, armlets, and gem-encrusted earrings, in the Nandarya celestial palace. ॥ १९० ॥

नन्द्यावर्ते विमानेऽभूद् वानरार्यो मनोहरः । सुराङ्गनामनोहारिचतुराकारसुन्दरः ॥ १९१ ॥

The soul of the monkey became the deity Manohara in the Nandyavarta celestial palace, resplendent with a handsome form that enchanted celestial nymphs. ॥ १९१ ॥

प्रभाकरविमानेऽभून्नकुलार्यो मनोरथः । मनोरथशतावाप्तदिव्यभोगामृताशनः ॥ १९२ ॥

And the soul of the mongoose became the deity Manoratha in the Prabhakara celestial palace, partaking of the nectar of divine pleasures acquired through hundreds of fulfilled desires. ॥ १९२ ॥

इति पुण्योदयात्तेषां स्वर्गलोके सुखभोगिनाम् । रूपसौन्दर्यभोगादिवर्णना ललिताङ्गवत् ॥ १९३ ॥

In this manner, the form, beauty, enjoyments, and grandeur of all those souls experiencing celestial happiness in heaven due to the fruition of their merit should be understood to be like that of Lalitanga Deva. ॥ १९३ ॥

इत्युच्चैः प्रमदोदयात् ततो श्रीमानसौ विभुः । स्वर्गश्रीनयनोत्सवं शुचितरं बिभ्रद् वपुर्भासुरम् । कान्ताभिः कलभाषिणीभिरुचितान् भोगान् मनोरञ्जनान् भुञ्जन् सततोत्सवैर्यरमत स्वस्मिन् विमानोत्सवे ॥ १९४ ॥

Thus, endowed with a pure, radiant body that bestowed a feast to the eyes of heavenly splendor through the rise of lofty merit, that powerful deity Shridhara, enjoying charming pleasures with melodious celestial nymphs, delighted in continual festivities within his celestial palace. ॥ १९४ ॥

कान्तानां करपल्लवैर्मृदुतलैः संवाह्यमानक्रमः तद्वक्त्रेन्दुविचिस्मितांशुसलिलेः संसिच्यमानो मुहुः ।
सभ्रूविभ्रमतत्कटाक्षविशिखैरलंक्षयीकृतोऽनुक्षणं भोगाङ्गैरपि सर्वसुखकरैः प्रमुदितो वत्स्यज्जिनः
श्रीधरः ॥ १९५ ॥

At times, celestial nymphs gently massaged his feet with their tender petal-like hands; at times, they bathed him with the stream of light from gentle smiles beaming from their moon-like faces; and at times, they made him the target of their playful sidelong glances darting from arched brows. In this manner, Shridhara Deva—destined to become a Tirthankara in the future—remained continually delighted and gratified at every moment with all the accoutrements of celestial bliss. ॥ १९५ ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणश्रीमहापुराणसंग्रहे
श्रीमतीवज्रजङ्घसम्यग्दर्शनोत्पत्तिवर्णनं नाम नवमं पर्व ॥ ९ ॥

Thus concludes the ninth Parva, describing the attainment of Samyagdarshana by Shrimati and Vajrajangha, in the Mahapurana Sangraha of sixty-three illustrious personages, composed by Bhagavat Jinasenacharya. ॥ ९ ॥

आदिपुराण - भाग ५ (खण्ड ३)

दशमं पर्व (प्रारम्भिक भाग)

अथान्येद्युरबुद्धासौ प्रयुक्तावधिरञ्जसा । स्वगुरुं केवलज्ञानिनं श्रीप्रभाद्रिमधिष्ठितम् ॥ १ ॥

Thereafter, on a certain day, through the application of his clairvoyance (Avadhijnana), Shridhara Deva came to know with certainty that his venerable Guru was seated upon Mount Shriprabha, having attained Omniscience (Kevalajnana). ॥ १ ॥

जगत्प्रीतिकरो योऽसौ गुरुः प्रीतिकराह्वयः । तमर्चितुममीयाय वर्यया वरपूजया ॥ २ ॥

Muniraja Pritikara, who bestowed loving benevolence upon all beings in the universe, was his Guru. Taking exalted, auspicious offerings of worship, Shridhara Deva approached him to perform worship. ॥ २ ॥

श्रीप्रभाद्रौ स गत्वाऽथ सर्वज्ञमभिवन्द्य च । श्रुत्वा धर्मं ततोऽपृच्छदित्यासौ स्वमनीषितम् ॥ ३ ॥

Arriving at Mount Shriprabha, he worshipped the Omniscient Lord Pritikara, bowed before him, listened to the exposition of Dharma, and then inquired about the matter residing in his heart as follows: ॥ ३ ॥

महाबलभवे येऽस्मन्मन्त्रिणो दुर्दृशस्त्रयः । क्व ते लब्धजन्मानः का वा गतिं श्रिताः ॥ ४ ॥

"O Lord, where have the three ministers of wrong faith (Mithyadrishti) from my past incarnation as Mahabala been reborn at present, and what realm of existence (Gati) have they attained?" ॥ ४ ॥

इति पृष्टवते तस्मै सोऽवोचत् सर्वभाववित् । तन्मनोध्वान्तसंतानमपाकुर्वन् वचोऽंशुभिः ॥ ५ ॥

To Shridhara Deva who thus inquired, the Omniscient Lord, dispelling all darkness of ignorance from his heart with the radiant rays of his speech, replied as follows: ॥ ५ ॥

त्वयि स्वर्गं गतेऽस्मासु लब्धबोधिषु ते त्रयः । धृष्टा दुर्मृतिमापन्ना वियाता बत दुर्गतिम् ॥ ६ ॥

"O noble soul! When you departed from the physical frame of Mahabala and ascended to heaven, and I embraced monastic initiation upon attaining enlightened wisdom, alas, those three stubborn ministers, meeting with wretched, unholy deaths (Kumaranas), fell into degraded states of existence (Durgatis)." ॥ ६ ॥

तौ निगोदास्पदं यातौ तमोऽन्धं यत्र केवलम् । तप्ताधिश्रयणोद्वृत्तमयिष्ठैर्यैः समं स्युभिः ॥ ७ ॥

"Among them, Mahamati and Sambhinnamati have fallen into the realm of Nigoda, where dense, blinding ignorance alone holds sway, and where births and deaths occur in rapid succession with turbulent boiling, like grains in a boiling cauldron." ॥ ७ ॥

ययौ शतबुद्धिः स मिथ्यात्वपरिपाकतः । विपाकक्षेत्रमाम्नातं तद्धि दुष्कृतकर्मणाम् ॥ ८ ॥

"And the minister Shatamati (Shatabuddhi), through the fruition of his intense Mithyatva, has plunged into the hellish realm (Naraka). In truth, hell is the primary field for experiencing the fruits of sinful karmas." ॥ ८ ॥

मिथ्यात्वविषसंमूढा ये मार्गपरिपन्थिनः । ते यान्ति दीर्घमध्वानं कुयोन्यावर्तसंकुलम् ॥ ९ ॥

"Those souls who, intoxicated by the poison of wrong faith, oppose the righteous Jaina path, wander for immense eons in the wilderness of transmigratory existence, beset by the whirlpools of wretched wombs (Kuyonis)." ॥ ९ ॥

नूनं यान्ति तमिस्रं हि सज्ज्ञानद्वेषिणो नराः । आप्तोपज्ञमतो धर्मं बुधोऽभ्यस्येदनारतम् ॥ १० ॥

"Since those who harbor animosity toward Right Knowledge inevitably sink into the abyssal darkness of hell, wise persons must unceasingly practice that Right Knowledge revealed by the Omniscient Lord." ॥ १० ॥

धर्मेणात्मा व्रजत्यूर्ध्वमधर्मेण त्वधोऽधः । मिश्रस्तु याति मानुष्यमित्याप्तोक्तं विनिश्चिनु ॥ ११ ॥

"Through Dharma, the soul ascends to higher realms (heaven and liberation); through Adharma, it falls lower and lower into hell; and through a blend of both, it attains human birth. O noble one, know with certainty this proclamation of the Arahanta Lord!" ॥ ११ ॥

स एष शतबुद्धिस्ते मिथ्याज्ञानस्य दायिनः । द्वितीयनरके दुःखमनुभुङ्क्तेऽतिदारुणम् ॥ १२ ॥

"That Shatabuddhi minister of yours, clinging firmly to false knowledge, is currently enduring excruciating torment in the second hell." ॥ १२ ॥

अहो स्वयं कृतोऽनर्थो जन्तोरघजितात्मनः । यद्धर्माद् विद्विषन् धर्मे कुरुते रतिम् ॥ १३ ॥

"Ah! This is the bitter fruit of the calamity brought upon itself by the soul vanquished by sin, that it harbors hatred toward righteousness (Dharma) and affection toward unrighteousness (Adharma)!" ॥ १३ ॥

धर्मात् सुखमधर्मात्तु दुःखमित्यविगानतः । धर्मैकपरतां धत्ते बुधोऽनर्थजिहासया ॥ १४ ॥

"Dharma yields happiness and Adharma yields sorrow; this truth is undisputed and universally celebrated. It is for this reason that wise beings, seeking to abandon all calamity, remain ever dedicated solely to Dharma." ॥ १४ ॥

धर्मः प्राणिदया सत्यं क्षान्तिः शौचं वितृष्णता । ज्ञानवैराग्यसंपत्तिरधर्मस्तद्विपर्ययः ॥ १५ ॥

"Compassion toward all living beings, speaking the truth, cultivating forbearance, observing purity, eliminating craving, and accumulating the wealth of Right Knowledge and detachment—this alone is Dharma; and their contraries, such as cruelty, are Adharma." ॥ १५ ॥

तनोति विषयासङ्गः सुखसंतोषमन्वहम् । स तीव्रमनुसंधत्ते तापं दीप्त इवानलः ॥ १६ ॥

"Attachment to sensual pleasures constantly increases the craving for sensory enjoyment; and the craving for sensory enjoyment generates fierce agony, like a blazing fire." ॥ १६ ॥

संतप्तस्तत्प्रतीकारमीप्सन् पापेऽनुरज्यते । द्वेष्टि धर्ममधर्मेण पतत्यधः ॥ १७ ॥

"Tormented by craving, the living being, seeking relief, becomes attached to sin; one attached to sin begins to harbor hatred toward Dharma; and abandoning Dharma, the soul sinks into the lower realms due to unrighteousness." ॥ १७ ॥

विपच्यते यथाकालं नरके दुरनुष्ठितम् । अनेहसि समभ्यर्णे यथाऽलकज विषम् ॥ १८ ॥

"Just as the venom of a rabid dog manifests its deadly effect when its time arrives (usually in the monsoon), so too do accumulated sinful karmas, when mature, inflict severe agony in hell." ॥ १८ ॥

यथोपचितदोषस्य वृद्धिं गच्छन्ति सङ्कटाः । तथा दुरीहिते पाप्मा माद्रीभवति दुःसहः ॥ १९ ॥

"Just as a sick person's disease worsens by partaking of unwholesome food, so too does the burden of sin multiply exceedingly for wrong-believing souls through evil conduct." ॥ १९ ॥

दुःसहः पापकर्मणां पाको ददाति दुःसहं फलम् । येनात्मा पतितः श्वभ्रे क्षणं नापि विमुच्यते ॥ २० ॥

"The ripening of sinful deeds is exceedingly terrible and perpetually bears bitter fruit, cast down by which into hell, the soul is not freed from agony even for a single moment." ॥ २० ॥

यादृशं नरके दुःखं तत्रोत्पत्तिः कुतो भवेत् । इति श्रोतुं ततः सम्यक् प्रणिधाय मनः क्षणम् ॥ २१ ॥

"What kind of sorrow exists in hell, and due to what causes are living beings born there? If you wish to comprehend this, listen with a focused mind for a moment:" ॥ २१ ॥

हिंसायां निरता ये स्युर्मृषावादतत्पराः । चौर्यसक्ताः परस्त्रीषु ये रता मद्यपाश्च ये ॥ २२ ॥

"Those beings who are engrossed in violence (Himsa), intent upon falsehood, addicted to theft, indulge in other men's wives, and consume intoxicants;" ॥ २२ ॥

ये च मिथ्यादृशः क्रूरा रौद्रध्यानपरायणाः । सत्त्वेषु निरनुक्रोशा बह्वारम्भपरिग्रहाः ॥ २३ ॥

"Those who harbor wrong faith, are cruel, indulge in wrathful meditation (Raudra-Dhyana), are perpetually merciless toward living beings, and engage in extensive worldly activities and possessions (Bahvarambha and Parigraha);" ॥ २३ ॥

धर्मविद्वेषिणो ये च नित्यमधर्मपरितोषकाः । दूषकाः साधुवर्गस्य मात्सर्योपहताश्च ये ॥ २४ ॥

"Those who continually harbor enmity toward Dharma, find delight in unrighteousness, slander the community of virtuous ascetics, and are consumed by jealousy;" ॥ २४ ॥

रुष्यन्त्यकारणान्नैव निष्परिग्रहेभ्योऽतिपातकाः । मुनिभ्यो धर्मशीलेभ्यो मधुमांसाशने रताः ॥ २५ ॥

"Those great sinners who get angry without any cause at possessionless, righteous sages, and are addicted to consuming honey and flesh;" ॥ २५ ॥

श्वानपालकाः पोषयित्वान्यजीवानां येऽतिनिर्घृणाः । खादका मधुमांसस्य तेषां ये चानुमोदकाः ॥ २६ ॥

"Those supremely merciless people who breed and raise carnivorous animals like dogs and cats that kill other living creatures, who themselves consume honey and flesh, and who approve of those who eat them;" ॥ २६ ॥

ते नराः पापभारेण प्रविशन्ति रसातलम् । विपाकक्षेत्रमेतद्धि विद्धि दुष्कृतकर्मणाम् ॥ २७ ॥

"All such beings, weighed down by the burden of sin, enter the netherworld of hell. Know this hell alone to be the realm designed for the retribution of wicked deeds." ॥ २७ ॥

जलस्थलचराः क्रूराः सोरगाश्च सरीसृपाः । पापशीलाश्च मानिन्यः पक्षिणश्च सुदारुणाः ॥ २८ ॥

"Cruel aquatic creatures, terrestrial animals, serpents, reptiles, sinful women, and predatory birds all descend into hell." ॥ २८ ॥

प्रयान्त्यसंज्ञिनो घर्मां वंशां च सरीसृपाः । पक्षिणस्ते तृतीयां च रौरवीं च महोरगाः ॥ २९ ॥

"Mindless animals (Asanjni Tiryanchas) descend up to the first earth named Gharma (Ratnaprabha); reptiles go up to the second earth (Vamsha); birds up to the third earth (Megha); and large serpents up to the fourth earth (Rauravi/Anjana)." ॥ २९ ॥

सिंहास्तां पञ्चमीं गच्छेयुः षष्ठीं च योषितः । प्रयान्ति सप्तमीं तां च मर्त्या मत्स्याश्च पापिनः ॥ ३० ॥

"Lions descend up to the fifth earth (Arishta); women up to the sixth earth (Maghavi); and sinful humans and gigantic aquatic monsters (Mahamatsyas) descend up to the seventh earth (Madhavi/Mahatamahprabha)." ॥ ३० ॥

रत्नशर्कराबालुक्याः पङ्कधूममहतमःप्रभाः । तमस्तमःप्रभा चेति सप्ताधः श्वभ्रभूमयः ॥ ३१ ॥

"Ratnaprabha, Sharkaraprabha, Valukaprabha, Pankaprabha, Dhumaprabha, Tamahprabha, and Mahatamahprabha—these are the seven hellish earths situated progressively one below the other." ॥ ३१ ॥

तासां पर्यायनामानि घर्मा वंशा शिलाञ्जना । अरिष्टा मघवी चैव माधवी चेत्यनुक्रमात् ॥ ३२ ॥

"Gharma, Vamsha, Megha, Anjana, Arishta, Maghavi, and Madhavi are the respective alternative names of these seven earths." ॥ ३२ ॥

तत्र बीभत्सुनिहितं जाले मधुकृतामिव । तेऽधोमुखाः प्रजायन्ते पापिनामुन्नतिः कुतः ॥ ३३ ॥

"In those earths, living beings are born head downwards into hole-like cauldrons (Kumbhis) resembling honeycomb cells. Indeed, how could sinful beings ever experience elevation?" ॥ ३३ ॥

अपर्याप्ता भवन्त्याशु तैजसं रूपं जुगुप्सितम् । पर्यापयन्ति दुष्प्रेक्ष्यं विकृताकृति विग्रहम् ॥ ३४ ॥

"Due to the rise of sinful karma, within an Antaramuhurta they complete the formation of an Aparyapta body that is foul-smelling, repulsive, dreadful to behold, and hideous in form." ॥ ३४ ॥

पर्याप्ताश्च महीपृष्ठे ज्वलदग्न्यतिदुःसहे । विच्छिन्नबन्धनानीव पत्राणि विप्लवन्त्यधः ॥ ३५ ॥

"As soon as their bodily formation is completed, like leaves severed from branches falling downwards, those hellish beings fall headlong from their place of origin onto the unbearably blazing floor of hell." ॥ ३५ ॥

निपत्य च महीपृष्ठे निशितायुधमूर्धसु । रुवन्ति दुरात्मानश्छिन्नसर्वाङ्गसन्धयः ॥ ३६ ॥

"Falling upon the ground studded with razor-sharp weapons, those wretched beings crash onto the tips of those weapons, their bodily joints completely shattered, and afflicted with agony, they shriek and scream." ॥ ३६ ॥

भूम्युष्मणा च संतप्ता दुःसहेनाकुलीकृताः । अम्बरीषे तिला यद्वन्निपतन्त्युत्पतन्ति च ॥ ३७ ॥

"Tormented by the unbearable heat of the ground and overcome with agony, the hellish beings leap up and crash down, like sesame seeds tossed in a red-hot frying pan." ॥ ३७ ॥

ततस्तेषां निहन्वन्ति गात्राणि निशितायुधैः । नारकाः परुषक्रोधास्तर्जयन्तोऽतिभीषणम् ॥ ३८ ॥

"As soon as they land there, fiercely enraged fellow hellish beings, roaring frightfully, hack their bodies to pieces with sharp weapons." ॥ ३८ ॥

तेषां छिन्नानि गात्राणि संदधत्यपि तत्क्षणम् । दण्डाहतानि वारीणि यद्वद्विक्षिप्य संदधुः ॥ ३९ ॥

"Just as water struck by a staff scatters into droplets and instantly reunites, so too the bodies of those hellish beings, chopped to pieces and scattered by weapon strikes, instantly reassemble into one." ॥ ३९ ॥

वैरमन्योन्यसम्बन्धि निजज्ञानानुभावतः । दण्डांस्तदनुरूपांस्ते योजयन्ति परस्परम् ॥ ४० ॥

"Endowed with clairvoyance (Avadhijnana), those hellish beings perceive past-life events; based on those memories, they brand one another as ancient enemies and mutually inflict excruciating punishments." ॥ ४० ॥

चोदयन्त्यसुराश्चैनान् क्रूरा युध्यध्वमित्यरम् । स्मरयन्तः पूर्ववैराणि प्राक्चतुर्थ्याः सुदारुणाः ॥ ४१ ॥

"Up to the first three earths, cruel Asurakumara deities descend and, reminding the hellish beings of their past enmities, instigate them to fight fiercely among themselves." ॥ ४१ ॥

वज्रचञ्चुपुटैर्गृध्रा भिन्दन्त्येतान् भयङ्कराः । श्वानश्चार्जुनकायास्तु दन्दशूकैः खरैर्नखैः ॥ ४२ ॥

"Dreadful vultures with adamantine beaks tear open their bodies, and black hounds rip them apart with their razor-sharp claws." ॥ ४२ ॥

भृशक्वाथिततताम्रादिरसान् केचित् प्रपायिताः । प्रयान्ति विलयं सद्यो रुदन्तो विस्वरस्वनम् ॥ ४३ ॥

"Many hellish beings are forced to drink boiling liquids of molten copper and other metals; weeping in dreadful, agonized shrieks, they instantly dissolve in pain." ॥ ४३ ॥

इक्षुयन्त्रेषु निक्षिप्य पीड्यन्ते खण्डशः कृताः । उष्ट्रिकासु च निष्क्वाथ्य क्रियन्ते रसतां परे ॥ ४४ ॥

"Many hellish beings are chopped into pieces and crushed in oil-presses (like sugarcane in an extractor); others are boiled in huge cauldrons until reduced to liquid." ॥ ४४ ॥

छित्त्वा गात्रेभ्यो मांसानि भक्ष्यन्ते बलिभिः परे । छित्त्वा निशितैः शस्त्रैः परमांसाशिनः पुरा ॥ ४५ ॥

"Those beings who were carnivores in past lives have their flesh carved out by powerful hell-beings with sharp weapons, and are forcibly made to eat their own severed flesh." ॥ ४५ ॥

संदंशकैर्विदार्यास्यं गले पाटिकया बलात् । आस्यन्ते तापितांल्लोहपिण्डान् मांसप्रियाः पुरा ॥ ४६ ॥

"For those who took pleasure in eating meat, powerful hell-beings pry open their mouths with pincers and forcibly shove red-hot iron balls down their throats." ॥ ४६ ॥

सेयं तव प्रियेत्युक्त्वा तप्तायःपुत्रिकां गले । आलिङ्ग्यन्ते बलादन्यैरनलार्चिकणाचिताम् ॥ ४७ ॥

"Proclaiming, 'Here is your beloved mistress!', powerful hell-beings forcibly compel them to embrace glowing-hot iron statues blazing with fire sparks." ॥ ४७ ॥

संकेतकेतकीवने कर्कशक्रकचच्छदे । त्वामिहोपह्वये कान्ते ह्यभिसमीर्षया ॥ ४८ ॥

"To those who engaged in illicit intimacy with other men's wives in previous lives, other hell-beings arrive and say: 'Your beloved is waiting for you in the secluded Ketaki grove for a secret rendezvous.'" ॥ ४८ ॥

पुरा पराङ्गनासङ्गरतिदुर्ललितानिति । संयोजयन्ति तप्तायःपुत्रिकामिह परे ॥ ४९ ॥

"Saying so, they lead them into the Ketaki grove possessing sharp, saw-like leaves, and force them to embrace red-hot iron figures." ॥ ४९ ॥

तांस्तदालिङ्गनासङ्गात् क्षणमूर्च्छामुपागतान् । तुदन्त्ययोमयैस्तोत्रैर्मर्मसु नारकाः ॥ ५० ॥

"As they faint instantly from embracing those blazing iron figures, other hellish beings pierce and strike them at their vital organs with sharp iron rods." ॥ ५० ॥

तदङ्गालिङ्गनासङ्गात् क्षणामीलितलोचनाः । निपतन्ति धरित्रीषु तेऽङ्गारकृतविग्रहाः ॥ ५१ ॥

"With their eyes closed in unbearable agony from embracing those burning figures, and their bodies scorched like live coals, those hellish beings collapse onto the earth." ॥ ५१ ॥

भस्त्राग्निदीपितान् केचिदायसान् कूटशाल्मलीन् । आरोप्यन्ते बलात् कैश्चित्
तीक्ष्णोर्ध्वाधोऽग्रकण्टकान् ॥ ५२ ॥

"Many hellish beings are forcibly driven by others to climb iron Shalmati (silk-cotton) trees ablaze with furnace fire and bristling with sharp thorns pointing upwards and downwards." ॥ ५२ ॥

ते तदारोपणारोधात् कर्षितैरतिकर्षिताः । मुच्यन्ते नारकैः कृच्छ्रात् क्षरत्क्षतजमूर्तयः ॥ ५३ ॥

"As they climb those trees, some hell-beings drag them downwards while others pull them upwards. When their entire bodies are lacerated and drenched in flowing blood, only with great agony do they escape." ॥ ५३ ॥

अरुष्कराम्भोपूर्णासु विगाह्यन्ते नदीषु च । क्षणाद् विशीर्णसर्वाङ्गा विलिप्यन्तेऽम्बुचारिभिः ॥ ५४ ॥

"Many hellish beings are forcibly thrown into rivers filled with caustic marking-nut (Bhilawa) juice, causing their entire bodies to dissolve instantly, while saline waves coat their wounds to inflict excruciating torment." ॥ ५४ ॥

विस्फुलिङ्गमयीं शय्यां ज्वलन्तीमधिशायिताः । शेरते प्लुष्यमाणाङ्गा दीर्घनिद्रासुखेप्सया ॥ ५५ ॥

"Many hellish beings are made to lie upon beds of burning embers; seeking relief in sleep, they lie upon them, only to have their entire bodies roasted in flames." ॥ ५५ ॥

असिपत्रवनान्यन्ये व्रजन्त्युष्णार्दिता यदा । तदा वाति मरुत् तीव्र विस्फुलिङ्गकणान् किरन् ॥ ५६ ॥

"When hellish beings, tormented by scorching heat, rush toward the Asipatravana (forest of sword-like leaves), a fierce wind immediately begins to blow, scattering blazing sparks of fire." ॥ ५६ ॥

तेन पतन्ति पत्राणि शस्त्राणि सर्वायुधमयान्यरम् । तैश्छिन्नभिन्नसर्वाङ्गाः फूत्कुर्वन्ति वराककाः ॥ ५७ ॥

"Under the impact of that violent gale, the weapon-sharp leaves fall rapidly, severing and slashing the bodies of those hellish beings, causing the miserable wretches to scream in torment." ॥ ५७ ॥

अयोमयैस्तु शूल्यमांसीकृताः परैः । पात्यन्ते च गिरेरग्रादधःकृतमुखाः क्षितौ ॥ ५८ ॥

"Hell-beings skewer many others on iron spits like pieces of meat and roast them over fire until they are dried out like dried meat; others are hurled head downwards from mountain precipices onto the earth." ॥ ५८ ॥

क्रकचैर्दारिताः केचिन्मर्मास्थिसन्धिषु । तप्तायःसूचिनिर्भिन्ननखाग्रे दारुणवेदनाः ॥ ५९ ॥

"Many hellish beings have their vital parts and skeletal joints ripped apart with sharp saws, and red-hot iron needles are driven beneath their fingernails, causing dreadful agony." ॥ ५९ ॥

कांश्चिन्नितान्तशूलाग्रप्रोतांल्लम्बान्त्रसन्ततीन् । भ्रमयत्युच्छलच्छोणशोणितारुणविग्रहान् ॥ ६० ॥

"Many hellish beings are impaled upon the tips of sharp tridents and spun around, causing their entrails to spill out and hang, their bodies turning scarlet with splashing blood." ॥ ६० ॥

व्रणौघजर्जरीभूतान् कांश्चित् सिञ्चन्ति क्षारवारिभिः । तत्किलाप्यायनं तेषां मूर्च्छाविगलदात्मनाम् ॥ ६१ ॥

"When their bodies are mangled and covered in wounds, sinful hell-beings sprinkle them with caustic saline water. When the wounded faint from agony, the saline wash revives their consciousness to suffer anew." ॥ ६१ ॥

कांश्चिदुत्तुङ्गशैलाग्रात् पातितानतिनिष्ठुराः । नारकाः प्रहरन्त्येते शतशो वज्रमुष्टिभिः ॥ ६२ ॥

"Many hellish beings are hurled from towering mountain peaks, and upon landing, merciless hell-beings beat them savagely with hundreds of adamantine fists." ॥ ६२ ॥

अन्यानन्ये विनिघ्नन्ति मुद्गरैरतिनिर्घृणाः । विकीर्णप्रोच्छलच्चक्षुर्गोलकानधिमस्तकम् ॥ ६३ ॥

"Merciless hell-beings smash the heads of others with heavy iron clubs, causing their eyeballs to pop out and splatter onto the ground." ॥ ६३ ॥

मेषवद् योधयन्त्येतान् योधयन्ति मिथोऽसुराः । स्फुरद्ध्वनिदलन्मूर्ध्नोगलन्मस्तिष्ककर्दमान् ॥ ६४ ॥

"Up to the third earth, Asurakumara gods incite the hellish beings into herds like fighting rams, smashing their heads together until they crack with loud sounds and spew forth mud-like heaps of brain and blood." ॥ ६४ ॥

तप्तलोहासनेष्वन्यान्यासयन्ति पुरोद्धतान् । शय्यासु च निवेश्यन्ते शितायःकण्टकास्तरे ॥ ६५ ॥

"Those who were arrogant and insolent in past lives are forced by hell-beings to sit upon blazing iron seats, and are systematically laid upon beds carpeted with razor-sharp iron thorns." ॥ ६५ ॥

इत्यसह्यां परां दीप्तां नारकीं प्राप्य यातनाम् । उद्विग्नानां मनस्येषा चिन्तोपजायते ॥ ६६ ॥

"Enduring such unbearable, blazing, and horrific torment in hell, the terrified hellish beings reflect within their minds with deep anguish:" ॥ ६६ ॥

अहो दुरासदा भूमिः प्रदीप्ता ज्वलनार्चिषा । वायवो वान्ति दुःस्पर्शाः स्फुलिङ्गकणवाहिनः ॥ ६७ ॥

"'Alas! This land scorched by blazing flames is utterly unbearable to stand upon. Here perpetually blows a scorching wind bearing fiery sparks, which cannot even be touched without agonizing pain.'" ॥ ६७ ॥

दीप्ता दिशश्च दिग्दाहशङ्कां संजनयन्त्यमूः । तप्तपांसुमयीं वृष्टिं किरन्त्यम्बुमुचोऽम्बरात् ॥ ६८ ॥

"'These flaming quarters create the illusion of a cosmic conflagration, while these dark clouds rain down showers of scalding dust.'" ॥ ६८ ॥

विधारण्यमिदं विश्वग् विषवल्लीभिरानतम् । असिपत्रवनं चेदमसिपत्रैर्भयानकम् ॥ ६९ ॥

"'This is the forest of poison entwined with venomous creepers all around, and this is the terrifying Asipatravana bristling with sword-edged leaves.'" ॥ ६९ ॥

अथाभिसारिकाश्चैमास्तप्तायोमयपुत्रिकाः । काममुद्दीपयन्त्यस्मानालिङ्गन्त्यो बलाद् गले ॥ ७० ॥

"'And these red-hot iron statues, like vile adulterous women, forcibly embrace us around the neck, inflicting agonizing burning torment (parodying lust).'" ॥ ७० ॥

योधयन्ति बलादस्मानिमे केऽपि महाबलाः । यमेन समरे क्रूराः प्रयुक्ताः कर्मसाक्षिणः ॥ ७१ ॥

"'These immensely powerful entities forcibly compel us to fight, appearing as though dispatched by Yama himself as witnesses to our past sinful deeds!'" ॥ ७१ ॥

खरारटितमुद्घोषं ज्वलज्ज्वालाकरालितम् । गिलितुमनलोद्गारि खरोष्ट्रानीकमभिधावति ॥ ७२ ॥

"'Emitting terrifying cries with snouts raised high, fierce with blazing flames, and vomiting fire from their mouths, these packs of camels and donkeys rush toward us to swallow us whole!'" ॥ ७२ ॥

अमी च भीषणाकाराः कृपाणोद्यतपाणयः । पुरुषास्तर्जयन्त्यस्मानकारणरणोद्धुराः ॥ ७३ ॥

"'These hideous-looking beings, brandishing swords and eager for causeless battle, are threatening, rebuking, and menacing us!'" ॥ ७३ ॥

अमी च परुषापाता गृध्रा मूर्ध्नि द्रवन्त्यरम् । श्वगणैश्चैव सारमेयाश्च भीषयन्तेतरामिमे ॥ ७४ ॥

"'These vultures swoop fiercely from the sky upon our heads, and these barking dogs terrify us exceedingly!'" ॥ ७४ ॥

नूनमेतन्निभेनास्मद् दुरितान्येव निर्दयम् । पीडामुत्पादयन्त्येवमहो व्यसनसन्निधिः ॥ ७५ ॥

"'Surely, under the pretext of these wicked creatures, our own past sins are mercilessly inflicting this torment upon us. Alas, how all manners of calamity have surrounded us!'" ॥ ७५ ॥

इतः स्वरति पद्घोषो नारकाणां प्रधावताम् । इतश्च करुणाक्रन्दो रोदनोत्थनिःस्वनः ॥ ७६ ॥

"'On this side, the sound of running hell-beings' footsteps creates terror, while on that side echoes the sorrowful wailing and weeping of someone in distress.'" ॥ ७६ ॥

इतश्च कठोरारावमूर्च्छितः । शिवानां शिवाध्वानः प्रध्वानयति रोदसी ॥ ७७ ॥

"'On this side, amplified by the harsh cawing of crows, the inauspicious howling of jackals reverberates between heaven and earth.'" ॥ ७७ ॥

इतः परुषसंपातपतनाधूननोत्थितः । असिपत्रवने पत्रनिर्मोक्षपरुषध्वनिः ॥ ७८ ॥

"'On this side, from the Asipatravana comes the harsh roar of tempestuous winds and the violent clatter of razor leaves falling in showers.'" ॥ ७८ ॥

असौ कण्टकितस्कन्धः कूटशाल्मलिपादपः । यस्मिन् स्पृष्टेऽपि नोऽङ्गानि दुनोतीव कण्टकैः ॥ ७९ ॥

"'This is that artificial Shalmati tree with thorn-studded trunk, the mere recollection of which causes all our limbs to ache as though pierced by thorns.'" ॥ ७९ ॥

सैषा वैतरणी नाम सरित् सारुष्कराम्भसा । आस्तां तरणमेतस्याः स्मरणं मे भयावहम् ॥ ८० ॥

"'And here is the river named Vaitarani filled with caustic marking-nut juice; crossing it is far off—its mere memory inspires sheer dread!'" ॥ ८० ॥

एते च नारकावासाः प्रज्वलन्त्यन्तरोष्मणा । अन्धमूषास्विवावर्ते नीयन्ते यत्र नारकाः ॥ ८१ ॥

"'These are the subterranean dens of hell-beings blazing with internal heat, in which hell-beings are swirled around like molten metals in a sealed crucible.'" ॥ ८१ ॥

दुःसह्या वेदनास्तीव्राः प्रहारा दुर्धरा इमे । न मुच्यन्ते च प्राणा दुर्निवाराश्च नारकाः ॥ ८२ ॥

"'The agony here is so intense that none can endure it; the beating is so severe that none can bear it. Yet life-breath cannot depart until lifespan karma is exhausted, and these hell-beings cannot be restrained by anyone.'" ॥ ८२ ॥

क्व यामः क्व नु तिष्ठामः क्वास्मद्देहं क्व च शेमहे । यत्र यत्रोपसर्पामस्तत्र तत्राधयोऽधिकाः ॥ ८३ ॥

"'In such a plight, where can we go? Where can we stand? Where can we sit? Where can we sleep? Wherever we turn, we encounter only ever-increasing anguish!'" ॥ ८३ ॥

इत्यपारमिदं दुःखं तरिष्यामः कदा वयम् । नाब्धयोऽप्युपमानं नो जीवितस्यानल्पकम् ॥ ८४ ॥

"'When shall we ever cross over this boundless ocean of sorrow? Our lifespan here is so immense that even Sagaropamas cannot fully measure it!'" ॥ ८४ ॥

इत्यनुध्यायतां तेषां योऽन्तस्तापोऽनुसन्ततः । स एव प्राणसंशीर्तिं तानारोपयितुं क्षमः ॥ ८५ ॥

"The continuous mental agony suffered by the hellish beings as they constantly reflect thus is sufficient to keep them in perpetual dread of death." ॥ ८५ ॥

किमत्र बहुनोक्तेन यद्यद् दुःखं सुदारुणम् । तत्तत्पिण्डीकृतं दृष्टं दुस्तरैः पापकर्मभिः ॥ ८६ ॥

"What is the need for further elaboration? It is enough to state that whatever terrible sorrows exist in the universe have all been gathered together into the hells by inexorable sinful karmas." ॥ ८६ ॥

अक्ष्णोर्निमेषमात्रं च न तेषां सुखसंगतिः । दुःखमेवानुबन्धीह नारकाणामहर्निशम् ॥ ८७ ॥

"Those hellish beings do not experience even a moment's happiness, lasting as long as the blink of an eye; day and night, they must endure nothing but relentless misery." ॥ ८७ ॥

नानादुःखशतावर्ते मग्नानां नरकार्णवे । तेषामास्तां सुखावाप्तिस्तत्स्मृतिश्च सुदूरतः ॥ ८८ ॥

"Drowned in the ocean of hell filled with hundreds of whirlpools of diverse miseries, let alone attaining happiness, the hellish beings are far even from the memory of it." ॥ ८८ ॥

शीतोष्णनरकेष्वेषां दुःखं यदुपजायते । तदसङ्ख्यमचिन्त्यं च तन्न केनोपमीयते ॥ ८९ ॥

"The agony experienced by these hellish beings in the freezing and scorching hells is incalculable (Asankhyata) and unimaginable; there is no object in the universe that can serve as a comparison to that suffering." ॥ ८९ ॥

शीता षष्ठ्यां च सप्तम्यां पञ्चम्यां चोभयं स्मृतम् । पृथिवीषूष्णमुद्दिष्टं चतसृष्वादिमासु च ॥ ९० ॥

"In the first four earths there is scorching heat. In the fifth earth there are both scorching heat and freezing cold (the upper two hundred thousand abodes have heat, while the lower one hundred thousand abodes have cold). In the sixth and seventh earths there is extreme freezing cold. This suffering of heat and cold increases progressively in the lower hells." ॥ ९० ॥

त्रिंशत्पञ्चहताः स्युस्ता दश च क्रमात् । तिस्रः पञ्चभिरूनैका लक्षाः पञ्च च सप्तसु ॥ ९१ ॥

"In those seven earths there are respectively 3,000,000; 2,500,000; 1,500,000; 1,000,000; 300,000; 99,995 (five less than one hundred thousand); and 5 hellish abodes (Bilas)." ॥ ९१ ॥

नरकेषु बिलानि स्युः प्रज्वलन्ति महान्ति च । नारका यत्र पच्यन्ते कुम्भीष्विव पयोऽशनाः ॥ ९२ ॥

"These abodes are vast and perpetually blazing. In these abodes, sinful hellish beings constantly boil like ingredients cooked in a sealed pot (Kumbhipaka)." ॥ ९२ ॥

एकं त्रीणि तथा सप्त दश सप्तदशापि च । द्वाविंशतिस्त्रयस्त्रिंशदायुस्तत्राब्धिसंख्यया ॥ ९३ ॥

"In those hells, the maximum lifespan is respectively one Sagara, three Sagaras, seven Sagaras, ten Sagaras, seventeen Sagaras, twenty-two Sagaras, and thirty-three Sagaras." ॥ ९३ ॥

धनुः साष्टं च सप्ताष्टौ हस्तौ षट् चाङ्गुलानि च । धर्मायां नारकोत्सेधो द्विगुणादिषु लक्ष्यते ॥ ९४ ॥

"In the first earth, the height of a hellish being's body is seven Dhanushas, three Hastas, and six Angulas. In the second and subsequent earths, it should be understood as doubling progressively (i.e., 2nd earth: 15 Dhanushas, 2 Hastas, 12 Angulas; 3rd: 31 Dhanushas, 1 Hasta; 4th: 62 Dhanushas, 2 Hastas; 5th: 125 Dhanushas; 6th: 250 Dhanushas; and 7th: 500 Dhanushas)." ॥ ९४ ॥

पोगण्डा हुण्डसंस्थानाः षण्ढकाः पूतिगन्धयः । दुर्वर्णाश्चैव दुःस्पर्शा रूक्षा विस्वरशब्दिताः ॥ ९५ ॥

"Those hellish beings are deformed in limbs, possess Hundaka bodily conformation, are neuter in gender, foul-smelling, dark and ugly in complexion, harsh to the touch, rough-skinned, with screeching voices, and repellent to behold." ॥ ९५ ॥

तमोमयैरिवारब्धा विरूक्षैः परमाणुभिः । जायन्ते कालकालाभा नारका द्रव्यलेश्यया ॥ ९६ ॥

"The bodies of those hellish beings are composed of dark and rough material atoms resembling dense darkness. The physical thought-complexion (Dravya-leshya) of all of them is intensely black (Krishna)." ॥ ९६ ॥

भावलेश्या तु कापोती जघन्या मध्यमोत्तमा । नीला च मध्यमा नीला नीलोत्कृष्टा च कृष्णया ॥ ९७ ॥

"There is variation in their psychic thought-complexion (Bhava-leshya) as follows: in the 1st earth, the Bhava-leshya is lowest Kapota (grey/pigeon); in the 2nd, intermediate Kapota; in the 3rd, highest Kapota and lowest Nila (blue); in the 4th, intermediate Nila; in the 5th, highest Nila and lowest Krishna (black);" ॥ ९७ ॥

> कृष्णा च मध्यमोत्कृष्टा कृष्णा चेति यथाक्रमम् । धर्मादिसप्तमीं यावत् तावत् पृथिवीषु वर्णिता ॥ ९८ ॥

"In the 6th earth, it is intermediate Krishna leshya; and in the 7th earth, it is highest Krishna leshya. Thus is described the Bhava-leshya in order across the seven earths beginning with Gharma." ॥ ९८ ॥

> यादृशः कटुकालाबुकाञ्जिकादिसमागमे । रसः कटुरनिष्टश्च तादृशस्तेष्वपि स्मृतः ॥ ९९ ॥

"Just as an intensely bitter and repulsive taste is produced by combining bitter gourd (Katu Tumba) and sour fermented gruel (Kanji), a similar repulsive taste is produced in the bodies of hellish beings." ॥ ९९ ॥

> श्वमार्जारखरोष्ट्रादिकुणपानां समाहृतौ । यद् दुर्गन्धं भवेत् तन्न देहगन्धस्य नोपमा ॥ १०० ॥

"Even the combined stench arising from gathering together the rotting carcasses of dogs, cats, donkeys, and camels cannot equal the vile odor of the bodies of these hellish beings." ॥ १०० ॥

आदिपुराण - भाग ५ (खण्ड ४)

दशमं पर्व (अवशिष्ट भाग)

महापातकपुञ्जेन दारुणेन हतात्मनाम् । प्रायस्तत्रोपपन्नानां नरके तादृशी गतिः ॥ १०१ ॥

The condition of hellish beings born in hell, whose souls have been ruined by a dense accumulation of heinous sins, is generally of this very nature. ॥ १०१ ॥

मन्त्री स शतबुद्धिस्ते पापान्धो हतचेतनः । द्वितीयां वंशासंज्ञां तु प्रविश्य श्वभ्रभूमिकाम् ॥ १०२ ॥

That minister of yours, Shatabuddhi, blinded by sin and devoid of right consciousness, has entered the second hellish earth named Vamsha (Sharkaraprabha). ॥ १०२ ॥

तत्रासावुक्तदुःखौघान् भुञ्जानो वर्ततेऽधुना । तत्त्वज्ञानदृशा युक्तो गच्छ तं बोधयाशु तम् ॥ १०३ ॥

And there he is currently enduring all the aforementioned multitudes of agonizing torments. You are endowed with the vision of true metaphysical knowledge (Samyagjnana); therefore, go swiftly and enlighten him! ॥ १०३ ॥

इत्युक्तो मुनिनाथेन श्रीधरः कृतवन्दनः । द्वितीयां वंशासंज्ञां तु विवेश श्वभ्रभूमिकाम् ॥ १०४ ॥

Thus instructed by the supreme sage, Shridhara Deva offered his salutations and entered the second hellish earth named Vamsha. ॥ १०४ ॥

स तत्र शतबुद्धेश्च दृष्ट्वा दुःखातिविप्लवम् । कृपया परया युक्तः प्रोवाचैनं मुहुर्मुहुः ॥ १०५ ॥

Arriving there, he beheld Shatabuddhi suffering extreme tribulations, and filled with supreme compassion, he addressed him repeatedly: ॥ १०५ ॥

शतबुद्धे किमेवं त्वं दुःखार्णवे निमज्जसि । महाबलभवे यस्त्वं ह्यसद्ग्राहपरायणः ॥ १०६ ॥

"O Shatabuddhi, why are you drowning in this ocean of misery in this manner? In your incarnation as Mahabala, you were intent upon perverse, one-sided dogmas;" ॥ १०६ ॥

प्रापयन् मामधर्मेण निमग्नं मोहसागरे । अधुना किं न जानासि यन्मयोक्तं हितं वचः ॥ १०७ ॥

"And through unrighteousness, you sought to drown me in the ocean of delusion. Do you not now realize the truth of the beneficial words that I spoke to you then?" ॥ १०७ ॥

स तं दृष्ट्वा सुसम्प्रीतो विस्मृत्यात्मजमापदम् । जातिस्मरो मुहुः प्रोचे महाबल महाबल ॥ १०८ ॥

Beholding Shridhara Deva, that hellish being Shatabuddhi felt immense joy, and forgetting all his own distress due to the awakening of past-life memory (Jati-Smarana), called out repeatedly: 'Mahabala! Mahabala!' ॥ १०८ ॥

मन्त्रिभिर्मादृशैः पापैर्विप्रलब्धो भवान् पुरा । धर्मं सम्यगबुद्ध्वापि त्यक्त्वा मामिह पात्यताम् ॥ १०९ ॥

He said: "O Mahabala, you were previously led astray by the deceit of sinful ministers like me; yet, having correctly understood Dharma, you practiced it and left me behind, as a result of which I am lying here in hell today!" ॥ १०९ ॥

पापोऽहं मन्दभाग्यश्च यस्त्वद्धितमबुध्यत । मिथ्यात्वविषदिग्धोऽहं पातोऽस्म्यत्र रसातले ॥ ११० ॥

"I am sinful and unfortunate, who did not heed your beneficial counsel at that time. Smeared with the deadly poison of Mithyatva, I have fallen today into this nethermost hell." ॥ ११० ॥

सोऽहं दुःखातिसंतप्तस्त्राता मे भव सत्तम । इत्युक्त्वा पादयोस्तस्य पपात व्यथयाकुलः ॥ १११ ॥

"O noblest of souls, I am exceedingly tormented by these agonizing miseries; please become my protector!" Saying this, overcome with distress, he collapsed at his feet. ॥ १११ ॥

समाश्वास्य तमाह स्म श्रीधरो धर्मतत्त्ववित् । शतबुद्धे समाधत्स्व सम्यक्त्वं सर्वसौख्यदम् ॥ ११२ ॥

Consoling him, Shridhara Deva, who was well-versed in the fundamentals of Dharma, said: "O Shatabuddhi, embrace Samyagdarshana (Right Faith), which bestows all happiness!" ॥ ११२ ॥

धर्माद् ऋते न मे त्राता कश्चिद् भुवनमण्डले । तस्माद् धर्मं प्रपद्यस्व जैनं कर्मविनाशनम् ॥ ११३ ॥

"In the entire universe, there is no protector other than Dharma. Therefore, take refuge in the Jain Dharma which eradicates all karmas!" ॥ ११३ ॥

इत्युक्तो देवराजेन स मन्त्री लब्धचेतनः । शुद्धं सम्यक्त्वमादत्ते श्रद्दधानो जिनेन्द्रवाक् ॥ ११४ ॥

Spoken to thus by the celestial lord, the minister regained right consciousness, and placing unshakeable faith in the words of Jinendra Deva, he embraced pure Samyagdarshana. ॥ ११४ ॥

ततः स स्वर्गमालोक्य श्रीधरो मुनिपुङ्गवम् । सम्पूज्य परया भक्त्या स्वविमानमुपागमत् ॥ ११५ ॥

Thereafter, ascending to the celestial realm (Svarga), Shridhara Deva worshipped that supreme sage with profound devotion and returned to his celestial palace. ॥ ११५ ॥

शतबुद्धिरपि श्वभ्रात् सम्यक्त्वपरिणामतः । निष्क्रम्य जम्बूद्वीपान्तः पुष्कलावतिसंज्ञके ॥ ११६ ॥

The minister Shatabuddhi as well, upon completing his hellish lifespan, emerged from hell through the potency of his pure thoughts of Samyaktva, and reached the Pushkalavati country in Jambudvipa. ॥ ११६ ॥

पुर्यां पुण्डरीकिण्यां जयसेन इति श्रुतः । सुतोऽभूद् वज्रदन्तस्य राज्ञः सुमतिसूनवे ॥ ११७ ॥

In the city of Pundarikini there, he was born as the illustrious son named Jayasena to King Vajradanta and Queen Sumati. ॥ ११७ ॥

स चापि राज्यमासाद्य भुक्त्वा भोगाननुत्तमान् । दीक्षां गृहीत्वा सन्मार्गं समाराध्य मुनीश्वरैः ॥ ११८ ॥

Having attained the kingdom and enjoyed sublime pleasures, he ultimately embraced monastic renunciation (Diksha) and practiced the righteous path in the company of eminent ascetics. ॥ ११८ ॥

समाधिमरणं प्राप्य लब्धवानिन्द्रतां दिवि । अच्युतकल्पे महाप्राज्ञः श्रीधरेण सहातिगः ॥ ११९ ॥

Relinquishing his body through Sallekhana (Samadhi-marana), that highly wise soul attained the exalted status of Indra in the Achyuta heaven alongside Shridhara. ॥ ११९ ॥

अथासौ श्रीधरो देवः पालयित्वा स्थितिं दिवि । द्वाविंशत्सागरोपेतां समासाद्य च्युतिं ततः ॥ १२० ॥

Meanwhile, that deity Shridhara completed his celestial lifespan of twenty-two Sagaropamas in heaven and descended from there. ॥ १२० ॥

धातकीखण्डद्वीपस्य पूर्वस्यामपरैर्विदेहे । सुसीमानाम्नि नगरे प्राप जन्म सुपुण्यभाक् ॥ १२१ ॥

Endowed with immense merit, he took birth in the city named Susima, located in the East Videha region of Dhatakikhanda Dvipa. ॥ १२१ ॥

अभयघोषस्य चक्रिणो जायायां सुप्रभाह्वये । सुविधिर्नाम संजातो बालार्क इव दीप्तिमान् ॥ १२२ ॥

He was born as the prince named Suvidhi, radiant like the morning sun, from the womb of Queen Suprabha, consort of the Chakravarti Abhayaghosha. ॥ १२२ ॥

दधन्मूर्ध्ना महापात्रं सुविधिं स महीपतिः । चक्रे तज्जन्मकल्याणं कृतोत्सवपरम्परा ॥ १२३ ॥

King Abhayaghosha, holding the highly worthy child Suvidhi upon his head, celebrated his birth festival with great pomp and a continuous succession of festivities. ॥ १२३ ॥

प्राप वृद्धिमसौ बालः शुक्लपक्षे यथा शशी । कलाविद्यासमायुक्तः सर्वलोकप्रियंवदः ॥ १२४ ॥

The boy grew day by day like the moon in the bright fortnight (Shuklapaksha), becoming endowed with all branches of knowledge and arts, and spoke pleasantly to all people. ॥ १२४ ॥

तस्य रूपं लावण्यं कान्तिश्चासीदनुत्तमा । दृष्ट्वा यं विस्मयं जग्मुर्देवा अपि दिवौकसः ॥ १२५ ॥

His physical beauty, charm, and radiance were so incomparable that even the celestial deities of heaven were struck with wonder upon seeing him. ॥ १२५ ॥

बिभ्रदुन्नतमुत्तमाङ्गं समचतुरस्रसंस्थानम् । प्रासादशिखरोपमं लसच्चूलिकमुज्ज्वलम् ॥ १२६ ॥

King Suvidhi was endowed with Samachaturasra-samsthana (perfect symmetrical bodily proportion), and his elevated head shone with such majesty that he appeared like Mount Meru crowned with its summit within the royal palace. ॥ १२६ ॥

सार्कचन्द्रतारागणं सचापमिव विहायसम् । कुण्डलाभ्यां भ्रूलताभ्यां लोचनाभ्यां विराजितम् ॥ १२७ ॥

His face shone like the sky adorned with the sun, moon, stars, and rainbow; for it was graced with two luminous earrings that resembled the sun and moon, and with slightly arched eyebrows above brilliant eyes, it appeared like a sky filled with a rainbow and shimmering stars. ॥ १२७ ॥

अथवा फुल्लपद्मश्रियं दधद्वक्त्राम्बुजं शुभम् । ओष्ठदलाभ्यां संशोभि मनोज्ञगन्धनिःश्वसत् ॥ १२८ ॥

Or rather, his auspicious lotus-face possessed the beauty of a fully bloomed lotus; for just as a blossoming lotus unfolds its petals, so did charming lips adorn his mouth, and just as a blooming lotus is endowed with delightful fragrance, so was his breath infused with captivating aroma. ॥ १२८ ॥

दधन्नासां सुदीर्घां च मुखपद्ममधुं पिबन् । रन्ध्रद्वयेन तस्यासौ रसपानमिवोत्सुकः ॥ १२९ ॥

His nose was naturally prominent and elongated, appearing as though it had grown in length purposely to drink the fragrance of his lotus-face, and with its two nostrils turned downwards, it looked as if eagerly sipping its floral nectar. ॥ १२९ ॥

मृणालवलयश्वेतकण्ठश्रियं बिभ्रदुज्ज्वलाम् । मुखाम्बुजस्य विमलं धारयन्निव नालकम् ॥ १३० ॥

His neck possessed the pristine white luster of a lotus stalk (Mrinala-valaya), appearing as though it were bearing the flawless stem of his lotus-like countenance. ॥ १३० ॥

महामणिकिरणैर्दीप्तं विशालं वक्षःस्थलं दधत् । पद्मवासिन्या लक्ष्म्याश्च दीपिकासद्मसंनिभम् ॥ १३१ ॥

His broad chest, radiant with the gleaming rays of large precious gems, appeared like the dwelling mansion of Goddess Lakshmi residing upon the lotus, illuminated by glowing lamps. ॥ १३१ ॥

अंसावत्युन्नतो तस्य दिग्गजस्येव सद्गतेः । कुम्भाविव रराजाते सुवंशस्य महोन्नतेः ॥ १३२ ॥

Suvidhi himself was majestic like a guardian elephant of the quarters (Diggaja), and his two high-raised shoulders shone like the temple-bosses (Kumbhasthalas) of a Diggaja. For just as a Diggaja is endowed with Sadgati (graceful gait), so was Suvidhi endowed with Sadgati (righteous conduct and the refuge of virtuous beings); just as a Diggaja has a strong backbone (Suvamsha), so was Suvidhi born of a noble lineage (Suvamsha); and just as a Diggaja is Mahonnata (towering in height), so was Suvidhi Mahonnata (eminently exalted). ॥ १३२ ॥

व्यायामशालिनौ चास्य रेजतुः सुभुजौ भुजौ । भूलोकापायरक्षार्थमर्गलाविव संस्थितौ ॥ १३३ ॥

The two well-formed arms of that king, sculpted by exercise, shone like two massive protective crossbars (Argalas) stationed to guard the mortal world from all calamities. ॥ १३३ ॥

नखताराभिरुद्भूतचन्द्रार्कस्फुटलक्षणम् । चारुहस्ततलं यस्य ताराग्रहविभूषितम् ॥ १३४ ॥

His charming palms, adorned with star-like gleaming fingernails and marked with the auspicious symbols of the sun and moon, shone like the firmament decorated with planetary stars, the sun, and the moon. ॥ १३४ ॥

मध्यमस्यापि मध्यस्य जगन्मध्यविश्रमम् । दधद् कृशमिवोर्ध्वाधोविस्तीर्णं प्रिमण्डलम् ॥ १३५ ॥

His slender waist, capturing the very beauty of the waist of the universe (Loka-madhya), shone brilliantly; for just as the middle region of the cosmos is slender while the upper and lower regions are expansive, so too was his waist slender while his upper torso and lower limbs were broad and expansive. ॥ १३५ ॥

जघनाभोगमायुक्तं कटिसूत्रमसौ दधे । मेरुनितम्बमालम्बिसेन्द्रचापाम्बुदं यथा ॥ १३६ ॥

Endowed with a gem-studded girdle resting upon his waist, Suvidhi appeared like Mount Meru whose central flanks are encircled by rainclouds kissed by rainbows. ॥ १३६ ॥

सोऽधात् कनकराजीवकिञ्जल्कपरिपिञ्जरौ । ऊरू जगद्गृहोद्वतोरणस्तम्भसन्निभौ ॥ १३७ ॥

The two thighs he possessed, yellowish-golden like the filament (Kinjalka) of a golden lotus, appeared like two ornamental archway pillars (Torana-stambhas) erected for the mansion of the universe. ॥ १३७ ॥

जङ्घे च सुश्लिष्टे तस्य नृणां चित्तरञ्जके । साक्षङ्कारे व्यजेष्टां कवेः काव्यनिबन्धनम् ॥ १३८ ॥

His two shapely shanks were well-knit and proportionate, delighting the minds of men, and adorned with anklets and ornaments, they surpassed even the poetic composition of an eminent poet endowed with cohesion (Shlesha), captivating sentiments, and rich figures of speech (Alankaras). ॥ १३८ ॥

तत्क्रमाब्जं मृदुस्पर्शं लक्ष्मीसंवाहनास्पदम् । शोणिमानं दधे कल्पं तरुप्रसवपल्लवात् ॥ १३९ ॥

His two lotus-feet, supremely soft to the touch and worthy of being massaged by Goddess Lakshmi, possessed a natural rosy redness that appeared as though imparted by the tender leaf-like hands of Lakshmi while rendering service. ॥ १३९ ॥

इत्याविष्कृतरूपेण सामुद्रिकशुभलक्ष्मणा । मनांसि जगतां हृत्वा स बालाद् बालकोऽपि सन् ॥ १४० ॥

Endowed with such manifest beauty and auspicious Samudrika markings, Prince Suvidhi, though still a child, effortlessly captivated the hearts of all living beings in the world. ॥ १४० ॥

स तथा यौवनारम्भे मदनोत्सेककारिणि । वशी युवजरावासीदरिषड्वर्गनिग्रहात् ॥ १४१ ॥

At the very onset of youth which usually excites the surge of desire, that self-controlled prince subdued the six internal enemies—lust, anger, greed, delusion, pride, and jealousy (Arishadvarga)—and thus, though youthful, he possessed the calm maturity of an elder. ॥ १४१ ॥

सोऽन्वमंस्त कुलोपेतां सत्कलत्रपरिग्रहम् । उपरोधाद् गुरोः प्राप्तराज्यलक्ष्मीपरिच्छदः ॥ १४२ ॥

At the appropriate time, upon the earnest request of his elders, he consented to marry a maiden of noble lineage, accepted the royal insignia such as the umbrella and whisks, and assumed the royal throne. ॥ १४२ ॥

चक्रिणोऽभयघोषस्य स्वस्रीयोऽभूद् यतो युवा । ततश्चक्रिदुहितरं परिणिन्ये मनोरमाम् ॥ १४३ ॥

Being the nephew (sister's son) of Chakravarti Abhayaghosha, the youthful Suvidhi married Manorama, the accomplished daughter of that very Chakravarti. ॥ १४३ ॥

तयानुकूलया पत्न्या स रेमे सुचिरं नृपः । सुशीलमनुकूलं च कलत्रं कस्य न प्रियम् ॥ १४४ ॥

The king sported happily for a long time with his devoted and harmonious consort Manorama. Indeed, a virtuous and congenial wife ever brings delight to her husband! ॥ १४४ ॥

तयोरत्यन्तसंप्रीत्या काले गच्छत्यनन्तरम् । स्वयंप्रभो दिवश्च्युत्वा केशवाख्यः सुतोऽजनि ॥ १४५ ॥

As time passed pleasantly in loving companionship between the two, the deity Svayamprabha (the soul of Shrimati) descended from heaven and was born as their son named Keshava. ॥ १४५ ॥

वज्रजङ्घस्य या कान्ता श्रीमत्याख्या पुराऽभवत् । सैवास्य पुत्रतां याता संसृतिस्थितिरीदृशी ॥ १४६ ॥

She who had been his beloved wife Shrimati in his past birth as Vajrajangha was born in this birth as his own son! What can be said? Such is the wondrous, mysterious nature of Samsara! ॥ १४६ ॥

तस्मिन् सुते नृपस्यासीत् प्रीतिरासीद् गरीयसी । सुतमात्रेऽपि जातेऽस्मिन् किमु पूर्वप्रियात्मजे ॥ १४७ ॥

King Suvidhi had immense affection for that son. And rightly so; when any ordinary son naturally evokes deep love, what need be said when the soul of one's beloved consort from a past life is born as one's son? One naturally cherishes him with the deepest love. ॥ १४७ ॥

शार्दूलाद्याश्चत्वारो देवाश्च्युत्वा सुरोत्तमाः । जाताः समानपुण्यत्वादन्योन्यसदृशर्द्धयः ॥ १४८ ॥

The souls of the four beings—the lion, mongoose, monkey, and boar—who had become celestial deities in the second heaven after their Bhogabhumi existence, also descended from heaven and, possessing merit equal to Suvidhi, were born in this very Vatsakavati country as princes endowed with equal splendor. ॥ १४८ ॥

विभीषणनृपात् पुत्रः प्रियदत्तोदरेऽजनि । चित्राङ्गदः स च्युत्वा वरदत्त इति श्रुतः ॥ १४९ ॥

The soul of the lion—the deity Chitrangada—descended from heaven and was born as Prince Varadatta to King Vibhishana and Queen Priyadatta. ॥ १४९ ॥

नन्दिषेणनृपान्नन्द्यां सूनुरजायत । मणिकुण्डलनामासौ वरसेनसमाह्वयः ॥ १५० ॥

The soul of the boar—the deity Manikundala—was born as Prince Varasena to King Nandishena and Queen Anantamati. ॥ १५० ॥

रतिषेणमहीभर्तुश्चन्द्रमत्यां सुतोऽजनि । मनोहराद् दिवश्च्युत्वा चित्राङ्गदसमाह्वयः ॥ १५१ ॥

The soul of the monkey—the deity Manohara—descended from heaven and was born as Prince Chitrangada to King Ratishena and Queen Chandramati. ॥ १५१ ॥

प्रभञ्जननृपाच्चित्रमालिन्यां स मनोरथः । प्रशान्तमदनः सूनुरजनिष्ट मनोरथः ॥ १५२ ॥

And the soul of the mongoose—the deity Manoratha—descended from heaven and was born as Prince Prashantamadana to King Prabhanjana and Queen Chitramalini. ॥ १५२ ॥

ते सर्वे सदृशाकाररूपलावण्यसंपदः । स्वोचितां श्रियमासाद्य चिरं भोगानभुञ्जत ॥ १५३ ॥

Endowed with equal bodily form, beauty, charm, and wealth, all those princes acquired their respective royal kingdoms and enjoyed worldly pleasures for a long time. ॥ १५३ ॥

ततोऽमी चक्रिणाम्येत्य प्रणम्य च जिनेश्वरम् । भक्त्या प्रपद्य दीक्षां च प्राव्राज्यमाश्रिताः ॥ १५४ ॥

Thereafter, on a certain day, all four kings accompanied Chakravarti Abhayaghosha to offer reverent worship to Jinendra Deva. There, worshipping with profound devotion, all of them became detached from worldly life and embraced monastic renunciation (Diksha). ॥ १५४ ॥

नृपैरष्टादशाभ्यस्तसहस्रप्रमितैरसौ । पञ्चभिः साकं सुतैः प्राव्राजीच्चक्रवर्यसौ ॥ १५५ ॥

That Chakravarti took monastic initiation along with eighteen thousand kings and five thousand princes. ॥ १५५ ॥

परं संवेगनिवेदपरिणाममुपागताः । ते तेपिरे तपस्तीव्रं स्वर्गापवर्गयोः ॥ १५६ ॥

Attaining supreme spiritual fervor (Samvega) and world-weariness (Nirveda), all of them began to perform severe austerities worthy of attaining heaven and final liberation. ॥ १५६ ॥

दीक्षायां परमा प्रीतिर्धर्मे धर्मफलेषु च । निर्वेदो देहभोगेषु संसारे च विरक्तता ॥ १५७ ॥

Cultivating profound love for Dharma and the fruits of Dharma is called Samvega, while detachment from the physical body, sensual pleasures, and the cycle of worldly existence is called Nirveda. ॥ १५७ ॥

नृपस्तु सुविधिः पुत्रस्नेहाद् गार्हस्थ्यमभ्यजन् । उत्कृष्टोपासकस्थाने तपस्तेपे सुदुश्चरम् ॥ १५८ ॥

King Suvidhi, however, unable to renounce household life due to his deep affection for his son Keshava, remained in the highest station of a lay practitioner (Utkrishta Shravaka) and practiced severe penances. ॥ १५८ ॥

सद्दर्शनं व्रतोद्योतः समता प्रोषधव्रतम् । सचित्तत्यागविरतिर्दिवास्त्रीसङ्गवर्जनम् ॥ १५९ ॥

Jinendra Deva has propounded eleven progressive stages (Pratimas) for lay householders: 1. Darshana Pratima (Right Faith), 2. Vrata Pratima (Observance of Vows), 3. Samayika Pratima (Periodic Equanimity), 4. Proshadha Pratima (Fasting), 5. Sachitta-tyaga Pratima (Abstaining from Uncooked Living Food), 6. Diva-maithuna-tyaga Pratima (Abstinence from Day-time Sensuality); ॥ १५९ ॥

अब्रह्मचर्यमथारम्भपरिग्रहपरिच्युतिः । अनुमत्यादिमुक्तिश्च तथोद्दिष्टपरिवर्जनम् ॥ १६० ॥

1. Brahmacharya Pratima (Complete Celibacy), 8. Arambha-tyaga Pratima (Renunciation of Worldly Occupations), 9. Parigraha-tyaga Pratima (Renunciation of Possessions), 10. Anumati-tyaga Pratima (Renunciation of Giving Counsel/ Consent in Family Affairs), and 11. Uddishta-tyaga Pratima (Renunciation of Food Specifically Prepared for Oneself). ॥ १६० ॥

स्थानानि कथितान्याहुरेकादशगणाधिपाः । तेष्वेकादशमं स्थानमाससाद क्रमात् नृपः ॥ १६१ ॥

The Ganadharas have proclaimed these eleven stages, among which King Suvidhi progressively attained the eleventh stage—Uddishta-tyaga Pratima. ॥ १६१ ॥

पञ्चैवाणुव्रतान्येषु त्रिविधं च गुणव्रतम् । शिक्षाव्रतानि चत्वारि व्रतान्याहुर्गृहाश्रमे ॥ १६२ ॥

Within these eleven stages of the householder's life, Jinendra Deva has expounded twelve lay vows: five Anuvratas (Minor Vows), three Gunavratas (Enhancing Vows), and four Shikshavratas (Disciplinary Vows). ॥ १६२ ॥

स्थूलात् प्राणातिपाताच्च मृषावादात् तथा स्तेयात् । परस्त्रीसेवनात् तृष्णाप्रकर्षाच्च विरंसनम् ॥ १६३ ॥

Abstaining from gross violence, falsehood, theft, unchastity, and excessive possessions are respectively called Ahimsa Anuvrata, Satya Anuvrata, Achaurya Anuvrata, Brahmacharya Anuvrata, and Parigraha-Parimana Anuvrata. ॥ १६३ ॥

व्रतान्येतानि पञ्च स्युर्भावनासंस्कृतानि च । सम्यक्त्वशुद्धियुक्तानि महोदर्काण्यगारिणाम् ॥ १६४ ॥

If these five Anuvratas are observed with the five mental reflections (Bhavanas) prescribed for each vow and endowed with the purity of Samyagdarshana, they bestow supreme fruits upon householders. ॥ १६४ ॥

दिग्देशानर्थदण्डेभ्यो विरतिः स्याद् गुणव्रतम् । भोगोपभोगसंख्यानमप्याहुस्तद् गुणव्रतम् ॥ १६५ ॥

Digvirati (limiting directions of travel), Deshavirati (limiting spatial boundaries), and Anarthadandavirati (abstaining from purposeless sinful activities) are the three Gunavratas. Some Acharyas also classify Bhogopabhoga-parimana Vrata as a Gunavrata (including Deshavrata under Shikshavratas). ॥ १६५ ॥

समता प्रोषधविधिस्तथैवातिथिसंग्रहः । मरणाने च संन्यास इत्याहुः शिक्षाव्रतान्यपि ॥ १६६ ॥

Samayika (daily meditation on equanimity), Proshadhopavasa (periodic fasting), Atithi-samvibhaga (sharing food with worthy ascetic guests), and embracing Sallekhana (Sannyasa) at the time of death are called the four Shikshavratas. (Many Acharyas include Deshavrata under Shikshavratas and describe Sallekhana separately from the twelve vows.) ॥ १६६ ॥

द्वादशात्मकमित्येतद् व्रतं स्याद् गृहमेधिनाम् । स्वर्गसौधस्य सोपानं पिधानमपि दुर्गतेः ॥ १६७ ॥

These twelve vows of the householder serve as a ladder to ascend to the palace of heaven and act as a shield closing off the gates to wretched hellish rebirths. ॥ १६७ ॥

एवं दर्शनसंपूतौ व्रतशुद्धिमुपेयिवान् । उपासिष्ट स मोक्षस्य मार्गं राजर्षिरूर्जितम् ॥ १६८ ॥

In this manner, having attained purity of vows sanctified by Right Faith, the royal sage (Rajarshi) Suvidhi worshipped the exalted path of liberation for a long time. ॥ १६८ ॥

अथावसाने नैर्ग्रन्थ्यीं प्रव्रज्यामुपसेदिवान् । सुविधिर्विधिमाराध्य मुक्तिमार्गमनुत्तरम् ॥ १६९ ॥

Thereafter, at the conclusion of his life, Maharaja Suvidhi embraced the possession-free Nirgrantha Digambara monastic ordination and systematically practiced the supreme path of liberation. ॥ १६९ ॥

समाधिना तनुत्यागादच्युतेन्द्रेऽभवद् विभुः । द्वाविंशत्यब्धिसंख्यातपरमायुर्महर्द्धिकः ॥ १७० ॥

Relinquishing his physical frame through Sallekhana (Samadhi-marana), he became the sovereign Indra in the Achyuta heaven, endowed with immense psychic splendors and a supreme lifespan measuring twenty-two Sagaropamas. ॥ १७० ॥

केशवश्च परित्यक्तकृत्स्नबाह्यान्तरोपधिः । नैःसङ्गीमाश्रितो दीक्षामतीन्द्रोऽभवदच्युते ॥ १७१ ॥

Keshava (the soul of Shrimati) also renounced all external and internal attachments, embraced the possession-free monastic life, and at the end of his lifespan, attained the status of Pratindra in that very Achyuta heaven. ॥ १७१ ॥

पूर्वोक्ता नृपपुत्राश्च वरदत्तादयः स्थिताः । समजायन्त पुण्याः स्वैस्तत्र सामानिकाः सुराः ॥ १७२ ॥

The aforementioned princes—Varadatta and the others—through the rise of their own merit, were also reborn as Samanika deities in that very Achyuta heaven. ॥ १७२ ॥

अणिमाद्यष्टगुणैश्वर्यं दिव्यं भोगं च निर्विशन् । स रेमे सुचिरं कालमच्युतेन्द्रोऽच्युतस्थितिः ॥ १७३ ॥

Endowed with an immense lifespan, Achyutendra enjoyed celestial pleasures and the eight divine faculties (Animan, Mahiman, etc.) and sovereignty, sporting joyfully for an extensive period. ॥ १७३ ॥

दिव्यानुभावमस्यासीद् वपुरभ्यङ्गसुन्दरम् । विवक्षस्वादिबाधाभिरस्पृष्टमतिनिर्मलम् ॥ १७४ ॥

His body possessed divine glory, was naturally captivating, untouched by the afflictions of hunger and thirst, and supremely pure. ॥ १७४ ॥

सन्तानकुसुमोत्तंसमसौ मूर्ध्ना समवहत् । तपःफलमतिस्फीतं पुरस्ताद् दर्शयन्निव ॥ १७५ ॥

He wore a floral coronet woven of Santanaka blossoms upon his head, appearing as though he were openly displaying the magnificent fruit of the austerities performed in his past life upon his crown. ॥ १७५ ॥

सहजैर्भूषणैरस्य दद्यौ रुचिरं वपुः । दयावल्लीफलैरूढैः प्रत्यक्षमिव संभृतैः ॥ १७६ ॥

His charming body, graced with innately manifested ornaments, appeared as though bearing the admirable, visible fruits of the creeper of compassion (Daya) on every limb. ॥ १७६ ॥

स समचतुरस्रः संरेजे दिव्यलक्षणैः । पुरःपूरैः प्रसूनैश्च यथावच्चात्मभिः ॥ १७७ ॥

Endowed with Samachaturasra-samsthana and numerous divine markings, that Indra shone resplendently like a Kalpavriksha laden with blossoming flowers across all its upper and lower branches. ॥ १७७ ॥

सितं सूक्ष्मञ्चूलं तस्य रेजे सोष्णीषपट्टकम् । सतमालमिवाद्रीन्द्रकूटं व्योमापगाश्रितम् ॥ १७८ ॥

His head, graced with black hair and a white royal turban, appeared like a peak of the Himalayas adorned with Tamala trees and bathed by the waters of the celestial Mandakini river. ॥ १७८ ॥

मुखमस्य लसन्नेत्रशक्रसंगतमाबभौ । स्मितांशुसितजलाक्रान्तं प्रबुद्धमिव पङ्कजम् ॥ १७९ ॥

The lotus-face of that Indra was radiant like a fully bloomed lotus; for just as bees hover around a lotus, so did lustrous eyes adorn his countenance, and just as a lotus is immersed in pristine water, so was his face bathed in the white rays of his gentle smile. ॥ १७९ ॥

उरस्तटाग्रप्रथी रम्पे हारं बिभ्रद् विराजते । शारदाम्भोदसंघातमिव मेरोस्तटाश्रितम् ॥ १८० ॥

The broad pearl necklace resting upon his captivating and expansive chest appeared like a cluster of autumn clouds draped across the flanks of Mount Meru. ॥ १८० ॥

लसदंशुकसंव्रीतं जघनं तस्य राजते । तरङ्गाक्रान्तमम्भोधेरिष सैकतमण्डलम् ॥ १८१ ॥

His waist and hips draped in lustrous garments shone like a sandy bank of the ocean washed by rolling waves. ॥ १८१ ॥

सुवर्णकदलीस्तम्भविभ्रमं रुचिमानशे । तस्योरुद्वितयं चारु सुरनारीमनोहरम् ॥ १८२ ॥

His two charming thighs, captivating the hearts of celestial nymphs, shone brilliantly, creating the delightful illusion of golden plantain trunks. ॥ १८२ ॥

तस्य पादद्वये लक्ष्मीः काप्यभूदब्जशोभिनि । नखांशुस्वच्छसलिले सरसीव झषाङ्किते ॥ १८३ ॥

His two lotus-feet displayed an extraordinary, unprecedented beauty resembling a serene lake; for just as a lake is adorned with clear water, so were his feet adorned with the pristine rays of his toenails; just as a lake is graced with lotuses, so were his soles marked with auspicious lotus signs; and just as a lake contains fish, so were his feet marked with auspicious fish lines. ॥ १८३ ॥

इत्युदारतरं बिभ्रद् रूपं वैक्रियिकं वपुः । स तत्र भुङ्क्ते भोगांश्चाच्युतेन्द्रः स्वकल्पजान् ॥ १८४ ॥

Possessing such an exalted, beautiful transformational (Vaikriyika) body, that Achyutendra enjoyed the sublime pleasures born in his heaven. ॥ १८४ ॥

षड्भिः रज्जुभिरुपरि कल्पोऽस्त्यच्युतसंज्ञकः । सोऽस्य भुक्तिरभूत् क्षेत्रं पुण्येः किं नु न लभ्यते ॥ १८५ ॥

That Achyuta heaven is situated six Rajjus above this Middle World (Madhyaloka); yet, through the rise of merit, it became the abode of enjoyment for King Suvidhi. Indeed, what is unattainable through the rise of merit? ॥ १८५ ॥

तस्य भुक्तौ विमानानां परिसंख्या सतां जिनेः । धातमेकमथैकोनं षष्टिकं परमागमे ॥ १८६ ॥

In the supreme scriptures revealed by the Omniscient Jina, the number of celestial palaces (Vimanas) under his domain in that Achyuta heaven is stated to be one hundred and fifty-nine (159). ॥ १८६ ॥

त्रयोविंशं शतं तेषु विमानेषु प्रकीर्णकाः । श्रेणीबद्धास्ततोऽन्ये स्युरतिरुन्द्राः समन्ततः ॥ १८७ ॥

Among those 159 palaces, 123 are Prakirnaka (scattered), 1 is Indraka (central), and the remaining 35 are vast, orderly Shrenibaddha (row-structured) palaces. ॥ १८७ ॥

त्रयस्त्रिंशत्तथास्य स्युस्त्रायस्त्रिंशाः सुरोत्तमाः । ते च पुत्रीयितास्तेन स्नेहातिशयितधिया ॥ १८८ ॥

In those palaces resided thirty-three exalted deities of the Trayastrimsha class, whom he cherished like his own sons with an intellect filled with overflowing affection. ॥ १८८ ॥

अयुतप्रमिताश्चास्य सामानिकसुरा मताः । ते चास्य सदृशाः सर्वैर्भोगैराज्ञा तु भिद्यते ॥ १८९ ॥

He possessed ten thousand (10,000) Samanika deities, who were equal to Indra in all accoutrements of enjoyment, differing only in the exercise of sovereign authority. ॥ १८९ ॥

आत्मरक्षाश्च तस्योक्ताश्चत्वारि वायुतानि वै । तेऽप्यङ्गरक्षकैस्तुल्या विभूत्यर्थं तु कल्पिताः ॥ १९० ॥

He had forty thousand (40,000) Atmarakshaka (bodyguard) deities. Although there is no fear whatsoever in heaven, they exist purely to display the majestic grandeur of Indra. ॥ १९० ॥

अन्तःपरिषदस्याद्या सपादं शतमिष्यते । मध्यमाऽर्धतृतीयं स्याद् बाह्या तद्द्विगुणा मता ॥ १९१ ॥

That Indra had three assemblies: the Inner Council (Antah-Parishad), Middle Council (Madhyama-Parishad), and Outer Council (Bahya-Parishad). The first council had 125 deities, the second 250 deities, and the third 500 deities. ॥ १९१ ॥

चत्वारस्तस्य लोकान्तास्तल्लोकान्तप्रपालकाः । प्रत्येकं द्वात्रिंशत् तेषां देव्यश्च सुरसुन्दरी ॥ १९२ ॥

Guarding the outer boundaries of that Achyuta heaven were four Lokapalas (guardians of the quarters), and each Lokapala had thirty-two celestial consorts. ॥ १९२ ॥

अष्टावस्य महादेव्यो रूपसौन्दर्यसंपदा । तन्मनोलोहमाक्रष्टुं क्लृप्तायस्कान्तपुत्रिकाः ॥ १९३ ॥

That Achyutendra had eight chief queens (Mahadevis), who, through the wealth of their beauty and charm, appeared like magnetic dolls fashioned to captivate and draw the iron-like mind of Indra. ॥ १९३ ॥

अन्या वल्लमिकास्तस्य त्रिषष्टिः परिकीर्तिताः । एकशोऽग्रमहिष्यर्धतृतीयं त्रिशतैर्वृताः ॥ १९४ ॥

In addition to these eight chief queens, he had sixty-three Vallamika consorts. Each chief queen was surrounded by an entourage of three hundred and fifty (350) celestial nymphs. ॥ १९४ ॥

आदिपुराण - पर्व १० (अंतिम भाग) एवं पर्व ११ (श्लोक १ - १००)

द्वे सहस्रे भवेयुस्ताः ससप्ततिरथोच्चिताः । यत्स्मृतेरप्यहो याः स्युर्याति चेतोऽस्य निर्वृतिम् ॥ १९५ ॥

In this manner, altogether he had two thousand seventy-one queens (devis). Merely by remembering these devis, his mind would be completely satisfied, and his passionate distress was dispelled. || 195 ||

तासां मृदुकरस्पर्शैस्तद्वक्त्राब्जनिरीक्षणैः । स लेभेऽभ्यधिकां तृप्तिं संभोगैरपि मानसैः ॥ १९६ ॥

That Indra derived immense satisfaction (bliss) from the gentle touch of the soft hands of those devis, from gazing upon their lotus-like faces, and through mental communion. || 196 ||

षट्चतुष्कसहस्राणि नियुतानि दशापि च । विकरोत्येकशो देवी दिव्यस्थानि योषिताम् ॥ १९७ ॥

Each devi of this Indra had the power of transmutation (Vikriya) to create one million twenty-four thousand exquisite forms of beautiful women. || 197 ||

सप्तानीकान्युशन्त्यस्य मत्ताभ्रनिभदन्तिनः । दन्तिनां सप्तकक्षाः स्युराद्यायामायुतद्वयम् ॥ १९८ ॥

The army of that Indra was considered to be of seven divisions: elephants, horses, chariots, infantry, bulls, Gandharvas, and dancers. Among these, the elephant army, resembling clouds intoxicated with rut, had seven tiers (kakshas), of which the first tier

contained twenty thousand elephants, and each subsequent tier had double the number of the preceding one, appearing like the rising waves of a vast ocean. || 198 ||

हस्त्यश्वरथपादातवृषगन्धर्वनर्तकी । शेषनिकायेषु द्विगुणा द्विगुणा वीचयः ॥ १९९ ॥

Elephants, horses, chariots, infantry, bulls, Gandharvas, and dancers—each of these seven divisions remained under the command of its respective Mahattara (commander-in-chief / presiding officer). || 199 ||

एकैकस्याश्च देव्याः स्यादप्सरःपरिवस्त्रयम् । पञ्चविंशतिः पञ्चाशच्छतं चैव यथाक्रमम् ॥ २०० ॥

Each devi of that Indra had three assemblies (parishads). In the first assembly there were 25 apsaras, in the second assembly 50 apsaras, and in the third assembly there were 100 apsaras. || 200 ||

इत्युक्तपरिवारेण सार्धमच्युतकल्पजाम् । लक्ष्मीं निर्विशतस्तस्य व्यावर्ण्यालमुतैः श्रियम् ॥ २०१ ॥

In this way, enjoying the immense heavenly splendor arising in the Achyuta heaven along with the aforementioned retinue, the extraordinary opulence of that Achyutendra is difficult to describe—whatever has been described is indeed sufficient. || 201 ||

मानसोऽस्य प्रवीचारो विष्वाणोऽप्यस्य मानसः । द्वात्रिंशतिसहस्रैश्च समानां सकृदाहरेत् ॥ २०२ ॥

The sensual enjoyment of that Achyutendra was mental, his nourishment was also mental, and he would take nourishment only once in twenty-two thousand years. || 202 ||

तमेकादशभिर्मासैः सकृदुच्छ्वसितं भजेत् । त्र्यरत्निप्रमितोत्सेधदिव्यदेहधरश्च सः ॥ २०३ ॥

He engaged in respiration (inhalation and exhalation) once every eleven months, and he possessed a beautiful, divine body measuring three cubits (aratnis) in height. || 203 ||

श्रमणेनाच्युतेन्द्रोऽसौ प्रापत् सुरपरम्पराम् । तस्मात्तदर्थिभिर्धर्मे मतिः कार्या जिनोदिते ॥ २०४ ॥

That Achyutendra attained this exalted lineage of gods solely through austere penance (shramana); therefore, those who desire supreme prosperity and spiritual glory must apply their intellect to the Dharma proclaimed by the Jinendra. || 204 ||

अथ सुललितवेषाः दिव्ययोषाः सभूषाः सुरभिकुसुममालाः स्रस्तचूलाः सलीलाः ।
मधुरविरुतगानारब्धतानाः समानाः प्रसभमरमनूनं निन्युरेनं सुरेशम् ॥ २०५ ॥

In that Achyuta heaven, the heavenly damsels—exquisitely attired, adorned with splendid ornaments, wearing fragrant flower garlands, with long tresses dangling gracefully, endowed with manifold charming gestures, singing sweetly to initiate melodic ragas, and equal in every respect or filled with graceful pride—brought supreme delight to that Lord of Gods (Achyutendra). || 205 ||

ललितपदविक्षेपैर्भ्रूलताकुञ्चनोद्यैर्नयनयुगविलासैरङ्गहासैः सुहासैः । प्रकटितमृदुभावा
रागभावादिभावैर्जगृहुरथ मनोऽस्याब्जोपमास्या वयस्याः ॥ २०६ ॥

Those celestial damsels (companions), whose faces were as lovely as lotuses, continually captivated the heart of Achyutendra through the graceful movement of their lovely feet, the alluring arching of their brows, the side-glances of their beautiful eyes, charming bodily gestures, delightful smiles, manifest tender emotions, and various expressions of romantic love (rati). || 206 ||

तासामिन्दुकलासमले स्ववदनं पश्यन् कपोलाम्बुजे तद्वक्त्राम्बुजसङ्गतां च घटयन्नाघ्रातवक्त्रानिलः ।
व्याधूतैर्हृदि बाणसदृशैर्भ्रूचापमुक्तैर्दृशामुद्विग्नं स्वं हृदयं तदीयकरसंस्पर्शैः समाश्वासयन् ॥ २०७ ॥

Gazing upon his own reflection in the mirror-like lotus-cheeks of those celestial maidens, which were as pure as the crescent moon; experiencing the association of a bee at their lotus-faces by inhaling the sweet fragrance of their breath; and soothing his heart, which

had been agitated by the arrow-like glances released from the bows of their eyebrows, through their tender hand-touches; || 207 ||

रेमे रामागणेन्दुद्युतिरुचिततरे स्वे विमाने विमाने भुञ्जानो दिव्यभोगानमरपरिवृतो यान् सुरेभैः सुरेभैः ।
दैवीं पूजां च तन्वन् मुहुरतुलरुचा भासमानोऽसमानो लक्ष्मीवानच्युतेन्द्रः सुचिरमुरुतरं स्वांसकान्तः
सुरेभ्यः ॥ २०८ ॥

That opulent Achyutendra—shining brilliantly within his immeasurable celestial chariot (vimana) illuminated by the moonlight-like radiance of the faces of the maidens, enjoying divine pleasures, surrounded by celestials, traveling mounted upon divine elephants, repeatedly performing expansive worship of the Jinendra, radiant with incomparable brilliance, peerless, prosperous, and supreme among gods due to the grandeur of his mighty shoulders—sported delightfully for a very long duration. || 208 ||

इति भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे श्रीमदच्युतेन्द्रैश्वर्यवर्णनं नाम दशमं पर्व
॥ १० ॥

Thus ends the tenth Parva, titled 'Description of the Opulence of Shrimad Achyutendra', in the Mahapurana Sangraha containing sixty-three qualities, composed by Bhagavat Jinasenacharya, also known as the Arsha tradition. || 10 ||

एकादशं पर्व

स्फुरन्ति यस्य वाक्पूजाप्राप्त्यपाया गुणांशवः । पुनातु भव्यपद्मानां प्रबोधो जिनभास्करः ॥ १ ॥

May that Jinendra-sun purify all of you listeners—He whose rays, in the form of numerous attributes such as Right Faith, Right Knowledge, and Right Conduct, shine forth radiantly, the means of attaining which is the worship performed through hymns of praise, and who causes the forest of lotus-like worthy souls (Bhavya jivas) to blossom! || 1 ||

अथ तस्मिन् जिनेन्द्रेन्द्रे भुवं गन्तुं समुद्यते । म्लानिमायात् किलाम्लानपूर्वा तन्मूर्धमालिका ॥ २ ॥

Thereafter, when that Achyutendra was about to depart from heaven to descend upon the earth, the garland of Kalpavriksha flowers adorning his head suddenly withered—a garland that had never withered before. || 2 ||

स्वर्गप्रच्युतिलिङ्गानि यथाऽन्येषां सुधाशिनाम् । स्पष्टानि न तथेन्द्राणां किं तु लेशेन कानिचित् ॥ ३ ॥

The indications of falling from heaven (Chyuti), which appear clearly in other ordinary gods, do not appear so distinctly in Indras; they appear only in a subtle, slight measure. || 3 ||

ततोऽबोधि सुरेन्द्रेणासौ स्वर्गप्रच्युतिरात्मनः । तथापि न व्यसीदत् स प्रायो धीरा महात्मनाम् ॥ ४ ॥

Although Indra realized through the withering of his garland that he was about to fall from heaven, he did not feel sorrowful in the least. That is quite fitting, for the minds of great souls are ever steadfast and serene. || 4 ||

षण्मासशेषमात्रायुः सपर्यां तां समातनोत् । प्रारेभे पुण्यधीः प्रायः श्रेयोऽर्थिनो बुधाः ॥ ५ ॥

When only six months remained of his lifespan, that Achyutendra of pure intellect commenced the worship of the Arhat Lord; indeed, wise and learned men are ever desirous of their spiritual well-being. || 5 ||

स मनः प्रणिधायान्ते पदेषु परमेष्ठिनाम् । निक्षितायुरभूत् पुण्यैः परिशिष्टैरधिष्ठितः ॥ ६ ॥

At the final moment of his lifespan, he focused his mind upon the feet of the Pancha Parameshtins (Five Supreme Beings) and, supported by the virtuous karmas (punya) remaining after worldly enjoyment, completed his celestial lifespan. || 6 ||

तथापि सुखसाद्भूता महाधैर्या महर्द्धयः । च्यवन्ते यदतः प्राज्ञा धिगेनां संसृतिस्थितिम् ॥ ७ ॥

Although heavenly deities are ever immersed in bliss, endowed with great fortitude, and possessors of immense supernatural opulences (riddhis), they still fall from heaven; therefore, the wise declare: "Fie upon this worldly existence (samsara)!" || 7 ||

ततोऽच्युतेन्द्रः प्रच्युत्य जम्बूद्वीपे महाद्युतिः । प्राग्विदेहाश्रिते देशे पुष्कलावत्यमिष्टवे ॥ ८ ॥

Then, departing from heaven, that immensely radiant Achyutendra arrived in the commendable Pushkalavati country situated in the Purva Videha region of the illustrious Jambudvipa. || 8 ||

नगर्यां पुण्डरीकिण्यां वज्रसेनस्य भूभुजः । श्रीकान्तायाश्च पुत्रोऽभूद् वज्रनाभिरिति प्रभुः ॥ ९ ॥

There, in the city of Pundarikini in Pushkalavati country, he was born as a mighty and capable son named Vajranabhi to King Vajrasena and Queen Shrikanta. || 9 ||

तयोरेव सुता जाता वरदत्तादयः क्रमात् । विजयो वैजयन्तश्च जयन्तोऽप्यपराजितः ॥ १० ॥

The aforementioned souls of the tiger and others, Varadatta and his companions, were also born successively to the same king and queen as four sons named Vijaya, Vaijayanta, Jayanta, and Aparajita. || 10 ||

तदाऽभूवंस्तयोरेव पुत्रास्तेऽपि महोदयाः । पूर्वोद्दिष्टा अहमिन्द्रास्तेऽप्यधोग्रैवेयकाच्च्युताः ॥ ११ ॥

The souls of Minister Mativara and others, who had been mentioned earlier and had become Ahamindras in the Adho-Graiveyaka heavens, also fell from there and were born as prosperous sons to the very same king and queen. || 11 ||

सुबाहुरहमिन्द्रोऽभूद् यः प्राङ्मतिवरः कृती । आनन्दोऽभून्महाबाहुः पीठाख्योऽभूदकम्पनः ॥ १२ ॥

He who was previously the wise minister Mativara (in the incarnation of Vajrajangha) fell from Adho-Graiveyaka and became their son named Subahu; the soul of priest Ananda became the son named Mahabahu; and the soul of commander-in-chief Akampana became the son named Pitha. || 12 ||

महापीठोऽभवत् सोऽपि धनमित्रवरः सुरः । संस्कारैः प्राक्तनैरेषा घटनानैकत्र देहिनाम् ॥ १३ ॥

The soul of Seth Dhanamitra, that celestial being, became the son named Mahapitha. Indeed, living beings are brought together in one place solely by the latent impressions (samskaras) of their past lives. || 13 ||

जज्ञे केशवोऽप्येष धनदेवाह्वयोऽभवत् । कुबेरदत्तवणिजोऽनन्तमत्याश्च नन्दनः ॥ १४ ॥

The soul of Shrimati, named Keshava, who had become the Pratindra in Achyuta heaven, also departed from there and was born in the same city as the son named Dhanadeva to the merchant Kuberadatta and his wife Anantamati. || 14 ||

वज्रनाभिरथापूर्णयौवनो बालभास्करः । रराज रुचिरोद्भासी निष्टप्तचामीकरद्युतिः ॥ १५ ॥

Thereafter, when Vajranabhi attained full youth, his body shone brilliantly like molten gold, and thus he appeared exceedingly magnificent like the morning sun. || 15 ||

विनीलकुटिलैः केशैः शिरोऽस्य रुचिमानशे । प्रावृषेण्याम्बुदच्छन्नमिव शृङ्गं महीभृतः ॥ १६ ॥

With his extremely black and curly hair, his head shone splendidly like a mountain peak enveloped by monsoon clouds. || 16 ||

कुण्डलार्ककरस्पृष्टगण्डपर्यन्तशोभिना । स बभासे मुखाब्जेन पद्माकर इवोन्मिषन् ॥ १७ ॥

With his lotus-like face, whose cheek regions were illuminated by the radiant touch of the rays from his sun-like earrings, Vajranabhi appeared radiant like a lake adorned with blooming lotuses. || 17 ||

ललाटाद्रितटे भ्रूलते रेजतुस्तराम् । नेत्रांशुपुष्पमञ्जर्या मधुपाययिततारया ॥ १८ ॥

On the slope of his mountain-like forehead, his two creeper-like eyebrows shone exceedingly bright with the flower-clusters of eye-rays and the bee-like pupils. || 18 ||

कामिनीनेत्रभृङ्गालीमाकर्षन् मुखपङ्कजम् । स्वामोदभाविरस्याभूत् स्मितकेशरनिर्गमम् ॥ १९ ॥

His face was imbued with the fragrance of his breath, graced with the filament-like sweet smile, and attracted the bee-like eyes of lovely women; hence it appeared exactly like a lotus. || 19 ||

कान्त्यासवमिवापातुमापतन्त्यतृपत्तराम् । जननेत्रावलिस्तन्मुखाब्जे विकासिनि ॥ २० ॥

The row of bee-like eyes of the multitude of people would dart from all directions toward his ever-blooming lotus-face, as if to drink the nectar-wine of its luster, and drinking it, they felt immensely gratified. || 20 ||

नासिकास्य रुचिं भेजे नेत्रयोर्मध्यवर्तिनी । सीमेव रचिता धात्रा तयोः क्षेत्रानतिक्रमे ॥ २१ ॥

His nose, situated between both eyes, appeared as though the Creator had established a boundary between them so that they would not trespass beyond their respective domains. || 21 ||

हारेण कण्ठपर्यस्तवृत्तिनासौ रुचिं दधे । मृणालवलयेनेव लक्ष्म्यालिङ्गनसङ्गिना ॥ २२ ॥

Adorned with a necklace resting near his throat, he appeared splendid as if wearing a lotus-stalk ring (mrinalavalaya) embracing Lakshmi who resides on his chest. || 22 ||

वक्षोऽस्य पद्मरागांशुच्छुरितं रुचिमानशे । सान्द्रबालार्कातपच्छन्नसानोः कनकभूभृतः ॥ २३ ॥

His broad chest, suffused with the crimson rays of ruby gems (padmaraga), shone brilliantly like the golden slope of Mount Meru enveloped in the dense, reddish glow of the rising morning sun. || 23 ||

वक्षःस्थलस्य पार्श्वस्थौ तस्यांसौ रुचिमापतुः । श्रियः क्रीडार्थमुत्तुङ्गौ भूधराविव संहतौ ॥ २४ ॥

On either side of his chest, his lofty shoulders appeared like two elevated pleasure-mountains created for the playful delight of Goddess Lakshmi. || 24 ||

वक्षोभवनपर्यन्ते तोरणस्तम्भविभ्रमम् । बाहू दधतुरस्योच्चैर्हारतोरणधारिणौ ॥ २५ ॥

His two mighty arms, bearing garland-like archways (toranas), created the impression of two ornamental archway-pillars erected on either side of the palace of his chest. || 25 ||

वज्राङ्गबन्धनस्यास्य मध्येनाभि व्यरोचत । वज्रालानकमुद्भूतं भावि साम्राज्यवारणम् ॥ २६ ॥

In the center of the navel of Vajranabhi, whose bodily frame was as robust as a thunderbolt (vajra), there appeared a prominent thunderbolt mark, which was like a tying-post for the future imperial elephant of universal sovereignty (Chakravarti empire). || 26 ||

लसद्दुकूलपुलिनं रतिहंसीनिषेवितम् । परां श्रियमधादस्य कटिस्थानसरोवरम् ॥ २७ ॥

His waist region, graced with the shoreline of shimmering silk garments and frequented by the swan-like sentiment of romantic delight (rati), possessed the supreme beauty of an exquisite lake. || 27 ||

सुवृत्तमसृणावूरू तस्य कान्तिमवापताम् । सञ्चरत्कामगन्धेभरोधे क्लृप्ताविवागलौ ॥ २८ ॥

His two thighs, perfectly rounded and smooth, attained splendour like cross-bars (argalas) crafted to restrain the wandering, rut-intoxicated scent-elephant of Kamadeva (Cupid). || 28 ||

जानुगुल्फान्तरे जङ्घे तस्य श्लिष्यतुरादरात् । सन्धिमेव दृढां धत्तमित्यादेष्टुमिवोद्यते ॥ २९ ॥

His two calves, situated between the knees and the ankles (gulphatan), clung closely in a graceful alignment, appearing as if eager to instruct people: "Like us, you too must maintain a firm alliance and steadfast unity." || 29 ||

पद्माकारश्रियावस्य पादावङ्गुलिपत्रकौ । चिरं सिषेवे यौ लक्ष्मीनखेन्दुद्युतिकेसरी ॥ ३० ॥

His two feet, adorned with petal-like toes and possessing filaments in the form of the moon-like radiance of his toenails, held the beauty of a lotus, and for this reason Lakshmi had been serving them for a long time. || 30 ||

इति लक्ष्मीपरिष्वङ्गादतिशय्य स्थिताकृतिः । नूनं सुराङ्गनानां स कुर्यात् स्वं स्पृहयालुतम् ॥ ३१ ॥

In this manner, his form, having attained surpassing beauty through the embrace of Lakshmi, certainly aroused desire even in celestial damsels—the heavenly maidens too became infatuated upon seeing him. || 31 ||

तथापि यौवनारम्भे मदनज्वरकोपिनि । नास्याजनि मदः कोऽपि स्वभ्यस्तश्रुतसंपदः ॥ ३२ ॥

Nevertheless, even at the onset of youth, which intensifies the fever of passion, no pride or arrogance arose in him, for he was thoroughly well-versed in the wealth of sacred scriptures (Agamas). || 32 ||

सोऽधीते स्म त्रिवर्गार्थसाधनीर्विपुलोदयाः । समन्त्रा राजविद्यास्ता लक्ष्म्याकर्षणविधौ क्षमाः ॥ ३३ ॥

He had thoroughly mastered all the royal sciences along with their mantras, which accomplish the threefold pursuits of life (Dharma, Artha, and Kama), bestow great fruits, and are capable of attracting royal prosperity. || 33 ||

तस्मिँल्लक्ष्मीसरस्वत्योरतिव्याप्तं हृदम्बुजम् । ईर्ष्ययेवाभजत् कीर्तिर्दिगन्तान् विशदांशुभिः ॥ ३४ ॥

Both Lakshmi (Goddess of Wealth) and Sarasvati (Goddess of Learning) were exceedingly attached to his lotus-heart; therefore, his pure fame, as if out of jealousy toward the two, fled to the farthest ends of all ten directions with its spotless rays. || 34 ||

कुर्वता तद्गुणसंख्यानं संविदित्सुना । शलाका स्थापिता व्योम्नि तारकानिकरच्छलात् ॥ ३५ ॥

It appeared as though the Creator, wishing to count his boundless virtues, had placed numerous counting rods (lines) in the sky under the guise of the multitude of stars. || 35 ||

तस्य तद्रूपमाहात्म्यं सा विद्या तच्च यौवनम् । जनावर्जयन्ति स्म गुणैरावर्ज्यते न कः ॥ ३६ ॥

His captivating form, his vast learning, and his youthful grace—all these captivated the hearts of people. And rightly so, for who is not won over by noble virtues? || 36 ||

गुणैरस्यैव तेऽप्यन्ये कुमाराः कृतवर्णनाः । ननु चन्द्रगुणानन्दी भजत्युडुगणोऽप्ययम् ॥ ३७ ॥

The description given here of Vajranabhi's virtues should be understood as applying to the other princes as well, for just as the stars partake in a fraction of the moon's qualities, similarly the other princes too possessed portions of Vajranabhi's virtues. || 37 ||

ततोऽस्य योग्यतां वीक्ष्य वज्रसेनमहाप्रभुः । राज्यलक्ष्मीं समग्रां स्वामस्मिन्नेव न्ययोजयत् ॥ ३८ ॥

Thereafter, beholding his competence and worthiness, King Vajrasena entrusted his entire royal fortune and sovereignty to him alone. || 38 ||

नृपोऽभिषेकमस्योच्चैः स्वसमक्षमकारयत् । पश्यत्सु सामन्तेषु नृपैर्मुकुटधारिभिः ॥ ३९ ॥

King Vajrasena conducted his royal coronation (Rajyabhisheka) in grand style in his very presence and had him honored by feudatory lords (Samantas) and crowned kings. || 39 ||

नृपासनस्थमेनं ते वीजयन्ति स्म चामरैः । गङ्गातरङ्गसच्छायैर्मन्त्रिभिर्ललितानिलैः ॥ ४० ॥

At the time of the coronation, he sat upon the royal throne, and beautiful women holding whisks fanned him with royal chamaras, which were as pure as the waves of the Ganga and generated a delightful breeze. || 40 ||

वीज्यमानानि तानीत्थमुत्प्रेक्षते मनो मम । जनापवादजं रजोऽपासितुमुद्यतानि ॥ ४१ ॥

Seeing those women waving the whisks, my mind conceives the poetic imagination (Utpreksha) that they were striving to sweep away the dust of public censure from upon the royal sovereignty. || 41 ||

वक्षसि स्वं रमां चक्रे दृढमस्याकरोत्तदा । पट्टबन्धापदेशेन तस्मिन् प्राध्यकृतेव सा ॥ ४२ ॥

At that time, the royal fortune also bore deep affection for his chest and appeared as though she had been firmly bound to him under the guise of tying the royal diadem (pattabandha). || 42 ||

मुकुटं मकुटी तस्याधान्मूर्ध्नि भूपतिभिः समम् । स्वं भारमवतार्यास्मिन् ससाक्षिकमिवार्पयन् ॥ ४३ ॥

King Vajrasena, the crest-jewel among kings, placed his crown upon Vajranabhi's head in the presence of numerous kings. At that moment, he appeared as though he was relieving himself of his burden and handing it over to him before everyone as witnesses. || 43 ||

हारेणालंकृतं वक्षो भुजावस्याङ्गदादिभिः । पट्टिकाकटिसूत्रेण कटी पट्टांशुकेन च ॥ ४४ ॥

At that time, his chest was adorned with radiant necklaces, his arms were embellished with armlets and other ornaments, and his waist was graced with a girdle and a sash of fine silk. || 44 ||

इति कृताभिषेकाय नृपाय नृपसत्तमः । पुनः समं समाश्वास्य महाचक्री भवेत्यमुम् ॥ ४५ ॥

King Vajrasena, exceedingly pleased, along with numerous kings bestowed blessings upon the crowned King Vajranabhi, saying, "May you become a mighty Chakravarti!", and handed over the entire burden of the kingdom to him. || 45 ||

अनन्तरं च लोकान्तिकामरैः प्रतिबोधितः । वज्रसेनमहाराजो न्यधान्निष्क्रमणे मतिम् ॥ ४६ ॥

Thereafter, awakened and prompted by the Laukantika devas, King Vajrasena directed his mind toward renunciation (diksha). || 46 ||

यथोचितामपचितिं तन्वत्सूत्तमनाकिषु । परिनिष्क्रम्य चक्रेऽसौ मुक्तिलक्ष्मीं प्रमोदिनीम् ॥ ४७ ॥

While the foremost deities, including Indra, were performing appropriate worship of Lord Vajrasena, he renounced the world by taking initiation and delighted the Goddess of Liberation (Mukti-Lakshmi). || 47 ||

तदा भगवतानेन सहस्रगणमामिताः । महत्याम्रवनोद्याने नृपाः प्रावाजिषुस्तदा ॥ ४८ ॥

At that time, along with Lord Vajrasena, one thousand other kings also took renunciation (diksha) in the vast garden named Amravana. || 48 ||

राज्यं निष्कण्टकीकृत्य वज्रनाभिरपालयत् । भगवानपि योगीन्द्रस्तपश्चक्रे विकल्मषम् ॥ ४९ ॥

Here, King Vajranabhi ruled the kingdom after making it free of adversaries, while there, the supreme yogi, Lord Vajrasena, performed flawless and pure austerities. || 49 ||

राज्यलक्ष्मीपरिष्वङ्गाद् वज्रनाभिस्तुतोष सः । तपोलक्ष्मीसमासङ्गाद् गुरुरस्यातिपिप्रिये ॥ ५० ॥

Here, Vajranabhi found great satisfaction in the association with royal fortune, while there, his father, Lord Vajrasena, experienced supreme bliss in union with the glory of penance (Tapo-Lakshmi). || 50 ||

भ्रातृभिर्धृतिरस्यासीद् राजभिः सुसमाहितैः । गुणैस्तु धृतिमालेने योगी श्रेयोऽनुबन्धिभिः ॥ ५१ ॥

Here, Vajranabhi derived great fortitude (satisfaction) from his united brother-kings, while there, the ascetic Lord Vajrasena expanded his fortitude (satisfaction) through virtues that lead to ultimate liberation. || 51 ||

वज्रनाभिनृपोऽमात्यैः संविधत्ते स्म राजकम् । मुनीश्वरोऽपि तपोध्यानैर्गुणग्राममपोषयत् ॥ ५२ ॥

Here, King Vajranabhi kept the assembly of kings favorably disposed through his ministers, while there, the ascetic lord Vajrasena nurtured the host of virtues through austerities and meditation. || 52 ||

निजे राज्याश्रमे पुत्रो मुन्योऽन्त्याश्रमे स्थितः । परार्थबद्धकक्ष्यौ तौ पालयन्ति स्म प्रजाः ॥ ५३ ॥

Here, the son Vajranabhi remained in his royal stage of life (Rajyashrama), while there, the father, Lord Vajrasena, remained in the ultimate ascetic stage of life (Muni-ashrama). Thus, both had girded up their loins for the welfare of others and both protected their subjects. (Purport: Vajranabhi protected his subjects by punishing the wicked and rewarding the righteous, while Lord Vajrasena protected living beings by imparting sermons for spiritual salvation.) || 53 ||

वज्रनाभेर्जयागारे चक्रं सास्वरमुद्बभौ । योगिनोऽपि मनोगारे ध्यानचक्रं स्फुरद्द्युतिः ॥ ५४ ॥

In Vajranabhi's armory, the radiant divine Wheel-gem (Chakra-ratna) manifested, and in the mansion-like mind of the sage Vajrasena, the dazzling wheel of meditation (Dhyana-chakra) manifested. || 54 ||

अतो व्यजेष्ट निःशेषां महीं स च महीपतिः । मुनिः कर्मजयावाप्तमहिमा जगतीत्रयीम् ॥ ५५ ॥

King Vajranabhi conquered the entire earth with that Wheel-gem, while the ascetic Vajrasena, having attained incomparable glory through victory over karmas, conquered the three worlds. || 55 ||

स्पर्धमानाविवान्योन्यमित्यास्तां तौ जयोद्धुरौ । किन्त्वेकस्य जयोऽत्यल्पः परस्य भुवनातिगः ॥ ५६ ॥

In this manner, exalted through achieving victory, both father and son appeared as though competing with each other; however, the victory of one (Vajranabhi) was very limited—confined only to the six continents—while the victory of the other (Vajrasena) transcended the entire cosmos and was the most sublime. || 56 ||

धनदेवोऽपि तस्यासीच्चक्रवर्तिन ऊर्जितम् । पात्रं गृहपत्याख्यं निधौ रत्ने च योजितम् ॥ ५७ ॥

Dhanadeva (the soul of Shrimati and Keshava) also became the radiant jewel among the treasures and gems of that Chakravarti, known as the venerable Grihapati (Lord of the House/Treasurer), who was the master of state affairs. || 57 ||

स कृतार्थीकृताशेषप्रजाश्चिरं भुवं प्रभुः । गुरोस्तीर्थकृतोऽबोधि रत्नत्रयमखण्डितम् ॥ ५८ ॥

Having thus enjoyed the sovereignty of the earth for a long time and fulfilling the desires of all his subjects, one day that wise and vastly prosperous Chakravarti Vajranabhi understood the unbroken, true nature of the extremely rare Three Jewels (Ratnatraya) from his father, Tirthankara Vajrasena. || 58 ||

सद्दृष्टिज्ञानचारित्रत्रयं यः सेवते बुधः । रसायनमिवातर्क्यं सोऽमृतं पदमश्नुते ॥ ५९ ॥

That wise person who pursues the Three Jewels consisting of Right Faith, Right Knowledge, and Right Conduct, which are like an incomparable elixir (Rasayana), attains the inconceivable and immortal state of Liberation (Moksha). || 59 ||

इत्याकलय्य मनसा चक्री चक्रे तपोमतिम् । जरत्तृणमिवाशेषं साम्राज्यमवमन्य सः ॥ ६० ॥

Reflecting thus in his heart, that Chakravarti regarded his entire empire as withered straw and directed his intellect toward adopting penance. || 60 ||

वज्रदन्ताह्वये पुत्रे कृतराज्यसमर्पणः । नृपैः स्वमौलिबद्धैश्च सुतैरपि दशामितैः ॥ ६१ ॥

Entrusting the kingdom to his son named Vajradanta, along with sixteen thousand crowned kings and one thousand sons, || 61 ||

सह भ्रातृभिरष्टाभिर्धनदेवेन चादरात् । जग्राह जिनदीक्षां स मुक्त्यै स्वगुरुसंविधौ ॥ ६२ ॥

And accompanied by his eight brothers and Dhanadeva, he respectfully accepted the Jina-diksha (renunciation), which is worthy of reverence by worthy souls (Bhavya jivas), in the presence of his spiritual guide, Tirthankara Vajrasena, for the attainment of liberation. || 62 ||

तमन्वयुरुपात्तान्ता जन्मदुःखार्दितास्तपसे वनम् । शीतातः को न कुर्वीत सुधीरातपसेवनम् ॥ ६३ ॥

Afflicted by the sufferings of birth and death, numerous other kings also followed him into the forest to practice penance. And rightly so, for what wise man, suffering from cold, would not resort to the warmth of the sun? || 63 ||

मनोवाक्कायतो हिंसाद् मिथ्यावादात् तथेतरत् । विरतिं स्त्रीप्रसङ्गाच्च स यावज्जीवमग्रहीत् ॥ ६४ ॥

Having received initiation, King Vajranabhi renounced violence, falsehood, theft, unchastity, and worldly possessions in thought, word, and deed for the rest of his life—that is, he observed all the five Great Vows (Maha-vratas): Non-violence (Ahimsa),

Truthfulness (Satya), Non-stealing (Achaurya), Celibacy (Brahmacharya), and Non-possession (Aparigraha). || 64 ||

व्रतस्थः समितीर्गुप्तीराददेऽसौ सभावनाः । मात्रष्टकमिदं प्राहुः मुनेरिन्द्राः सभासदः ॥ ६५ ॥

Established firmly in the vows, he also practiced the twenty-five reflections (bhavanas) of the five Great Vows, the five regulations of conduct (Samitis), and the three restraints (Guptis). The five Samitis—Irya (careful walking), Bhasha (careful speech), Eshana (careful begging of pure food), Adana-Nikshepana (careful handling of items), and Pratishthapana (careful disposal of bodily wastes)—and the three Guptis—Kaya-gupti (control of body), Vachana-gupti (control of speech), and Mano-gupti (control of mind)—together are called the eight mothers of the scriptures (Pravachanamatrikas). Every ascetic must observe them, as declared by the Ganadharas and celestials present in the assembly of the Jina. || 65 ||

उत्कृष्टतपसो धीरान् मुनीन् ध्यायन्ननेनसः । एकचर्यां ततो भेजे युक्तः सन्दर्शनेन सः ॥ ६६ ॥

Thereafter, meditating upon the foremost ascetics who were steadfast, heroic, and sinless, and endowed with Right Faith, Vajranabhi adopted the vow of solitary wandering (Ekacharya-vrata)—that is, he began to wander in solitude. || 66 ||

एकचरतां प्राप्य दिङ्गज इवागजः । मन्दरं विजहारोर्वीं सवापीं सवने वनम् ॥ ६७ ॥

Having thus undertaken the vow of solitary wandering, that former Chakravarti, like a mountain elephant observing the beauty of lakes and forests, wandered on the earth for a long time with slow, mindful steps (observing the Irya-samiti). || 67 ||

ततोऽसौ भावयामास भावितात्मा सुधीरधीः । स्वगुरोर्निकटे तीर्थकृत्वस्याङ्गानि षोडश ॥ ६८ ॥

Thereafter, that steadfast and courageous ascetic Vajranabhi, constantly contemplating the true nature of the soul, reflected near his spiritual guide, Tirthankara Vajrasena, upon

those sixteen reflections (Shodasha Bhavanas) that are the cause of attaining the status of a Tirthankara. || 68 ||

सद्दृष्टिं विनयं शीलव्रतेष्वनतिचारताम् । ज्ञानोपयोगमाभीक्ष्ण्यात् संवेगं चाप्यभावयत् ॥ ६९ ॥

He cultivated pure Right Faith devoid of doubt and other flaws, practiced humility (Vinaya), observed the moral vows and regulations without transgressions (Anaticharata), constantly applied his intellect to scriptural knowledge (Jnanopayoga), and cultivated detachment and apprehension toward worldly existence (Samvega). || 69 ||

यथाशक्ति तपस्तेपे स्वयं वीर्यमगोपयन् । त्यागे च मतिमाधत्ते ज्ञानसंयमसाधने ॥ ७० ॥

Without concealing his capacity, he practiced austerities according to his strength and devoted his mind to renunciation (Tyaga), which is the instrument of knowledge and self-restraint. || 70 ||

सावधानः समाधाने साधूनां सोऽभवत् सदा । समाधये हि सर्वोऽयं परिस्पन्दो हितार्थिनाम् ॥ ७१ ॥

He was ever vigilant in removing obstacles whenever they arose in the vows and conduct of ascetics; for all actions of benevolent persons are directed toward peaceful stability (Samadhi), meaning the removal of hindrances for others. || 71 ||

स वैयावृत्त्यमातेने व्रतस्थेष्वानयादिषु । अनात्मतरको भूत्वा तपसो हृदयं हि तत् ॥ ७२ ॥

Whenever any ascetic suffered from illness or distress, he regarded that ascetic as non-different from himself and rendered selfless nursing and service (Vaiyavritya); for rendering service to saints is indeed the heart and essence of penance. || 72 ||

स तेने भक्तिमर्हत्सु पूजार्हेषु च निष्किकाम् । आचार्यान् सूनृतान् भेजे मुनीनपि बहुश्रुतान् ॥ ७३ ॥

He expanded his guileless devotion toward the venerable Arhat Lord, respectfully served the Acharyas with humility, and also served the highly learned and well-versed ascetics (Bahushrutas). || 73 ||

परां प्रवचने भक्तिमादधावानिशं सः । न हि पारयति रागादीन् विजेतुं तन्निराकृतः ॥ ७४ ॥

He continually nurtured supreme devotion toward the sacred Agamas proclaimed by the Omniscient Lord; for a person devoid of devotion to the scriptures (Pravachana-bhakti) cannot conquer the formidable enemies of attachment and passion. || 74 ||

अवश्यं बशोऽप्येष चक्रे स्वावश्यकं दधौ । षड्भेदं देशकालादिसव्यपेक्षमनुत्तमम् ॥ ७५ ॥

Though not dependent on others, he was completely self-controlled (master of his senses) and perfectly observed the six essential duties (Avashyakas)—Equanimity (Samayika), Veneration (Vandana), Praise (Stuti), Repentance (Pratikramana), Scriptural study (Svadhyaya), and Meditation through bodily detachment (Kayotsarga)—with due regard to substance (dravya), place (kshetra), time (kala), and disposition (bhava). || 75 ||

मार्गं प्रकाशयामास तपोज्ञानादिदीधितिः । दधानोऽसौ मुनीनेनो भव्याब्जानां प्रबोधकः ॥ ७६ ॥

Radiant with the rays of penance and knowledge, and causing the lotus-like worthy souls to blossom, that sun-like supreme monk continually illuminated and propagated the path of the Jinas (Jaina-marga). || 76 ||

वात्सल्यमधिकं चक्रे स मुनिर्धर्मवत्सलः । विनेयान् स्थापयन् मार्गे जिनप्रवचनाश्रितान् ॥ ७७ ॥

Constantly establishing disciples who adhered to the scriptures firmly on the righteous path, that monk Vajranabhi, possessing deep affection for Dharma, showed immense spiritual love and benevolence (Vatsalya) toward all righteous souls. || 77 ||

इत्यमूनि महाधैर्यो मुनिश्चिरमभावयत् । तीर्थकृत्वस्य संप्राप्तौ कारणान्येष षोडश ॥ ७८ ॥

In this manner, the exceedingly steadfast monk Vajranabhi meditated for a long time upon the aforesaid sixteen reflections (Shodasha Bhavanas), which are the cause of attaining the status of a Tirthankara. || 78 ||

ततोऽमूर्भावनाः सम्यग् भावयन् मुनिसत्तमः । स बबन्ध महत् पुण्यं त्रैलोक्यक्षोभकारणम् ॥ ७९ ॥

Thereafter, through perfectly contemplating these reflections, that foremost of ascetics bound the exalted merit-nature (punya prakriti) named Tirthankara-namakarma, which causes agitation throughout the three worlds. || 79 ||

स कोष्ठबुद्धिमपरां बीजवृद्धिमथो वराम् । पदानुसारिणीं बुद्धिं संभिन्नश्रोतृतामिति ॥ ८० ॥

That supreme monk also attained four sublime intellectual faculties (Buddhi-riddhis): Koshtha-buddhi (retaining knowledge like a granary), Bija-buddhi (expanding vast meaning from a single seed syllable), Padanusarini-buddhi (comprehending the whole text from a single word), and Sambhinna-shrotribuddhi (comprehending multi-sensory perceptions simultaneously). || 80 ||

ताभिर्बुद्धिमहाऋद्धिभिः परलोकगतागतम् । राजर्षी राजविद्याभिरिव सम्यगबुद्ध सः ॥ ८१ ॥

Just as a royal sage comes to know all movements and activities within his kingdom through royal sciences, similarly, the sage Vajranabhi, endowed with brilliant supernatural powers, came to know through the four aforementioned Buddhi-riddhis all his future transmigrations and travels concerning the next world. || 81 ||

स दीप्ततपसा दीप्तिं भेजे तप्ततपाः पराम् । उग्रतपाश्च घोरांघो घोरतपसंश्रितः ॥ ८२ ॥

Through the influence of Dipta-riddhi, he attained supreme radiance; through Tapta-riddhi, he practiced intense austerities; through Ugra-riddhi, he performed formidable penances; and piercing the hosts of terrifying karma-enemies, through Ghora-riddhi, he endured severe austerities. || 82 ||

स तपोमन्त्रिभिर्द्वन्द्वं मन्त्रयन् योगवित् स्थितः । परलोकजयोद्युक्तो विजिगीषुरिव पुरा यथा ॥ ८३ ॥

Just as formerly in his royal state, desiring victory and intent on conquering enemy kingdoms (paraloka), he used to confer with his ministers regarding battle (dvandva), similarly now in his ascetic state, knowing the sacred mantras such as the Pancha Namaskara, desiring to conquer karmic enemies and intent on overcoming transmigration in other worlds (such as hellish realms), he deliberated upon the dualities (such as soul and karma, or attachment and aversion) with his ministers in the form of austerities (and yogis versed in spiritual lore). || 83 ||

अणिमादिगुणोपेतां विक्रियामन्ववाप सः । अङ्ग वाञ्छन् न तामैच्छद् यतीन्द्रो गरिमास्पदम् ॥ ८४ ॥

The noble-minded supreme ascetic Vajranabhi desired only the state of perfection (Siddhi) and had no desire whatsoever for supernatural powers (riddhis); yet, the transformative power (Vikriya-riddhi), endowed with attributes such as Anima (minuteness), Mahima (greatness), and others, manifested in him. || 84 ||

जलाद्यौषधिसंप्राप्तिरस्यासीज्जगते हिता । कल्पद्रुमफलावाप्तिः कस्य वा नोपकारिणी ॥ ८५ ॥

Healing powers (Aushadhi-riddhis) such as the curative water power, which bring welfare to the world, also manifested in him; and rightly so, for whose benefit are the fruits borne on a wish-fulfilling tree (Kalpavriksha) not intended? || 85 ||

रसत्यागप्रतिज्ञस्य रससिद्धिरभून्मुनेः । इष्टार्थनिवृत्तिरिष्टार्थादधिकं हि महत् फलम् ॥ ८६ ॥

Although that sage had taken a vow to renounce rich delicacies such as ghee and milk (Rasa-tyaga), various taste-transmuting powers (Rasa-riddhis) that exude ghee and milk manifested in him; and rightly so, for renouncing cherished objects yields even greater and grander rewards. || 86 ||

स बलर्द्धिसमाधानादसोढोग्रान् परीषहान् । अन्यथा क्षुत्पिपासाद्यं कः सहेत सुदुःसहम् ॥ ८७ ॥

Endowed with strength through the supernatural power of vigor (Bala-riddhi), he easily endured severe afflictions (parisahas); and rightly so, for without it, who could bear the unbearable distress of hunger, thirst, cold, heat, and the like? || 87 ||

सोऽक्षीणर्द्धिप्रभावेणाक्षीणान्नावसथोऽभवत् । सूनृतं तपोऽदृष्टं महत् पम्फलीत्यक्षयं फलम् ॥ ८८ ॥

Because of the attainment of inexhaustible power (Akshina-riddhi), on whatever day he accepted alms in any house, the food in that house became inexhaustible on that day—even if the entire army of a Chakravarti were fed, that food would not be depleted. And rightly so, for indeed, grand austerities practiced sincerely bear imperishable fruit. || 88 ||

विशुद्धभावनः सम्यग् विशुद्ध्यन् स्वविशुद्धिभिः । तदोपशमश्रेणीमारुरोह मुनीश्वरः ॥ ८९ ॥

When the supreme sage Vajranabhi, endowed with pure reflections, was becoming progressively purer through his immaculate spiritual dispositions, he ascended the ladder of subsidence (Upashama Shreni). || 89 ||

अपूर्वकरणं प्राप्याप्यनिवृत्तिकरणोऽभवत् । स सूक्ष्मरागः संप्रापदुपशान्तकषायताम् ॥ ९० ॥

Passing through Adhahkarana and resorting to the eighth stage, Apurvakarana, he attained the ninth stage of spiritual elevation, Anivrittikarana; thereafter, reaching the tenth stage named Sukshmasamparaya where attachment remains only in an extremely subtle form, he attained the eleventh stage named Upashantamoha, wherein his deluding karma (Mohaniya karma) was completely subsided. || 90 ||

कृत्स्नस्य मोहनीयस्य प्रशमादुपपादितम् । तत्रौपशमिकं प्राप चारित्रं सुविशुद्धिमत् ॥ ९१ ॥

Due to the complete subsidence of all deluding karma, he attained the exceedingly pure subsidential conduct (Aupashamika Charitra) at that stage. || 91 ||

सोऽन्तर्मुहूर्ताद् भूयोऽपि स्वस्थानस्थोऽभवद् यतिः । नातो मुहूर्तात् तत्रास्ति निसर्गात् स्थितिश्चात्मनः ॥ ९२ ॥

After an Antarmuhurta (less than 48 minutes), that ascetic again returned to the seventh stage named Svasthana Apramatta—meaning that having remained in the eleventh stage for an Antarmuhurta, he fell from there and returned to the very stage from which he had commenced his ascent. The primary reason for this is that by intrinsic nature, the soul's stay in the eleventh stage cannot exceed an Antarmuhurta. || 92 ||

सोऽबुद्ध परमं ध्यानं सोऽबुद्ध परमं तपः । सोऽबुद्ध परमामिष्टिं सोऽबुद्ध परमं पदम् ॥ ९३ ॥

Sage Vajranabhi knew supreme meditation, he knew supreme penance, he knew supreme worship, and he knew the supreme state (the state of Siddha/liberation). || 93 ||

ततः कालात्यये धीमान् श्रीप्रभाद्रौ समुन्नते । प्रायोपवेशनं कृत्वा शरीराहारमत्यजत् ॥ ९४ ॥

Thereafter, at the end of his lifespan, that wise Vajranabhi renounced all attachment to his body and food by undertaking Prayopaveshana (the Sallekhana vow known as Prayopagamana) on the lofty mountain named Shriprabha. || 94 ||

रत्नत्रयमयीं शय्यामधिशय्य तपोनिधिः । प्रायेणोपविशन्त्यस्मिन्नित्यन्वर्थमभाषिपत् ॥ ९५ ॥

Since in this form of ascetic renunciation the austere monk sits (upavishta) upon the bed of the Three Jewels, the name Prayopaveshana is meaningful and appropriate. || 95 ||

प्रायेणोपगमो यस्मिन् रत्नत्रितयगोचरः । प्रायेणापगमो यस्मिन् दुरितारिकदम्बकात् ॥ ९६ ॥

In this vow, one mostly attains the Three Jewels (Prayena Upagama), hence it is also called Prayenopagama; or upon adopting this vow, the host of karmic enemies is mostly destroyed (Prayena Apagama), hence it is also called Prayenapagama. || 96 ||

प्रायेणास्मादशनस्थानादपसृत्य गमोऽटवेः । प्रायोपगमनं चेति तस्य नाम प्रचक्षते ॥ ९७ ॥

Knowing its esoteric significance, exalted monks have also declared another name for this renunciation to be Prayopagamana, defining it as that in which one mostly leaves cities, villages, and human habitations to depart (gamana) into a secluded, uninhabited forest. || 97 ||

स्वपरोपकृतां देहे नापेक्षेताप्रतिक्रियाम् । रिपोरिव शवं त्यक्त्वा देहमास्त निराकुलः ॥ ९८ ॥

Having undertaken the Prayopagamana vow, sage Vajranabhi neither treated his body himself nor desired any treatment to be administered by others. Renouncing all attachment to the body, he became free from agitation, just as one becomes detached after abandoning the corpse of an enemy. || 98 ||

त्वगस्थिभूतसर्वाङ्गो मुनिः परिकृशोदरः । सत्त्वमेवावलम्ब्यास्थाद् बहुयात्रानकम्पधीः ॥ ९९ ॥

Although only skin and bones remained of his body and his abdomen had become extremely emaciated, he remained seated with an unwavering mind for many days, relying solely on his innate fortitude. || 99 ||

क्षुधं पिपासां शीतं च तथोष्णं दंशमक्षिकम् । नाग्न्यं तथाऽरतिं स्त्रैणं चर्यां शय्यां निषद्यकाम् ॥ १०० ॥

Desiring not to fall from the path of monks and aspiring for the massive destruction (nirjara) of karmas, sage Vajranabhi endured hunger, thirst, cold, heat, insect bites, nudity, dissatisfaction, contact with women, wandering, bed/resting place, sitting posture... || 100 ||

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आक्रोशं वधनं चैव तथाऽलाभमदर्शनम् । रोगं च सतृणस्पर्शं प्रज्ञाऽज्ञाने मलं तथा ॥ १०१ ॥

...abusive language, slaying, non-gain, lack of perception, illness, prick of thorns, intellectual pride, ignorance, bodily dirt... || 101 ||

सत्कारपुरस्कारमसोढेतान् परीषहान् । मार्गाच्यवनमाशंसुर्महतीं निर्जरामपि ॥ १०२ ॥

...and praise/honor—these twenty-two afflictions (Parishahas) he endured with the sole aim of remaining steadfast in the ascetic path and achieving great shedding (nirjara) of karmas. || 102 ||

स भेजे क्षान्तिमुत्कृष्टां मार्दवं च तथार्जवम् । शौचं सत्यं तथा संयमं तपस्त्यागं च निष्क्रयः ॥ १०३ ॥

The wise, pride-free, and unattached sage Vajranabhi practiced supreme forgiveness (Kshama), humility (Mardava), straightforwardness (Arjava), purity (Shaucha), truthfulness (Satya), self-restraint (Samyama), austerity (Tapa), and renunciation (Tyaga)... || 103 ||

आकिञ्चन्यमथो ब्रह्मानुष्ठाने च वदतां वरः । धर्मोऽयं दशधा ख्यातो गणेशैरभिसम्मतः ॥ १०४ ॥

...as well as non-attachment (Akinchanya) and celibacy (Brahmacharya)—these ten supreme virtues (Dasa Dharma) the foremost among speakers observed, which are highly approved and cherished by the Ganadharas. || 104 ||

सोऽन्विच्छन्ननित्यत्वं सुखायुर्बलसंपदाम् । तथाऽशरणतां चापि जन्ममृत्युजराभये ॥ १०५ ॥

At every moment, he reflected upon the transient nature (Anitya Bhavana) and helplessness (Asharana Bhavana)—contemplating that all worldly pleasures, lifespan, strength, and riches are impermanent, and that living beings have no refuge when faced with the fears of death, old age, and birth. || 105 ||

संसृतेर्दुःस्वभावत्वं विचित्रपरिवर्तनैः । एकत्वमात्मनो ज्ञानदर्शनात्मत्वमीयुषः ॥ १०६ ॥

He reflected that this world is full of immense suffering due to the manifold cycles of transmigration concerning substance, place, time, birth, and disposition (Samsara Bhavana); and that the soul, attaining its nature of knowledge and perception, is ever solitary and alone (Ekatva Bhavana). || 106 ||

अन्यत्वमात्मनो देहधनबन्धुकलत्रतः । तथाऽशौचं शरीरस्य नवद्वारमलस्रुतः ॥ १०७ ॥

He reflected that this soul is entirely distinct from the physical body, wealth, kinsmen, wife, and the like (Anyatva Bhavana); and that this body is thoroughly impure since filthy matter continuously exudes from its nine apertures (Ashuchi Bhavana). || 107 ||

आस्रवं पुण्यपापात्मकर्मणां सह संवरम् । निर्जरां विपुलां बोधेर्दुर्लभत्वं भवाम्बुधौ ॥ १०८ ॥

He reflected on the constant inflow of meritorious and demeritorious karmas into the soul (Asrava Bhavana); their stoppage through self-restraint and regulations of conduct (Samvara Bhavana); the massive shedding of karmas through austerities (Nirjara Bhavana); and the extreme rarity of attaining enlightenment in the form of the Three Jewels in this ocean of worldly existence (Bodhidurlabha Bhavana). || 108 ||

धर्मस्वाख्याततां चेति तत्त्वानुध्यानभावनाः । लेश्याविशुद्धिमधिकां दधानः शुभभावनः ॥ १०९ ॥

He reflected that the Dharma proclaimed by the Jinendra is the sole true benefactor of living beings (Dharma Bhavana and Loka Bhavana). Contemplating the true principles in this manner, he meditated upon the twelve reflections (Dvadasa Bhavanas). At that time, that sage of auspicious thoughts possessed the supreme purity of spiritual inclinations (leshya-vishuddhi). || 109 ||

द्वितीयवारमारुह्य श्रेणीमुपशमादिकाम् । पृथक्त्ववितर्कमापूर्य समाधिं परमं श्रितः ॥ ११० ॥

For the second time, he ascended the ladder of subsidence (Upashama Shreni) and, completing the pure meditation known as Prithaktva-vitarka (the first pure meditation), attained supreme absorption (Samadhi). || 110 ||

उपशान्तगुणस्थाने कृतप्राणविसर्जनः । सर्वार्थसिद्धिमभ्येत्य भेजे सोऽहमहमिन्द्रताम् ॥ १११ ॥

Finally, casting off his mortal breath in the eleventh stage of spiritual elevation, Upashantamoha, he arrived at Sarvarthasiddhi and attained the exalted status of an Ahamindra. || 111 ||

द्विष्टकयोजनैर्लोकप्रान्तमप्राप्य यत्स्थितम् । सर्वार्थसिद्धिनामाग्र्यं विमानं तदनुत्तरम् ॥ ११२ ॥

This foremost celestial abode named Sarvarthasiddhi is situated twelve yojanas below the topmost crest of the universe; it is positioned at the very forefront and is the supreme, unexcelled (Anuttara) celestial plane. || 112 ||

जम्बूद्वीपसमायामविस्तारपरिमण्डलम् । त्रिषष्टिपटलप्रान्ते चूडारत्नमिव स्थितम् ॥ ११३ ॥

Its length, width, and circumference are equal to those of Jambudvipa. It rests at the terminus of the sixty-three tiers (patalas) of the heavens like a crest-jewel (chudamani). || 113 ||

यत्रोत्पन्नवतामर्थाः सिद्ध्यन्त्ययत्नतः । इति सर्वार्थसिद्ध्याख्यां यद् बिभ्रत्यर्थयोगिनाम् ॥ ११४ ॥

Since all the cherished desires and aspirations of the yogis born in that celestial plane are fulfilled effortlessly and without any exertion, it bears the meaningful and appropriate name 'Sarvarthasiddhi' (the Accomplisher of All Aims). || 114 ||

महाधिष्ठानमुत्तुङ्गशिखरोल्लासिकेतनैः । समाह्वयिवाभाति यन्मुनीन् सुखदित्सया ॥ ११५ ॥

That celestial plane is exceedingly lofty, and with the flags fluttering upon its towering spires, it appears as though it is beckoning the ascetics with the desire to bestow supreme bliss upon them. || 115 ||

इन्द्रनीलमयीं यत्र भुवं पुष्पोपहारिणीम् । दृष्ट्वा तारकितं व्योम स्मरन्ति स्म दिवौकसः ॥ ११६ ॥

Beholding the sapphire ground of that abode, strewn with an offering of scattered flowers, the celestials are reminded of the sky studded with sparkling stars. || 116 ||

देवानां प्रतिबिम्बानि धारयन्त्यभ्रकासति । सिसृक्षत इवापूर्वं स्वर्गं यन्मणिभित्तयः ॥ ११७ ॥

The gem-studded walls there, reflecting the radiant images of the devas, appear as if they are eager to create an unprecedented new heaven. || 117 ||

किरणैर्यत्र रत्नानां तमो धूतं विदूरतः । नूनं न कुरुते सङ्घं निर्मला मलिनैः सह ॥ ११८ ॥

There, darkness has been banished far away by the luminous rays of gems; and rightly so, for pure substances never associate with impure things. || 118 ||

रत्नांशुभिर्जटिलितैर्यत्र शक्रशरासनम् । पर्यन्ते मण्डलं दीप्तं प्राकारस्य विडम्बयेत् ॥ ११९ ॥

The rainbow formed all around that vimana by the interwoven rays of gems gives the impression of a radiant protective rampart built on all sides. || 119 ||

लम्बिताः पुष्पमालाश्च यत्र कान्ताः सुगन्धयः । सौमनस्यमिवेन्द्राणां सूचयन्त्योऽतिकोमलाः ॥ १२० ॥

The hanging, fragrant, and extremely tender flower garlands there appear splendid, as though signifying the serene cheerfulness and benevolence (saumanasya) of the Indras residing there. || 120 ||

मुक्तामयानि दामानि यत्राभान्ति निरन्तरम् । विस्पष्टदशनांशूनि हसितानीव तच्छ्रियः ॥ १२१ ॥

The strings of pearls continuously suspended in that celestial plane appear like the radiant smile of the presiding Goddess of Prosperity, adorned with the sparkling luster of teeth. || 121 ||

इत्यकृत्रिमनिःशेषपरार्ध्यरचनाञ्चिते । तत्रोपपादशयने पर्याप्तिं स जगाम वै ॥ १२२ ॥

In this manner, on the birth-bed (Upapada-shayya) in that vimana, embellished with natural (non-artificial) and all-surpassing exquisite arrangements, that celestial being attained full developmental maturity (Paryapti) within a moment. || 122 ||

दोषधातुमलस्पर्शवर्जितं चारुलक्षणम् । क्षणादाविरभूदस्य रूपमापूर्णयौवनम् ॥ १२३ ॥

Free from bodily blemishes, humors (dhatus), and impurities, endowed with auspicious bodily marks, and possessing full youthful vigor, his radiant form manifested in a mere instant. || 123 ||

अम्लानशोभमस्याभाद् वपुरव्याजसुन्दरम् । दृशोरुत्सवमातन्वदमृतेनेव निर्मितम् ॥ १२४ ॥

With its never-fading brilliance, naturally charming form, and captivating beauty that brought delight to the eyes, his divine body shone as if sculpted out of pure nectar (amrita). || 124 ||

शुभाः सुगन्धयः श्लक्ष्णा लोके ये केवलाणवः । तैरेवास्य देहनिर्माणमभूत् पुण्यानुभावतः ॥ १२५ ॥

His body was composed solely of the most auspicious, fragrant, and refined material atoms (paramanus) available in the cosmos, brought forth by the powerful fruition of his meritorious karmas. || 125 ||

पर्याप्त्यनन्तरं शय्यामावसन् कान्तिभिर्वृतः । अशोभत नभोरङ्गे शशीवाखण्डमण्डलः ॥ १२६ ॥

Having completed his developmental stages (Paryaptis), that Ahamindra, seated upon the birth-bed and encircled by the radiant moonlight of his own bodily luster, shone like the full moon in the arena of the sky. || 126 ||

अङ्कन्यस्तः स तच्छल्पमावसन् क्षणमाबभौ । गङ्गासैकतमाश्रित्य तरणो हंसराडिव ॥ १२७ ॥

Seated upon that birth-bed, that divine swan (Ahamindra) appeared splendid for a moment, like a youthful royal swan resting alone upon the sandy bank of the sacred river Ganga. || 127 ||

सिंहासनमथाभ्यर्णमलंकुर्वन्नभादसौ । मण्डलं निषधोत्सङ्गमिव भानुमान् ॥ १२८ ॥

After his manifestation, that Ahamindra, adorning the nearby throne, shone brilliantly like the sun resting upon the slope of Mount Nishadha. || 128 ||

स्वपुण्याम्भःपयोराशावभ्यषेचि न केवलम् । अलंचक्रे च शारीरैर्गुणैरिव विभूषणैः ॥ १२९ ॥

That Ahamindra was not only consecrated by the waters of his own accumulated merit, but was also adorned with numerous divine ornaments resembling innate bodily virtues. || 129 ||

सोऽधिवक्षःस्थलं दध्रे स्रजमेव न केवलम् । सहजां दिव्यलक्ष्मीं च यावदायुरविप्लुताम् ॥ १३० ॥

Upon his broad chest, he wore not merely a divine garland, but also the innate, imperishable celestial opulence of heaven that was born with him and destined to endure throughout his entire lifespan. || 130 ||

अस्नातलिप्तदीप्ताङ्गः सहजाम्बरभूषणः । सोऽद्योतत दिवौकसां द्युलोकैककशिखामणिः ॥ १३१ ॥

His divine body ever remained radiant without bathing or unguents, and he was embellished with self-manifested celestial garments and ornaments; thus, that Ahamindra shone at the crest of the gods like the peerless crest-jewel or the radiant sun of the heavenly realm. || 131 ||

शुचिस्फटिकनिर्मासिनिर्मलोदारविग्रहः । स बभौ प्रज्वलन्मौलिः पुण्यराशिरिवोच्छिखः ॥ १३२ ॥

With his immaculate, majestic body shining like pure quartz crystal and a dazzling crown adorning his head, that Ahamindra appeared like a blazing mound of merit with elevated flames. || 132 ||

किरीटाङ्गदकेयूरकुण्डलादिपरिष्कृतः । स्रग्वी वस्त्रधरो धीमान् दध्रे कल्पद्रुमश्रियम् ॥ १३३ ॥

Adorned with a diadem, armlets, bracelets, earrings, and other ornaments, wearing divine garlands and celestial robes, and possessing innate radiance, he held the splendor of a wish-fulfilling tree (Kalpavriksha). || 133 ||

अणिमादिगुणैः श्लाघ्यां दधद् वैक्रियिकीं तनुम् । स्वक्षेत्रे विजहारासौ जिनेन्द्रार्चाः समर्चयन् ॥ १३४ ॥

Possessing a transformative divine body (Vaikriyika sharira) praised for attributes like Anima and Mahima, that Ahamindra moved solely within his own domain, constantly worshipping the non-artificial images of the Jinendra. || 134 ||

सङ्कल्पमात्रसंसिद्धैर्दिव्यैर्गन्धाक्षतादिभिः । पुण्यानुबन्धिनीं पूजां जिनेशस्य व्यधाद् विभुः ॥ १३५ ॥

With divine fragrant pastes, unbroken rice grains (akshatas), and other offerings attained merely through his intention (sankalpa), the lord performed the worship of Lord Jina according to sacred injunctions, increasing his merit that binds further merit (Punyanubandhi-punya). || 135 ||

तत्रस्थ एव चाशेषभुवनोदरवर्तिनीः । आनर्चार्चा जिनेन्द्राणां सोऽग्रणीः पुण्यकर्मणाम् ॥ १३६ ॥

That Ahamindra was foremost among meritorious souls; hence, remaining situated within that very Sarvarthasiddhi vimana, he worshipped all the Jina images existing throughout the center of the entire cosmos. || 136 ||

जिनार्चास्तुतिवादेषु वाचं चित्तं तद्गुणे । वपुः प्रणमने तस्य पुण्यधीः स न्ययोजयत् ॥ १३७ ॥

That righteous Ahamindra dedicated his speech to singing hymns of praise to the Jina images, his mind to meditating upon their sublime virtues, and his body to bowing down in reverence before them. || 137 ||

धर्मगोष्ठीष्वनाहूतमिलितैः स्वसमर्द्धिभिः । संभाषणादरोऽस्यासीदहमिन्द्रैः शुभेच्छुभिः ॥ १३८ ॥

He took immense delight in conversing during spiritual assemblies with other Ahamindras who assembled uninvited, possessed equal supernatural splendors, and were imbued with auspicious thoughts. || 138 ||

क्षालयन्निव दिग्भित्तीः स्मितांशुसलिलप्लवैः । सहाहमिन्द्रैरुद्दण्डैः स चक्रे धर्मसंकथाम् ॥ १३९ ॥

Endowed with extraordinary beauty, that Ahamindra would sometimes engage in spiritual and philosophical discussions with other noble Ahamindras, washing the walls of the directions, as it were, with the flood of waters from the rays of his gentle smile. || 139 ||

स्वावासोपान्तिकोद्यानसरःपुलिनभूमिषु । दिव्यहंसश्चिरं रेमे विहरन् स यदृच्छया ॥ १४० ॥

At other times, like a divine royal swan, he would wander freely according to his wish along the sandy shores of the lake in the garden adjacent to his celestial abode, sporting delightfully for a long time. || 140 ||

परक्षेत्रविहारस्तु नाहमिन्द्रेषु विद्यते । शुक्ललेश्यानुभावेन स्वैर्भोगैस्तृप्तिमापुषाम् ॥ १४१ ॥

Ahamindras do not wander into other regions (Parakshetra), because by the power of their immaculate Shukla-leshya (purest white psychic state), they remain supremely satisfied solely within their own celestial experiences. || 141 ||

स्वस्थाने या च संप्रीतिर्निरपायसुखोदये । न साऽन्यत्र ततोऽमीषां न स्पृहा परभूमिषु ॥ १४२ ॥

The sublime contentment that the Ahamindras experience in their own trouble-free, blissful abode cannot be attained anywhere else; this is the reason why they do not possess the slightest desire to visit other realms. || 142 ||

अहमिन्द्रोऽस्मि नेन्द्रोऽन्यो ममेत्येवं परस्परम् । अहमिन्द्राख्यया ख्यातिं गतास्ते हि सुरोत्तमाः ॥ १४३ ॥

"I am Indra myself; there is no other Indra over me"—since all of them are equal, each experiences the status of 'Aham-Indra' (I am the Indra) within himself, and therefore these supreme deities are famously known as 'Ahamindras'. || 143 ||

नासूया परनिन्दा वा नात्मश्लाघा न मत्सरः । केवलं सुखसाद्भूता दीव्यन्ते ते प्रमोदिनः ॥ १४४ ॥

Among those Ahamindras, there is neither mutual envy, nor slander of others, nor self-praise, nor jealousy. Immersed solely in bliss and filled with joy, they continually revel in spiritual delight. || 144 ||

स एष परमानन्दं बिभ्राणश्चात्मसंभवम् । त्रयस्त्रिंशत्पयोराशिप्रमितायुर्महाद्युतिः ॥ १४५ ॥

That soul of Vajranabhi, now an Ahamindra, possessed supreme innate bliss arising from the soul itself; his lifespan was thirty-three Sagaras, and he was endowed with extraordinary brilliance. || 145 ||

समेन चतुरस्रेण संस्थानेनातिसुन्दरम् । हस्तमात्रोच्छ्रितं रूपं हंसाभं धवलं दधौ ॥ १४६ ॥

He possessed an exceptionally handsome, divine body of symmetrical proportion (Samachaturasra Samsthana), measuring one cubit (hasta) in height, and white as a swan in complexion. || 146 ||

सहजांशुकस्रग्भूषाविभूषाभिरलंकृतम् । सौन्दर्यस्येव संदोहं दधानो रुचिरं वपुः ॥ १४७ ॥

Embellished with self-manifested celestial garments, garlands, and ornaments, the charming body he possessed appeared as though it were the very embodiment of beauty collected together. || 147 ||

प्रशस्तललितोदात्तधीरनेपथ्यविभ्रमः । स्वदेहप्रसरज्ज्योत्स्नाक्षीराब्धौ मग्नविग्रहः ॥ १४८ ॥

The attire, gestures, and playful expressions of that Ahamindra were exceedingly noble, charming, exalted, and serene. Furthermore, his form remained ever immersed, as it were, in an ocean of milk made of the expanding luminescence of his own body. || 148 ||

स्फुरदाभरणोद्योतद्योतिताखिलदिङ्मुखः । तेजोराशिरिवैकध्यमुपनीतोऽतिभास्वरः ॥ १४९ ॥

Illuminating all the ten directions with the luster of his sparkling ornaments, that Ahamindra appeared like a blazing mass of intense effulgence concentrated in one place. || 149 ||

विशुद्धलेश्यः श्वेताङ्गदेहदीधितिदिग्दिधुक् । सौधेनेव रसेनाप्तनिर्माणः सुखनिर्वृतः ॥ १५० ॥

Possessing the purest Shukla-leshya and painting all the directions with the immaculate, white radiant rays of his body, that ever-blissful Ahamindra appeared as if he had been crafted from the essence of nectar. || 150 ||

सुधाशिनां सुनासीरप्रमुखाणामगोचरम् । संप्राप्तः परमानन्दप्रदं पदमनुत्तरम् ॥ १५१ ॥

In this manner, that Ahamindra attained that exalted, supreme unexcelled (Anuttara) status which is beyond the reach even of Saudharmendra and other Indras, and which bestows supreme bliss. || 151 ||

त्रिसहस्राधिकत्रिंशत्सहस्राब्दव्यतिक्रमे । मानसं दिव्यमाहारमदत्ते धृतिमान् यतिः ॥ १५२ ॥

That steadfast celestial sage partook of divine mental nourishment only once after thirty-three thousand years had elapsed. || 152 ||

मासैः षोडशभिः पक्षदशमिश्च व्यतिक्रमैः । प्राप्तोच्छ्वासस्थितिस्तत्र सोऽहमिन्द्रोऽतरत् सुखम् ॥ १५३ ॥

And he engaged in respiration (inhalation and exhalation) once after sixteen months and fifteen days had passed. In this manner, that Ahamindra resided happily in Sarvarthasiddhi. || 153 ||

लोकनाडीगतं योग्यं मूर्त्तद्रव्यं सपर्ययम् । स्वावधिज्ञानदीपेन द्योतयन् सोऽच्युतोऽभवत् ॥ १५४ ॥

Illuminating directly through the lamp of his clairvoyant knowledge (Avadhijnana) all knowable physical substances (murta dravyas) along with their modes residing within the Trasanali (the mobile channel of the cosmos), that unswerving Ahamindra shone with supreme glory. || 154 ||

स्वक्षेत्रमात्रां विक्रियां कर्तुमस्य सामर्थ्यमस्त्यभूत् । वीतरागस्तु तन्नेच्छेद् यते निष्प्रयोजनम् ॥ १५५ ॥

That Ahamindra possessed the power to effect transformations (Vikriya) across the entire extent of his clairvoyance; however, being free from passion (vitaraga), he never engaged in transformation without a purposeful cause. || 155 ||

नलिनोपमं मुखं तस्य नेत्रे नीलोत्पलोपमे । कपोलाविन्दुसच्छायौ बिम्बकान्तिधरोऽधरः ॥ १५६ ॥

His face was like a blooming lotus, his eyes resembled blue lotuses, his cheeks held the luster of the moon, and his lower lip possessed the crimson radiance of a ripe bimba fruit. || 156 ||

इत्यादिवर्णनातीतं वपुरस्यातिभास्वरम् । कामनीयकसर्वस्वमेकीभूतामिवावपुः ॥ १५७ ॥

His immensely radiant body, surpassing all description given thus far, appeared as if the entire treasure of aesthetic loveliness had coalesced into a single form. || 157 ||

आहारकशरीरं यन्निर्लङ्कारप्रभास्वरम् । योगिनामृद्धिजं तेन सदृशमस्थाचकाद् वपुः ॥ १५८ ॥

His body shone just like the luminous Aharaka body (translocational body) that arises through supernatural power in sixth-stage ascetics and is radiant even without ornaments (with the only difference being that his body was adorned with ornaments). || 158 ||

एकान्तशान्तरूपं यत् सुखमाप्तेन निरूपितम् । तदैकध्यमिवापन्नमभूत्तस्मिन् सुरोत्तमे ॥ १५९ ॥

It appeared that all the absolute, tranquil bliss expounded by the Jinendra Lord had gathered and concentrated in that foremost of deities. || 159 ||

तेऽप्यष्टौ भ्रातरस्तस्य धनदेवोऽप्यनन्यधीः । जातास्तत्सदृशा एव देवाः पुण्यानुभावतः ॥ १६० ॥

The eight brothers of Vajranabhi—Vijaya, Vaijayanta, Jayanta, Aparajita, Subahu, Mahabahu, Pitha, and Mahapitha—along with Dhanadeva of single-minded intellect, these nine souls also became equal Ahamindras in that very Sarvarthasiddhi by virtue of their immense merit. || 160 ||

इति तत्राऽहमिन्द्रास्ते भुञ्जाना मोक्षसुखोपमम् । सुखं निष्प्रवीचाराश्चिरमासन् प्रमोदिनः ॥ १६१ ॥

Thus, in that Sarvarthasiddhi, those Ahamindras, experiencing bliss comparable to Liberation, remained joyous for an immensely long duration without any sexual gratification (pravichara). || 161 ||

पूर्वोक्तसप्रवीचारसुखादनन्तगुणात्मकम् । सुखमव्याहतं तेषां जायते पुण्योदयात् ॥ १६२ ॥

The unobstructed bliss that these Ahamindras attain through the fruition of their meritorious karma is infinitely greater than the pleasure accompanied by sexual indulgence mentioned earlier. || 162 ||

संसारे स्त्रीसमासङ्गाद् भवेत् सुखसमागमः । तदभावे कुतस्तेषां सुखमित्यत्र चोद्यते ॥ १६३ ॥

If someone should raise the objection: "When living beings in worldly existence derive pleasure only through association with women, how can these Ahamindras experience happiness in the complete absence of women?"—the resolution to this inquiry is deliberated as follows: || 163 ||

या निर्वृतितामाप्ता शमुशन्तीह देहिनाम् । सा कथं स्यात् सरागाणां द्वन्द्वोपहतचेतसाम् ॥ १६४ ॥

Since in this world the Jinendra Lord has defined true happiness as an unagitated, serene disposition of the soul, how can such happiness ever belong to passionate beings whose minds are afflicted by the conflicts of lust and worldly agitation? || 164 ||

नाऽशान्तो लभते चेतःसंमोहाद् गात्रसादनात् । तृष्णानुबन्धात् संतापरूपत्वाच्च यथा ज्वरः ॥ १६५ ॥

Just as a fever is not pleasurable because it causes delusion in the mind, induces debility in the body, increases thirst, and is inherently burning, similarly the fever of passion (kama-jvara) cannot be pleasurable because it causes mental delusion, bodily weakness, craving, and intense torment. || 165 ||

मदनज्वरसंतप्तस्तत्प्रतीकारवाञ्छया । स्त्रियं सेवते श्रान्तो यथा कट्वपि भेषजम् ॥ १६६ ॥

Just as a sick man, in order to alleviate his disease, consumes even bitter medicine, similarly a soul tormented by the fever of lust resorts to the medicine of woman in order to relieve that painful affliction. || 166 ||

मनोज्ञविषयास्वादस्तृष्णायै न वितृप्तये । तृष्णाग्निना च संतप्तः कथं नाम सुखी जनः ॥ १६७ ॥

The tasting of pleasing sense-objects is only for increasing thirst and not for satisfaction (contentment); how then can a person tormented by the blazing fire of craving ever be happy? || 167 ||

> तन्नौषधं यद्ध रुजापघाताय तदौषधमनौषधम् । यन्नोदपादि तृष्णाया विघाताय न तज्जलं जलम् ॥ १६८ ॥

That which cannot cure a disease is not true medicine but non-medicine; and that which cannot quench thirst is not water. || 168 ||

> न विहन्त्यापदं यच्च नार्थतस्तद्धनं धनम् । तथा तृष्णाच्छिदे यन्न न तद् विषयजं सुखम् ॥ १६९ ॥

That which cannot avert calamity is not real wealth; likewise, that sense-pleasure which cannot destroy craving is not true happiness derived from sense-objects. || 169 ||

> रुजामेव प्रतीकारो यत् स्त्रीसंभोगजं सुखम् । निर्व्याधिः स्वास्थ्यमापन्नः कुरुते किं नु भेषजम् ॥ १७० ॥

The pleasure born of copulation with a woman is merely a counteractive remedy for the disease of lust. Does a healthy person, free from illness, ever take medicine? (Purport: Just as a disease-free, healthy man remains happy without consuming medicine, so does a passionless, detached Ahamindra remain completely happy without engaging in copulation.) || 170 ||

> न तत् स्वास्थ्यं सुखं नैतद् विषयेष्वनुरागिणाम् । ते हि पूर्वे तदारम्भे चान्ते च विदाहिनः ॥ १७१ ॥

The pleasure experienced by souls attached to sensual objects is neither true health nor real happiness; for those sense-objects produce affliction before enjoyment, during enjoyment, and ultimately in their consequence. || 171 ||

मनोनिर्वृत्तिमेवेह सुखं वाञ्छन्ति कोविदाः । तत्कुतो विषयान्धानां नित्यमायस्तचेतसाम् ॥ १७२ ॥

Wise men regard that alone as true happiness in which the mind is completely detached from sensual objects; but how can such happiness be attained by persons blinded by passions, whose minds are perpetually distressed by the pursuit of sense-objects? || 172 ||

विषयानुभवे जातं यत् पराधीनमाश्रिणाम् । साबाधं सान्तरं बन्धकारणं दुःखमेव तत् ॥ १७३ ॥

The pleasure that living beings experience through sense-enjoyment is dependent on external factors, fraught with obstacles, transient (interrupted), and the cause of karmic bondage; therefore, it is not happiness at all, but sorrow alone. || 173 ||

तृष्णापातमात्ररसिका विषया विषदारुणाः । तदुद्भूतं सुखं ज्ञेयं कण्डूकण्डूयनोपमम् ॥ १७४ ॥

These sense-objects are as terrible as poison, appearing attractive only at the fleeting moment of indulgence. In reality, the pleasure born of these objects is like the pleasure of scratching an itch (which brings momentary relief while scratching, but subsequently causes intense burning and pain). || 174 ||

दग्धव्रणे यथा सान्द्रचन्दनद्रवचर्चनम् । किञ्चिदाश्वासजननं तथा विषयजं सुखम् ॥ १७५ ॥

Just as applying a thick paste of sandalwood on a burn produces only a slight, temporary relief, so the pleasure arising from sense-indulgence generates merely a fleeting sensation of comfort. || 175 ||

दुष्टव्रणे यथा क्षारशस्त्रपाताद्युपक्रमः । प्रतीकारो रुजां जन्तोस्तथा विषयसेवनम् ॥ १७६ ॥

Just as applying caustic alkali or surgical instruments on a festering ulcer is done solely to eliminate the disease, so the indulgence of living beings in sense-objects is merely a remedial measure for the malady of passion. || 176 ||

प्रियाङ्गनाङ्गसंसर्गाद् यदीह सुखमङ्गिनाम् । ननु पक्षिम्मृगादीनां तिरश्चामस्तु तत्सुखम् ॥ १७७ ॥

If in this world living beings were to find happiness solely through physical contact with the limbs of a beloved woman, then that same happiness ought to be experienced equally by animals such as birds and deer. || 177 ||

शुनीमिन्द्रमहे पूतिव्रणीभूतकुयोनिकाम् । स्वच्छन्दं सेवमानः श्वा सुखी चेत् स्त्रीजुषां सुखम् ॥ १७८ ॥

If indulging with a female brings true happiness, then a dog freely mating in the month of Kartika with a female dog whose genital organ is foul-smelling and ulcerated should also be considered happy. || 178 ||

निम्बद्रुमे यथोत्पन्नः कीटस्तिक्तं रसं पिबन् । मधुरं मन्यते तद्वत् तथा विषयिणोऽप्यमी ॥ १७९ ॥

Just as a worm born in a neem tree drinks its bitter juice and yet considers it sweet, so worldly people engrossed in passions consider sensual indulgence to be happiness. || 179 ||

संभोगजनितं खेदं सुखबुद्ध्या जुषन्त्यमी । अथात्र रतिमायान्ति श्वावस्करकीटकाः ॥ १८० ॥

These worldly souls serve the distress arising from copulation, misapprehending it as happiness, and take pleasure in it, just as worms born in feces find delight in the foul-smelling essence of excrement. || 180 ||

विषयानुभवाद् जन्तो रतिमात्रं प्रजायते । रतिश्चेत् सुखमित्युक्तं तत् स्यान्मेध्यादनेऽपि च ॥ १८१ ॥

Living beings derive merely sensual infatuation (rati) from the indulgence of sense-objects. If that infatuation itself were called happiness, then eating impure matter such as excrement would also have to be considered happiness. || 181 ||

यथामी रतिमासाद्य विषयाननुभुञ्जते । तथा श्वशूकरं कुलं तद् भुङ्क्तेऽमेध्यमद्भुतम् ॥ १८२ ॥

For just as passionate men enjoy sense-objects with great fondness, so do herds of dogs and pigs eagerly devour foul, impure filth. || 182 ||

गूथकीटस्य यद् भुक्तौ विष्ठायाः परमं सुखम् । तथा विषयानीप्सोः स्याद् जन्तोर्विगर्हितम् ॥ १८३ ॥

Just as a dung-beetle finds supreme pleasure in consuming the moisture of feces, so an individual craving sense-indulgence considers the enjoyment of contemptible sense-objects to be supreme pleasure. || 183 ||

विषयाननुभुञ्जानः स्तम्भी भवति सवेपथुः । श्वसन् प्रस्विन्नसर्वाङ्गः सुखी चेदत्र दुःख्यपि कः ॥ १८४ ॥

A person who indulges in sensual objects trembles all over, breathes heavily, and becomes drenched in sweat. If even such a person were considered happy, then who in this world could be called miserable? || 184 ||

आयासमात्रमत्राज्ञः सुखमित्यभिमन्यते । विषयाशाविमूढात्मा श्वेवास्थिदशनैर्दशन् ॥ १८५ ॥

Just as a dog chewing on a dry bone considers the mere physical exertion of biting to be pleasure (even though it derives no juice from it), so an ignorant person, deluded by craving for sense-objects, considers the mere toil of sense-indulgence to be happiness. || 185 ||

अतः स्वाभाविकं कर्मक्षयात् तत्प्रशमादपि । यदाह्लादनमेतत् स्यात् सुखं नान्यव्यपाश्रयम् ॥ १८६ ॥

Therefore, the innate spiritual bliss that manifests from the destruction or subsidence of karmas is the only true happiness; that happiness can never arise from reliance upon external objects. || 186 ||

परिवारादिसामग्र्या स्यात् सुखं कल्पवासिनाम् । तदभावेऽहमिन्द्राणां कुतस्त्यमिति चेत् सुखम् ॥ १८७ ॥

If someone says: "The gods residing in the heavenly kalpas experience happiness through the resources of family, retinue, and supernatural splendor, but since the Ahamindras lack such external paraphernalia, whence can happiness arise for them in its absence?" || 187 ||

परिवारादिसत्तामात्रं किं सुखं किमु तद्भजेत् । तत्सेवा सुखमित्येवमत्र स्याद् द्वितयी गतिः ॥ १८८ ॥

Then the resolution is: Does happiness arise from the mere existence of retinue and paraphernalia, or from their active enjoyment? There can only be these two alternatives. || 188 ||

सान्तःपुरो धनर्द्धीद्धपरिवारो ज्वरी नृपः । सुखी स्याद् यदि सन्मात्राद् विषयात् सुखमीप्सितम् ॥ १८९ ॥

If happiness were admitted from the mere existence of sense-paraphernalia, then a king who possesses a harem of women, vast wealth, opulence, and an extensive retinue, but is suffering from a high fever, would also have to be considered happy. || 189 ||

तत्सेवा सुखमित्यत्र दत्तमेवोत्तरं पुरा । तत्सेवी तीव्रमायस्तः कथं वा सुखभाग् भवेत् ॥ १९० ॥

And if it is said that happiness arises from the active enjoyment of those resources, the answer has already been given earlier: a person indulging in family and retinue is plagued by intense exertion and mental agitation; how then can he partake of true happiness? || 190 ||

पश्यैते विषयाः स्वप्नभोगाभा विप्रलम्भकाः । अनवस्थायुकाः कुतस्तेभ्यः सुखमार्थधियां नृणाम् ॥ १९१ ॥

Behold, these sense-objects are deceitful, fleeting, and dream-like; how then can happiness ever arise from them for men whose minds are perpetually afflicted by sorrowful and agonizing thoughts (arta-dhyana)? || 191 ||

विषयानर्जयन्नेव तावद् दुःखं महत् लभेत् । तद्रक्षाचिन्तने भूयो भवेदत्यन्तमार्त्तधीः ॥ १९२ ॥

First of all, the soul undergoes immense suffering in acquiring sense-objects, and once they are acquired, it is constantly tormented by anguished thoughts regarding their preservation. || 192 ||

तद् वियोगे पुनर्दुःखमपारं परिवर्तते । पूर्वानुभूतविषयान् स्मृत्वा स्मृत्वाऽवसीदति ॥ १९३ ॥

Thereafter, upon the loss or separation from those sense-objects, boundless sorrow ensues; for living beings suffer grievously by repeatedly reminiscing over previously enjoyed pleasures. || 193 ||

अनाशितं भवानेतान् विषयान् धिगपायिनः । येषामासेवनं नैव संतापोपशान्तये ॥ १९४ ॥

Fie upon these transient sense-objects which never bring satisfaction, are perishable, and whose indulgence cannot extinguish the burning anguish of living beings! || 194 ||

वह्निरिवेन्धनैः क्षुब्धः स्रोतोभिरिव वारितैः । न जातु विषये जन्तोरुपभुक्तेर्वितृष्णता ॥ १९५ ॥

Just as a blazing fire is never quenched by feeding it with fuel, and the ocean is never satiated by the waters of rivers, so the craving of living beings is never extinguished by enjoying sense-objects. || 195 ||

लवणाम्बु यथा पीत्वा तृष्यत्यतितरां नरः । तथा विषयसंभोगैः परां तृष्णां प्रगच्छति ॥ १९६ ॥

Just as a man drinking salt water becomes even thirstier, so the soul, through indulgence in sense-objects, attains an even more intense craving. || 196 ||

अहो विषयिणां व्यापादिन्द्रियवशात्मनाम् । विषयामिषगृध्नुनामचिन्त्यं दुःखमापतेत् ॥ १९७ ॥

Alas, living beings under the sway of the senses, greedy for the meat of sense-objects, fall into inconceivable suffering! || 197 ||

वने वनगजास्तुङ्गा यूथपाः प्रोन्मदिष्णवः । अवटे सोदन्ति करिणीस्पर्शमोहिताः ॥ १९८ ॥

In the forests, mighty, lofty, and rut-intoxicated wild elephants, the leaders of their herds, fall into pits and suffer agony, deluded merely by the touch of a female elephant (the disastrous consequence of the sense of touch). || 198 ||

वने सरसि संफुल्लकह्लारस्वादुवारिणि । मत्स्यो बडिशमासाद्य जीवनाशं प्रणश्यति ॥ १९९ ॥

The fish roaming freely in a forest lake whose waters are delicious with blooming water-lilies loses its life on the fisherman's hook out of greed for the bait (the disastrous consequence of the sense of taste). || 199 ||

मधुव्रतो मदामोदमाजिघ्रन् मदहस्तिनाम् । मृत्युमाह्वयते गुञ्जन् कर्णतालाभिपादनैः ॥ २०० ॥

The black bee, inhaling the intoxicating fragrance of the rut of wild elephants and buzzing about them, invites death from the flapping blows of the elephant's ears (the disastrous consequence of the sense of smell). || 200 ||

शलभः पवनान्दोलदीपाचिषि पतन् मुहुः । दग्धुमिच्छत्यनिच्छोऽपि कज्जलीकृतविग्रहः ॥ २०१ ॥

The moth repeatedly flutters and plunges into the wind-shaken flame of a lamp, burning its body black like soot, and unwillingly meets its death (the disastrous consequence of the sense of sight). || 201 ||

यथेष्टगतिका दुष्टे मृदुस्वादुतृणाङ्कुरे । गीतासङ्गाद् वधं यान्ति वनेषु मृगयोषितः ॥ २०२ ॥

The female deer that roam freely at will in the forest, grazing on tender and sweet sprouts of grass, meet their slaughter upon being captivated by the hunter's sweet music (the disastrous consequence of the sense of hearing). || 202 ||

इत्येकशोऽपि विषये विपदः स्युर्निषेविते । किं पुनर्विषयाः सर्वे सामस्त्येन निषेविताः ॥ २०३ ॥

When such immense calamities arise from indulging in even a single sense-object, what will be the plight when all five sense-objects are indulged in simultaneously? || 203 ||

हृतोऽयं विषयैर्जन्तुः स्रोतोभिः सरितामिव । दुःखावर्ते गम्भीरे नरके सोदति ॥ २०४ ॥

Just as an object swept away by the swift current of a river gets caught in a deep whirlpool, so a soul dragged by sensual pleasures falls into the bottomless pit of hell and keeps drowning and tossing in whirlpools of agony. || 204 ||

विषयैर्विप्रलब्धोऽयं धीरस्त्वतिधनायते । धनायामास्थितो जन्तुः क्लेशानाप्नोति दुःसहान् ॥ २०५ ॥

Deceived by sense-objects, this soul constantly thirsts for more wealth, and striving after that wealth, it undergoes unbearable torments. || 205 ||

क्लिष्टोऽसौ बहुभिः क्लेशैः स्यादलाभे शुचं गतः । तस्य लाभेऽप्यसंतुष्टो दुःखमेवानुधावति ॥ २०६ ॥

Tormented by manifold afflictions, if it fails to attain the desired wealth, it plunges into grief; and even if wealth is acquired, it remains unsatisfied and, driven by excessive craving, runs only after more sorrow. || 206 ||

ततस्तद्रागतद्द्वेषदूषितात्मा जडाशयः । कर्म बध्नाति दुर्वारं येनामुत्रावसीदति ॥ २०७ ॥

Then, polluting its soul with attachment and aversion, that ignorant being binds unyielding karmas due to which it suffers extreme misery in the next world. || 207 ||

कर्मणानेन दौःस्थ्यं दुर्गतावभिसंश्रितः । दुःखार्तिकामवाप्नोति महतीमतिगर्हिताम् ॥ २०८ ॥

Owing to that karma, this soul falls into a miserable state in evil destinies (durgatis) such as hell, and there suffers the agony of most reprehensible, immense torments. || 208 ||

विषयानीहते दुःखी तत्प्राप्तावतिगृध्नुमान् । ततोऽतिदुरनुष्ठानैः कर्म बध्नात्यशर्मदम् ॥ २०९ ॥

Suffering there, the soul again yearns for sense-objects, and harboring intense greed for their attainment, binds sorrow-yielding inauspicious karmas through evil deeds. || 209 ||

इति भूयोऽपि तेनैव चक्रकेण परिभ्रमन् । संसारापारदुर्वारौ पतत्यत्यन्तदुस्तरे ॥ २१० ॥

Wandering repeatedly in this very cycle of karma-bondage and suffering, this soul falls into the boundless and unfathomable ocean of transmigration (samsara). || 210 ||

तस्माद् विषयजामेनां मत्वानर्थपरम्पराम् । विषयेषु रतिस्त्याज्या तीव्रदुःखानुबन्धिषु ॥ २११ ॥

Therefore, realizing that this entire succession of calamities arises solely from sense-objects, one must completely renounce attachment to these sensual pleasures that entail severe suffering. || 211 ||

> कारीषाग्नीष्टकापाकतार्णाग्निसदृशा अमी । त्रयोऽमी वेदसंतापास्तद्वां जन्तुः कथं सुखी ॥ २१२ ॥

The fiery torments of the three sex-passions—female libido (stri-veda), male libido (purusha-veda), and neuter libido (napumsaka-veda)—are considered intense like the fires of dry cow-dung, a brick-kiln, and dry grass respectively; how then can a worldly soul possessed of these libidos ever be happy? || 212 ||

> ततोऽधिकमिदं दिव्यं सुखमप्रविचारकम् । देवानामहमिन्द्राणामिति निश्चिनु मागध ॥ २१३ ॥

Therefore, O King Shrenika (Magadha), know for certain that the divine, innate bliss of the Ahamindra devas, devoid of sexual indulgence, is far superior to the pleasure of sensual persons. || 213 ||

> सुखमेतेन सिद्धार्था विषयातिगम् । अप्रमेयं च यदात्मोत्थमुत्तमम् ॥ २१४ ॥

Through this exposition of the bliss of the Ahamindras, the incomparable bliss of the liberated souls (Siddhas) is also described—that bliss which transcends sense-objects, is immeasurable (boundless), infinite, and born solely of the soul as supersensuous (atindriya) bliss. || 214 ||

> यद्दिव्यं यच्च मानुष्यं सुखं त्रैकाल्यगोचरम् । तदप्येकत्र पिण्डीकृतं न सिद्धक्षणसुखस्य तत् ॥ २१५ ॥

If all the pleasures of the celestial and human realms across the three periods of time were combined together, they would not equal even a single moment's bliss of the Siddhas. || 215 ||

सिद्धानां सुखमात्मोत्थमव्याबाधमक्लमजम् । परमाह्लादरूपं तदनौपम्यमनुत्तरम् ॥ २१६ ॥

The bliss of the Siddhas arises from the soul itself; it is free from obstruction, devoid of exhaustion, supremely delightful, incomparable, and unexcelled. || 216 ||

सर्वद्वन्द्वविनिर्मुक्ताः शीतीभूता निरुत्सुकाः । सिद्धा इव सुखिनः सिद्धा अहमिन्द्रास्पदे यतः ॥ २१७ ॥

Just as the supreme Siddha Parameshtins, free from all dualities, serene, and devoid of cravings, are supremely happy, so too the Ahamindras are proven to be happy in their own abode, free from dualities. || 217 ||

निरतिशयमुदारं निष्प्रवीचारमाविष्कृतसुकृतफलानां कल्पलोकोत्तराणाम् । सुखममरवराणां दिव्यमव्याजहृद्यं शिवसुखमिव तेषां संमुखायातमासीत् ॥ २१८ ॥

The bliss attained by those Ahamindras, such as Vajranabhi, who reside beyond the heavenly kalpas (in Sarvarthasiddhi) and whose meritorious fruits have manifested, appeared as if the bliss of Liberation (Moksha) itself had approached them; for just as the bliss of Moksha is unexcelled, noble, free of sexual indulgence, divine, and naturally captivating, so was the bliss of those Ahamindras supremely tranquil and joyful. || 218 ||

सुकृतदुरितयोः संसृतौ चेतनानां द्वितयमुदितमाप्तैः कर्मबन्धानुरूपम् । सुकृतविकृतभेदात् तच्च कर्म द्विभेदं मधुरकटुकपाकं भुक्तमेके तथाऽन्नम् ॥ २१९ ॥

In this worldly existence, the happiness and sorrow experienced by living beings are both strictly in accordance with their respective karmic bondage, as declared by the Omniscient Lord. That karma is of two kinds: merit (punya) and demerit (papa). Just as the same ingested food is seen to produce sweet and bitter digestion (vipaka), so the karmas of merit and demerit are seen to bear sweet (joyful) and bitter (painful) fruits respectively. || 219 ||

सुकृतफलमुदारं विद्धि सर्वार्थसिद्धौ दुरितफलमुदग्रं सप्तमीनारकाणाम् । शमदमयमयोगैः
पुण्यमाजामशमदमयमानां जायते दुष्कृतेन ॥ २२० ॥

Know that the exalted fruit of meritorious deeds is in Sarvarthasiddhi, and the severe fruit of sinful deeds is among the hellish beings of the seventh hell. By calming the mind, subduing the senses, and practicing flawless conduct, righteous souls attain the supreme fruit of merit; while by acting contrary to this, sinful souls reap the severe fruit of sin. || 220 ||

कृतमतिरिति धीमान् शाङ्करीं श्रीजिनाज्ञां शमदमयमशुद्ध्यै भावयेदस्ततन्द्रः ।
सुखमनुपममीप्सुर्दुःखभारं जिहासुर्निकटतरजिनश्रीर्वज्रनाभिर्यथायम् ॥ २२१ ॥

Just as Vajranabhi, who was soon to attain the status of a Tirthankara, contemplated the auspicious command of the Jinendra Lord with unflagging diligence for the purification of mental tranquility (shama), sense-control (dama), and ascetic restraint (yama), so too wise men who desire incomparable bliss and wish to shed the burden of sorrow should contemplate the commands of the Jinendra and the sixteen reflections (Shodasha Bhavanas) such as pure faith without negligence. || 221 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे श्रीमद्वज्रनाभेः सर्वार्थसिद्धिगमनवर्णनं
नामैकादशं पर्व ॥ ११ ॥

Thus ends the eleventh Parva, titled 'Description of the Ascent of Shrimad Vajranabhi to Sarvarthasiddhi', in the Mahapurana Sangraha containing sixty-three qualities, composed by Bhagavat Jinasenacharya, also known as the Arsha tradition. || 11 ||

द्वादशं पर्व (श्लोक १ - ८०)

अथ तस्मिन् समापन्ने स्वलोकाद् भुवमेष्यति । यद्वृत्तं जगत्त्यस्मिन् तद्वक्ष्ये शृणु साम्प्रतम् ॥ १ ॥

Thereafter, Gautama Swami began to narrate: "When that soul of Vajranabhi, the Ahamindra, was about to descend from the celestial realm to incarnate upon earth, the events that transpired in this world—I shall now narrate that very account; listen attentively!" || 1 ||

समेत्य मुनयः सर्वे पुराणार्थकोविदम् । पप्रच्छुर्मुनिनाथं तं गौतमं गणनायकम् ॥ २ ॥

In the meantime, all the munis assembled together and questioned the lord of sages, Shri Gautama Ganadhara, the foremost among orators and the knower of the inner meanings of the Puranas: || 2 ||

अस्मिन् भरतवर्षेऽस्मिन् भोगभूमिस्थितिच्युतौ । कर्मभूमिव्यवस्थायां प्रवृत्तायां यथायथम् ॥ ३ ॥

"O Venerable Lord! When in this Bharatavarsha the state of the land of enjoyment (Bhogabhumi) came to an end and the order of the land of action (Karmabhumi) was progressively established; || 3 ||

तथा कुलकरोत्पत्तिस्त्वया प्रागेव वर्णिता । नाभिराजश्च तत्रान्त्यो विश्वक्षत्रगणाग्रणीः ॥ ४ ॥

And the origin of the Kulakaras that took place during that period has already been described by you earlier. Among those Kulakaras, Nabhiraja was the last Kulakara, who was the foremost leader of the entire warrior (Kshatriya) race. || 4 ||

स एष धर्मसर्गस्य सूत्रधारं महाधियम् । इक्ष्वाकुज्येष्ठममलं कथं समजीजनत् ॥ ५ ॥

How did that Nabhiraja give birth to the spotless Lord Rishabhadeva, the eldest and foremost of the Ikshvaku lineage, the master-architect of the creation of Dharma, endowed with supreme intellect? || 5 ||

तथा स्वर्गावतारादिकल्याणैश्वर्यमुन्नतम् । श्रोतुं त्वयाऽऽख्यायमानं त्वदनुग्रहात् ॥ ६ ॥

And what was the exalted grandeur of His auspicious life-events (Kalyanakas) such as His descent from heaven? By your grace, we all desire to hear this narration." || 6 ||

तन्मुनीनां प्रश्नावसानेऽथ ब्याजहार गणाधिपः । तान् मुनीन् विकल्मषान् कुर्वन् शुचिभिर्दशनांशुभिः ॥ ७ ॥

When the question of those sages concluded, the leader of the assembly, Gautama Swami, sanctifying the sages through the spotless rays of his teeth, spoke: || 7 ||

अस्मिन् जम्बूमति द्वीपे भरते खचराचलात् । दक्षिणे मध्यमे खण्डे कालसन्धौ पुरोदिते ॥ ८ ॥

"At the juncture of eras (Kalasandhi—the end of Bhogabhumi and the beginning of Karmabhumi) which I described earlier, in the central Arya-khanda to the south of the Mount Vijayardha in the Bharata region of this Jambudvipa; || 8 ||

पूर्वोक्तकुलकृद्वन्द्यो नाभिराजोऽग्रिमोऽप्यभूत् । व्यावर्णितारुरुत्सेधरूपसौन्दर्यविभ्रमः ॥ ९ ॥

There lived Nabhiraja, venerable among the aforementioned Kulakaras and the foremost among them, whose lifespan, bodily stature, beauty, elegance, and graces have already been described. || 9 ||

सनाभिर्भाविनां राज्ञां सनाभिः स्वगुणांशुभिः । भास्वानिव बभौ लोके भास्वन्मौलिर्महाद्युतिः ॥ १० ॥

Adorned with a dazzling crown and possessing extraordinary brilliance, that Nabhiraja was the kinsman of future kings, and with the rays of his virtues, he shone in the world like the sun. || 10 ||

शशीव स कलाधारस्तेजस्वी भानुमानिव । प्रभुः शक्र इवाभीष्टफलदः कल्पशाखिवत् ॥ ११ ॥

Like the moon he was the repository of arts and learning, like the sun he was radiant, like Indra he was endowed with sovereign authority (opulence), and like a wish-fulfilling tree (Kalpavriksha) he bestowed all desired fruits. || 11 ||

तस्यासीन्मरुदेवीति देवी देवीव सा शची । रूपलावण्यकान्तिश्रीमतिद्युतिविभूतिभिः ॥ १२ ॥

That Nabhiraja had a queen named Marudevi, who, by virtue of her beauty, charm, luster, splendor, intellect, radiance, and grandeur, resembled Indrani (Shachi Devi). || 12 ||

सा कल्पेवैन्दवी कान्त्या जनतानन्ददायिनी । स्वर्गस्त्रीरूपसर्वस्वमुच्चित्येव विनिर्मिता ॥ १३ ॥

With her brilliance, she brought delight to all people like the digits of the moon, appearing as though she had been created by assembling the very essence of the beauty of celestial damsels. || 13 ||

तन्वङ्गी पक्वबिम्बोष्ठी सुभ्रूरुन्नतपयोधरा । मनोभुवा जगज्जेतुं सा पताकेव दर्शिता ॥ १४ ॥

Slender-waisted, with lips red as ripe bimba fruit, lovely eyebrows, and prominent breasts—through all these she appeared as though Kamadeva had displayed his victory-banner to conquer the world. || 14 ||

रूपं लावण्यमुद्भूतं हावं भावं च विभ्रमम् । भावयित्वा कृती कोऽपि नाट्यशास्त्रं व्यधात् तदा ॥ १५ ॥

It seems as if a skillful creator composed the treatise on dramaturgy (Natya-shastra) only after thoroughly reflecting upon the loveliness of her form, her charm, flirtatious expressions, emotional states, and graceful gestures. || 15 ||

तद्वाण्याः संविभक्तानि भावयन् स्वरमण्डलम् । प्रणीतगीतशास्त्रार्थो जनो जगति विश्रुतः ॥ १६ ॥

It appears that sages like Bharata, the composers of the treatise on music (Gandharva-shastra), formulated the science of melody after discerning all the musical notes—Nishada, Rishabha, Gandhara, and the rest—within her sweet voice, thereby becoming world-renowned. || 16 ||

रूपसर्वस्वहरणं कृत्वान्यस्त्रीजनस्य सा । दुष्टस्य नृपतेर्वृत्तिं व्यनक्ति स्म किमात्मना ॥ १७ ॥

That Marudevi, by usurping the entire wealth of beauty of other women, had rendered them impoverished; hence it clearly appeared as though she had followed the conduct of a despotic monarch. || 17 ||

सा दधे पदयोर्द्वन्द्वे लक्षणानि विचक्षणा । प्रणिन्युर्लक्षणं सत्या यैरुदाहरणीकृतैः ॥ १८ ॥

That clever Marudevi possessed numerous auspicious marks of physiognomy on both her feet. It seems that poets have expounded the auspicious marks of other women by taking her features as their prime exemplar. || 18 ||

रक्ताङ्गुलिदलैः पादौ दधतू विबुधैर्नुतौ । नखदीधितिसन्तानलसत्केसरशोभिनौ ॥ १९ ॥

Both her feet were endowed with petal-like tender red toes and graced with filament-like shining rays of toenails; hence they appeared like lotuses, and being worshipped by the celestials, they bore the very presence of Goddess Lakshmi. || 19 ||

जित्वा रक्ताब्जमेतस्याः क्रमौ संप्राप्तनिर्वृती । नखांशुमञ्जरीव्याजात् स्मितमातेनतुर्ध्रुवम् ॥ २० ॥

It seemed that her feet had vanquished the crimson lotuses, and therefore, feeling gratified, they were smiling gently under the guise of the flower-clusters of rays from her toenails. || 20 ||

नखैः कुरबकच्छायौ क्रमौ जित्वाप्यनिर्वृतौ । विजिग्याते गतेनास्या हंसीनां गतिविभ्रमम् ॥ २१ ॥

Her two feet, not yet content after surpassing the luster of kurabaka flowers through their toenails, further conquered the graceful gait of female swans with their charming walk. || 21 ||

मणिनूपुरझङ्कारमुखरौ सुभ्रुवः क्रमौ । पद्माविव रणद्भृङ्गसङ्गतौ रुचिमापतुः ॥ २२ ॥

The feet of that lady with lovely brows continually jingled with the melodious chime of gem-studded anklets; hence they shone like blooming lotuses attended by humming bees. || 22 ||

निगूढगुल्फसन्धी तौ युक्तपाणिपरिग्रहात् । विद्धि यानासनाभ्यां च तत्क्रमौ विजिगीषुताम् ॥ २३ ॥

Her two feet held the splendor of an ambitious monarch intent on victory (Vijigishu); for just as an ambitious king keeps his secret alliances concealed, is supported by his rear-guard army, and makes skillful use of marches and encampments, so her feet possessed concealed ankle-joints, lovely heels, and were graceful in movement and stationary postures. || 23 ||

शोभा जङ्घाद्वये याऽस्याः काप्यन्यत्र न सा हता । अन्योन्योपमयैवातो वर्णनं तत्र वर्ण्यते ॥ २४ ॥

The matchless elegance present in her two calves was nowhere else to be seen; they could only be compared to each other (the left to the right and the right to the left); hence their description could not be rendered through any external analogy. || 24 ||

जानुद्वयं समाश्लिष्टं यदस्याः कामनीयकम् । तदेवालं जगज्जेतुं किं तरां चिन्तयानया ॥ २५ ॥

Her two knees, exceedingly charming and joined gracefully together, were sufficient in themselves to conquer the entire world; there was no need for further deliberation on this. || 25 ||

ऊरुद्वयमुदारश्रीश्चारु हारि सुखावहम् । स्पर्धयेव सुरस्त्रीभिरतिरम्यं बभार सा ॥ २६ ॥

Her two thighs, endowed with supreme beauty, lovely, captivating, and delightful, appeared as though she possessed such gorgeous thighs out of rivalry with celestial nymphs. || 26 ||

वामोरुरिति या रूढिः स्वासात् कर्तुमन्यथा । वामवृत्ती कृतावरू मन्येऽन्यस्त्रीजयेऽनया ॥ २७ ॥

I consider that in order to make the worldly epithet 'Vamoru' (having beautiful thighs) mean 'acting adversely against others', Marudevi made her thighs assume an adverse stance (vanquishing like foes) toward all other women. || 27 ||

कलत्रस्थानमेतस्याः स्थानीकृत्य मनोभुवा । विनिर्जितं जगन्नूनमप्यूनपरिमण्डलम् ॥ २८ ॥

There is no doubt that Kamadeva conquered this entire expansive universe by establishing his prime stronghold upon the vast circle of Marudevi's hips. || 28 ||

कटीमण्डलमेतस्याः काञ्चीशालपरिष्कृतम् । आसीद् दुर्गमनङ्गस्य जगद्ग्रामरकारिणः ॥ २९ ॥

Her waist region, enclosed by the rampart-like golden girdle (kanchi), appeared like an impregnable fortress of Kamadeva who causes turmoil throughout the world. || 29 ||

लसद्दुकूलसंसक्तां काञ्चीं सा व्यदधात् फणी । स्रस्तनिर्मोकमिव चन्दनवल्लरी ॥ ३० ॥

Just as a sandalwood creeper bears a serpent that has cast off its slough, so Marudevi wore a glittering girdle clinging closely over her fine silk garment. || 30 ||

रोमराजिर्विनीलास्या रेजे मध्यतनूदरे । इन्द्रनीलमयी कामस्यालम्बनयष्टिरिव ॥ ३१ ॥

The intensely dark line of hair (romavali) on her slender abdomen shone like a staff of sapphire used by Kamadeva as a leaning stick for support. || 31 ||

तनुमध्यं बभारासौ वलिभं निम्ननाभिकम् । शरन्नदीव सावर्तं स्रोतः सूक्ष्मतरङ्गकम् ॥ ३२ ॥

Just as an autumn river bears a stream marked with eddies and adorned with fine ripples, so Marudevi possessed a slender waist embellished with three graceful folds (trivali) and a deep navel. || 32 ||

स्तनादस्याः समुत्तुङ्गौ तावुभौ परिणाहिनौ । यौवनश्रीविलासाय क्लृप्तौ क्रीडाचलाविव ॥ ३३ ॥

Her two elevated and plump breasts appeared like two pleasure-mountains created for the playful delight of the Goddess of Youth. || 33 ||

धृतांशुकमसौ दध्रे स्तनद्वयमनुत्तमम् । वीचिरुद्धमिवानोज्ञमिथुनं सुरनिम्नगा ॥ ३४ ॥

Just as the heavenly Ganga bears a charming pair of Chakravaka birds hidden amidst its waves, so Marudevi bore a captivating pair of breasts draped beneath a fine garment. || 34 ||

स्तनद्वयस्य मध्यस्था लसद्धाररुचिरसौ । सरोजकुड्मलाभ्यर्णस्थितफेना यथाऽब्जिनी ॥ ३५ ॥

With the radiant white rays of the pearl necklace shining between her breasts, Marudevi looked like a lotus plant bearing white foam near its blooming lotus buds. || 35 ||

व्यराजीत् कन्धरेणास्या सूक्ष्मराजीविराजिना । उल्लिख्य घटितेनेव धात्रा निर्माणकौशलात् ॥ ३६ ॥

Her neck, adorned with three delicate conch-like lines (kambu-rekhas), appeared exceedingly lovely, as though the Creator had carved those fine lines to display His supreme craftsmanship. || 36 ||

अधिकन्धरमाबद्धहारयष्टिव्यरोचत । पतद्गिरिसरिच्छ्रोतःसानुलेखेव मेदिनी ॥ ३७ ॥

Wearing a pearl necklace suspended around her neck, Marudevi appeared like a mountain slope over which the white cascading torrent of a mountain stream flows from above. || 37 ||

शिरीषसुकुमाराङ्ग्यास्तस्या बाहू विरेजतुः । कल्पवल्ल्या इवाग्र्यौ विटपौ मणिभूषणौ ॥ ३८ ॥

With her limbs as delicate as the Shirisha flower, her two arms, adorned with jeweled ornaments, shone like the two principal boughs of a wish-fulfilling creeper (Kalpalata) bedecked with gems. || 38 ||

मृदुबाहुलते तस्याः करपल्लवसंश्रिताम् । नखांशूलसितव्याजाद् दधतुः पुष्पमञ्जरीम् ॥ ३९ ॥

Her tender creeper-like arms ended in sprout-like hands, which, under the pretext of the gleaming rays of her nails, seemed to bear clusters of blossoms. || 39 ||

अशोकपल्लवच्छायं बिभ्रती करपल्लवम् । पाणौ कृतमिवाशेषं मनोरागमुवाह सा ॥ ४० ॥

Bearing sprout-like hands with the red luster of Ashoka tree sprouts, Marudevi seemed to hold in her hands the entire affection (anuraga) of her heart. || 40 ||

सा दधे किमपि स्रस्तावंसौ हंसीव पक्षती । आलम्बिकबरीभारवाहिकाखिन्नताविव ॥ ४१ ॥

She carried her two shoulders slightly sloping, like a swan with slightly lowered wing-joints, appearing as if they had bent downward under the heavy weight of carrying her long dangling braids. || 41 ||

मुखेन्दुः सरोजाक्ष्या जहास शशिमण्डलम् । सदा विमलतां बिभ्रत् कलङ्कपरिवर्जितः ॥ ४२ ॥

The moon-like face of that lotus-eyed lady mocked the orb of the moon; for her face was ever full and free from blemish, whereas the moon is subject to waning and marred by spots. || 42 ||

दिवा विनष्टेन्दुश्रीरब्जश्रीर्नक्तदूषिता । तन्मुखस्य सदोज्ज्वला श्रीर्वद केनोपमीयते ॥ ४३ ॥

The beauty of the moon vanishes by day, and the beauty of the lotus fades by night; say then, with what object can the beauty of her ever-radiant face be compared? || 43 ||

दशनच्छदरागोऽस्याः स्मितांशुच्छुरिताङ्गकः । पयःकणावकीर्णस्य विद्रुमस्य जयति श्रियम् ॥ ४४ ॥

The crimson luster of her lips, suffused with the rays of her gentle smile, surpassed even the beauty of red coral strewn with drops of milk. || 44 ||

सुकण्ठ्याः कण्ठनादोऽस्या गीतगोष्ठीषु पप्रथे । मौर्वीरव इवाकृष्टधनुषः पुष्पधन्वनः ॥ ४५ ॥

The melodious voice from the throat of that sweet-voiced Marudevi was as renowned in musical assemblies as the captivating twang of the bowstring of Kamadeva's drawn bow. || 45 ||

कपोलावलकानस्या बभाते प्रतिबिम्बिताः । शुद्धिभाजोऽनुगृह्णन्ति मलिनानपि संश्रिताः ॥ ४६ ॥

Her two cheeks reflected her dark curls; and rightly so, for noble and pure substances bestow grace even upon dark impurities that seek refuge in them. || 46 ||

आयतं नासिकाग्रमस्या मुखमभिस्थितम् । तदामोदमिवाघ्रातुं प्राङ्मुखं समुदञ्चितम् ॥ ४७ ॥

The elongated tip of her nose, poised gracefully in front of her face, appeared as if eager to inhale the sweet fragrance of her breath. || 47 ||

नयनोत्पलयोः कान्तिस्तस्याः कर्णान्तमाश्रयत् । कर्णेजपत्वमन्योन्यस्पर्धयेव चिकीर्षतोः ॥ ४८ ॥

The expansive luster of her lotus-eyes reached right up to her ears, appearing as though the two eyes, competing with each other, were whispering secrets into the ears against one another. || 48 ||

श्रुतेनालङ्कृतावस्याः श्रोत्रौ पुनरलङ्कृतौ । कर्णाभरणविन्यासैः सरस्वत्या इवार्चनैः ॥ ४९ ॥

Although her two ears were already adorned by listening to the sacred scriptures, they were adorned once again with ear ornaments, resembling offerings of flowers in worship of Goddess Sarasvati. || 49 ||

ललाटेनाष्टमीचन्द्रचारुणाऽस्या व्यरोचत । मनोज्ञश्रीविकासिन्या दर्पणेनेव हारिणा ॥ ५० ॥

Her forehead, charming like the crescent moon of the eighth day (Ashtami), shone brilliantly, appearing like the captivating mirror of the Goddess of Beauty. || 50 ||

विनीलैरसकैरस्या मुखपद्मं मधुपायितम् । आभ्यां च निर्जिता सज्ज्या मदनस्य धनुर्लता ॥ ५१ ॥

Her intensely black forelocks fluttered over her lotus-face like hovering bees, and her curved eyebrows surpassed even the strung bow-creeper of Kamadeva. || 51 ||

कचभारो बभौ तस्या विनीलकुटिलायतः । मुखेन्दुग्रासलोभेन विधुंतुद इवाश्रितः ॥ ५२ ॥

Her mass of hair, exceedingly dark, curly, and long, appeared as if Rahu himself had arrived and perched there out of greed to eclipse her moon-like face. || 52 ||

विस्रस्तकबरीबन्धविगलत्कुसुमोत्करैः । सोपहारामिव क्षोणीं चक्रे चङ्क्रमणेपु सा ॥ ५३ ॥

As she walked, Marudevi made the earth appear strewn with gifts through the cascade of flowers falling from her slightly loosened braided tresses. || 53 ||

समसुप्रविभक्ताङ्गमिस्यस्या वपुरूर्जितम् । स्त्रीसर्गस्य प्रतिच्छन्दभावेनेव विधिर्व्यधात् ॥ ५४ ॥

Beholding her robust body, wherein every limb was symmetrically proportioned and exquisite, it appeared as though the Creator had crafted an ideal exemplar (standard model) for the entire female creation. || 54 ||

यशस्विनी सुचिरायुश्च सुप्रजाश्च यशस्विनी । पतिपत्नी च या नारी सा तु तामनुवर्णिता ॥ ५५ ॥

Whatever women in this world were renowned for vast fame, long life, virtuous progeny, auspicious conduct, and noble husbands, all were counted only after Marudevi—meaning Marudevi was foremost among them all. || 55 ||

सा खनिर्गुणरत्नानां साऽवनिः पुण्यसंपदाम् । शुद्धापि श्रुतदेवीव सानधीत्यैव पण्डिता ॥ ५६ ॥

She was a mine of gem-like virtues, a fertile earth of meritorious fortunes, pure like the Goddess of Learning (Shrutadevi), and learned without formal study. || 56 ||

सौभाग्यस्य परा कोटिः सौरूप्यस्य परा स्थितिः । सौहार्दस्य परा प्रीतिः सौजन्यस्य परा गतिः ॥ ५७ ॥

She was the pinnacle of good fortune, the zenith of aesthetic beauty, the supreme warmth of friendship, and the ultimate refuge of nobility. || 57 ||

प्रसृतिः कामतत्त्वस्य कलागमसरिच्छ्रुतिः । प्रसूतिर्यशसां साऽऽसीत् सतीत्वस्य परा धृतिः ॥ ५८ ॥

She was the fountainhead of romantic sentiment, the flowing stream of the river of fine arts, the birthplace of all renown, and the supreme standard of wifely fidelity. || 58 ||

अकृतः किल विवाहः सुरराजेन चोदिताः । सुरोत्तमा महाभूत्या चक्रुस्तस्या विवाहमहोत्सवम् ॥ ५९ ॥

At the time of Marudevi's marriage, the foremost deities, commanded by Indra, celebrated her grand wedding festival with immense opulence. || 59 ||

पुण्यसम्पत्तिरेवास्या जननीत्वमुपागता । सलज्जात्वं गता सख्यं गुणाः परिजनायिताः ॥ ६० ॥

The wealth of accumulated merit had become her mother, modest shame was her companion, and virtues like compassion and courtesy served as her attendants. || 60 ||

रूपप्रभावविज्ञानैरिति रूढिं परां गता । सा मनोद्विरदस्यालम्भेजेऽऽलानयष्टिताम् ॥ ६१ ॥

Having attained supreme renown through her beauty, influence, and wisdom, she served as a tying-post (alana-stambha) to bind the elephant-like mind of her lord, Nabhiraja. || 61 ||

तद्वक्त्रेन्दोः स्मितज्योत्स्ना तन्वती नयनोत्सवम् । तच्चेतोऽम्बुधेः क्षोभमनुवेलं समातनोत् ॥ ६२ ॥

The moonlight of the gentle smile of her moon-face, providing a feast for the eyes, continually caused the tide of joy to swell in the ocean-like mind of her husband, Nabhiraja. || 62 ||

रूपलावण्यसम्पत्त्या साक्षात् श्रीरिव सा मता । सताविव मुनिस्तस्यामतानीत् स परां रतिम् ॥ ६३ ॥

King Nabhiraja regarded her as Goddess Lakshmi incarnate due to her wealth of form and elegance, and he bore supreme love for her, just as a sage cherishes pure spiritual wisdom. || 63 ||

परिहासेष्वमर्मस्पृक् संभोगेष्वनुवर्तिनी । साचिव्यमकरोत् तस्य कामस्य प्रणयस्य च ॥ ६४ ॥

Never hurting any sensitive feelings during playful banter and remaining thoroughly devoted to her husband in times of intimacy, she acted as a counselor to his love and affection. || 64 ||

साऽभवत् प्रेयसी तस्य प्राणेभ्योऽपि गरीयसी । शचीव देवराजस्य परा प्रणयभूमिका ॥ ६५ ॥

That Marudevi was dearer to Nabhiraja than his very life; he loved her with the same profound affection that Indra bears for Shachi (Indrani). || 65 ||

स तया कल्पवल्ल्याव लसद्दुकूलभूषया । समाश्लिष्टतनुः श्रीमान् कल्पद्रुम इवाद्युतत् ॥ ६६ ॥

The illustrious King Nabhiraja, embraced by Marudevi who was adorned with splendid garments and jewels, shone like a wish-fulfilling tree entwined by a celestial creeper. || 66 ||

स एव पुण्यवाँल्लोके सा च पुण्यवती सती । ययोरयोनिजन्माऽसौ भविता सविताऽऽत्मजः ॥ ६७ ॥

In this world, King Nabhiraja was the most meritorious man and Marudevi was the most virtuous chaste woman; for to them the self-existent Lord Vrishabhadeva (the Sun of wisdom) was destined to be born as a son. || 67 ||

तौ दम्पती तदा तत्र भोगैकरसतां गतौ । भोगभूमिश्रियं साक्षादकुरुतामिव वियुक्तामपि ॥ ६८ ॥

At that time, that couple, entirely absorbed in enjoyments, appeared as though they were visibly reviving the lost glory of the Bhogabhumi. || 68 ||

ताभ्यामलंकृते पुण्ये देशे कल्पाङ्घ्रिपात्यये । तत्पुण्यैर्मुहुराहूतः पुरुहूतः पुरीं व्यधात् ॥ ६९ ॥

In that sacred region adorned by Nabhiraja and Marudevi, when the wish-fulfilling trees (Kalpavrikshas) disappeared, Indra, repeatedly impelled by their immense merit, created a divine city there. || 69 ||

सुराः ससंभ्रमास्तत्र पाकशासनशासनात् । तां पुरीं परमानन्दादकुरुत सुरपुरीनिभाम् ॥ ७० ॥

At the command of Indra, the celestials constructed that city with great joy and reverence, resembling the city of the gods (Amaravati). || 70 ||

स्वर्गस्यैतत् प्रतिच्छन्दं भूलोकेऽस्मिन् विधित्सुभिः । विशेषरमणीयैव निर्ममे साऽमरैः पुरी ॥ ७१ ॥

The celestials fashioned that city with extraordinary beauty, as if desiring to place a replica of heaven upon this earthly plane. || 71 ||

स्वस्य त्रिदशावासः संकीर्ण इत्यवमन्य तम् । परःशतजनावासभूमिकामिव ते व्यधुः ॥ ७२ ॥

Thinking, "Our heaven is small because it is only the abode of thirty gods (Tridashas)", they built that vast city as if to accommodate hundreds and thousands of human beings. || 72 ||

इतस्ततश्च विक्षिप्तानानीयानीय मानवान् । पुरीं निवेशयामासुर्विन्यासैस्तैर्विधैः पुनः ॥ ७३ ॥

Bringing together the human beings who lived scattered here and there at that time, the gods settled them in that city and arranged various useful amenities for everyone's convenience. || 73 ||

नरेन्द्रभवनं रम्यं सुरैर्मध्ये निवेशितम् । सुरेन्द्रभवनस्पर्धि विविधविभवान्वितम् ॥ ७४ ॥

In the center of that city, the celestials built a magnificent royal palace that rivaled the palace of Indra and was endowed with manifold priceless opulence. || 74 ||

सुधर्मा सूत्रधारोऽस्याः शिल्पिनः कल्पजाः सुराः । वास्तुजातं मही सर्वो सोद्धा नास्तु कथं पुरी ॥ ७५ ॥

When Indra himself was the master-architect (Sutradhara) of that city, the Kalpavasi gods were the craftsmen, and the entire earth supplied the building material, why should that city not be supremely praiseworthy? || 75 ||

उदञ्चद्गोपुरां तां वप्रप्राकारपरिखादिभिः । अयोध्यां न परा जेतुं गुणेनाप्यरिभिः पुनः ॥ ७६ ॥

The gods adorned that city with soaring gateways (gopuras), earthen ramparts (vapra), four-gated stone walls, and deep moats. Being invincible to enemies, that city was 'Ayodhya' (unconquerable) not merely in name, but in its very qualities. || 76 ||

साकेतरूढिरप्यस्याः श्लाघ्यैव स्वैर्निकेतनैः । स्वनिकेतमिवाह्वयद्भिर्वास्तुकेतुबाहुभिः ॥ ७७ ॥

Its name 'Saketa' was also thoroughly appropriate; for its towering mansions, waving their flag-like arms, seemed to make signs (saketa) beckoning the mansions of heaven to come to them. || 77 ||

सुकोशलेति सा ख्याता देशस्याभिधया पुनः । विनीतजनताकीर्णा विनीतेति च सा स्मृता ॥ ७८ ॥

Located in the Sukoshala country, it was famously known as 'Sukoshala', and because it was filled with educated, cultured, and courteous (vinita) citizens, it was also called 'Vinita'. || 78 ||

ततो सुकोशला भाविप्रथीयस्योरुधायिनः । नाभिलक्ष्मीं दधानाऽसौ राजधानी सुविश्रुता ॥ ७९ ॥

That capital city named Sukoshala was world-famous, shining brilliantly while bearing the beauty of the central hub (navel) of a vast country destined to emerge. || 79 ||

राजवेश्मपरिखावप्रप्राकारसङ्गतम् । तद्वत्स्यन्नगराणां प्रतिच्छन्दायितं पुरम् ॥ ८० ॥

Endowed with the royal palace, moats, ramparts, and boundary walls, that city appeared like an ideal blueprint designed for the construction of future cities during the era of Karmabhumi. || 80 ||

द्वादशं पर्व (श्लोक ८१ - १५७)

अथाह्नि सुमुहूर्ते च सुयोगे शुभलक्ष्मणि । पुण्याहघोषणां तत्र चक्रुः सुराः प्रमोदिनः ॥ ८१ ॥

Thereafter, in that city of Ayodhya, all the celestials joyfully assembled together at an auspicious day, auspicious moment, auspicious planetary conjunction, and auspicious astrological sign to proclaim the sacred benediction (Punyahavachana). || 81 ||

अभ्यवात्तां तदानीं तौ तन्नगरं महर्द्धिकम् । दम्पती मुदितावाप्तसम्पत्परम्परी ॥ ८२ ॥

Attaining an unbroken succession of manifold splendors, King Nabhiraja and Queen Marudevi, filled with supreme joy, entered and commenced residing in that city endowed with great opulence at that very time of the sacred benediction. || 82 ||

विश्वदृश्वाऽनयोः पुत्रो जनितेति शतक्रतुः । तयोः पूजां व्यधत्तोच्चैरभिषेकपुरःसरम् ॥ ८३ ॥

Knowing that "The all-seeing Lord Rishabhadeva will be born as a son to these two", Indra performed grand worship of both parents preceded by ceremonial ablution (abhisheka). || 83 ||

षण्मासकिरणैतस्मिन् स्वर्गादवतरिष्यति । रत्नवृष्टिं दिवो देवाः पातयामासुरादरात् ॥ ८४ ॥

Knowing that Lord Rishabhadeva would descend from heaven six months later, the gods reverently caused a continuous shower of gems to fall from the sky. || 84 ||

संक्रन्दननियुक्तेन धनेशेनेह पातिता । साऽभाद् रत्नौघवृष्टिस्तु प्रस्थितेवाग्रतो विभोः ॥ ८५ ॥

The shower of torrential gems rained down by Kubera (the Lord of Wealth), appointed by Indra, appeared as though the divine prosperity of Lord Rishabhadeva had arrived in advance before Him out of eager anticipation. || 85 ||

इन्द्रनीलमहानीलपद्मरागांशुसङ्करैः । साऽद्योतत सुरचापश्रीरगुणत्वमिवाश्रिता ॥ ८६ ॥

That shower of gems, dazzling with the mingled rays of emeralds, sapphires, and rubies, shone brilliantly as though the beauty of a rainbow had descended in a straight stream, free from the arc of a bowstring. || 86 ||

ऐरावतकरोत्सङ्गसमायतकराकृतिः । बभौ पुण्यद्रुमस्येव शिफाप्रारोहसन्ततिः ॥ ८७ ॥

Thick, elongated, and rounded in shape like the trunk of Airavata the celestial elephant, that stream of gems appeared like a cascading lineage of roots descending from the wish-fulfilling tree of accumulated merit. || 87 ||

निबिडं रोदसी रुद्ध्वा सा धारा पतन्त्यभात् । सुरद्रुमैरिवोत्सृष्टा प्रारोहपरम्परा ॥ ८८ ॥

Densely spanning the space between heaven and earth, that falling stream of gems appeared like an uninterrupted succession of aerial roots sent forth by the celestial trees. || 88 ||

यद्वा हिरण्मयी वृष्टिः खाङ्गणान्निपतन्त्यसौ । ज्योतिर्गणप्रभोच्चैरायान्ती सुरसद्मनः ॥ ८९ ॥

Or rather, that shower of gold and gems descending from the courtyard of the sky shone as if the exalted splendor of the stellar deities was cascading down from the celestial vimanas. || 89 ||

खादतो पतिता रत्नवृष्टिः सा क्षणमुत्प्रेक्षिता जनैः । गर्भस्रुतिर्निधीनां किं जगत्संक्षोभादभूदिति ॥ ९० ॥

Beholding that shower of gems falling from the heavens, people fancied for a moment: "Has the womb of divine treasures aborted due to the joyous agitation of the universe?" || 90 ||

खाङ्गण विप्रकीर्णानि रत्नान्येवं व्यराजिषुः । द्युशाखिनां फलानीव शातितानि सुरद्विपैः ॥ ९१ ॥

Those gems scattered here and there in the courtyard of the sky appeared as though the celestial elephants had plucked and cast down the ripe fruits of the heavenly trees. || 91 ||

खाङ्गण विप्रकीर्णा रत्नधारा रराज सा । विप्रकीर्णेव कालेन तारा तारकावली ॥ ९२ ॥

That stream of countless gems scattered in the courtyard of the sky appeared as though the shimmering row of stars had dispersed in the expanse of time. || 92 ||

विद्युदिन्द्रायुधौ किञ्चिज्जटिलौ सुरनायकैः । क्षितौ विगलितौ स्यातामित्यसौ क्षणमैक्ष्यत ॥ ९३ ॥

Seeing that shower of gems, it appeared for a moment as though the celestials had dropped lightning and a rainbow, intertwined with each other, down upon the earth. || 93 ||

किमेषा वैद्युती दीप्तिः किमुत द्युसदामियम् । द्युतिरिति व्योमचरैरीक्षे क्षणमाशङ्क्य साऽम्बरे ॥ ९४ ॥

The sky-faring Vidyadharas and celestials wondered in amazement for a moment: "Is this the brilliance of lightning, or is it the divine luster of the gods in the sky?" || 94 ||

सैषा हिरण्मयी वृष्टिर्धनेशेनाभिनिपातिता । विभोर्हिरण्यगर्भत्वमिव बोधयितुं जगत् ॥ ९५ ॥

This shower of gold and gems released by Kubera seemed intended to proclaim to the entire world the nature of the Lord as 'Hiranyagarbha' (the Golden-Wombed / Creator). || 95 ||

षण्मासानिति वर्षेयं पुण्ये नाभिगृहाङ्गणे । स्वर्गावताराद् विभोः प्राक्तरां शुभ्रसन्ततिः ॥ ९६ ॥

In this manner, this pure shower of gems and gold continued to fall in the sacred courtyard of King Nabhiraja for six months prior to the Lord's descent from heaven. || 96 ||

पश्चाच्च नवमासेषु वर्षेयं तदाऽभवत् । अहो महान् प्रभावोऽस्य तीर्थकृत्वस्य भाविनः ॥ ९७ ॥

And even after His conception (Garvavatara), this shower of gems and gold continued incessantly for nine months. Indeed, the power of a future Tirthankara is immensely majestic and wondrous! || 97 ||

रत्नगर्भा धरा जाता हृष्टगर्भाः सुरोत्तमाः । क्षोभमायाज्जगदिदं गर्भाधानोत्सवे विभोः ॥ ९८ ॥

At the festival of the Lord's conception, this entire earth became filled with gems, the hosts of gods rejoiced, and a mighty wave of joyous excitement swept through all three worlds. || 98 ||

सिक्ता जाह्नवीवारिकणैः सा रत्नैरलंकृता । अवन्ध्यफलदा जगज्जन्तोर्गर्भिणीवाभवत् क्षितिः ॥ ९९ ॥

At the time of the Lord's conception, this earth was sprinkled with the spray of the sacred Ganga's waters and adorned with diverse gems; hence, it appeared heavy and resplendent like a pregnant woman destined to bear unfailing, noble fruit. || 99 ||

सा कीर्णा प्रसूनैश्च सिक्ता गन्धाम्बुभिर्बभौ । तदा स्नातानुलिप्तेव भूषिताङ्गी धराजना ॥ १०० ॥

At that time, covered with flowers and sprinkled with fragrant waters, the earth-maiden appeared as though she had bathed, applied sandalwood paste, and sat adorned with beautiful ornaments. || 100 ||

सम्मता नाभिराजस्य पुष्पवत्यरजस्वला । वसुन्धरा तदा वव्रे जिनमातुरनुक्रियाम् ॥ १०१ ॥

At that time, the earth emulated Queen Marudevi, the mother of the Jina; for just as Marudevi was cherished by Nabhiraja, so was the earth dear to him; and just as Marudevi was free from menstrual impurity and endowed with youthful bloom, so too the earth was free from dust (arajaska) and enveloped in flowers (pushpavati). || 101 ||

अथैकदा सा देवी सौधे मृदुनि तल्पके । गङ्गातरङ्गसच्छायदुकूलप्रच्छदोज्ज्वले ॥ १०२ ॥

Thereafter, one night Queen Marudevi was slumbering peacefully in the royal palace upon a soft couch, bright with a silk sheet white as the waves of the Ganga. || 102 ||

सापश्यत् षोडश स्वप्नानिमान् सुकृतसूचकान् । निशायाः पश्चिमे यामे जिनजन्मानुशंसिनः ॥ १०३ ॥

In the final watch of the night, while sleeping, she beheld the following sixteen auspicious dreams that heralded the birth of the Jinendra Lord and indicated the fruition of boundless merit: || 103 ||

गजेन्द्रमैरावतनिभं वृंहितं त्रिमदस्रुतम् । स्तनन्तमिव सासारं सा ददर्श घनोपमम् ॥ १०४ ॥

First, she saw a noble elephant resembling Indra's Airavata, trumpeting with a deep roar, with ichor (mada) trickling from three places—both temples and the trunk—thus appearing like a thundering and raining monsoon cloud. (First Dream) || 104 ||

गवेन्द्रं दुन्दुभिस्कन्धं कुमुदापाण्डरद्युतिम् । पीयूषराशिनीकाशं सापश्यन्मन्द्रनिःस्वनम् ॥ १०५ ॥

In the second dream, she saw an excellent bull whose shoulders were high like kettle-drums, white as a white lotus, radiant as a heap of nectar, and emitting a deep, gentle bellow. (Second Dream) || 105 ||

मृगेन्द्रमिन्दुसच्छायमुल्लसद्रक्तकन्धरम् । ज्योत्स्नया संध्यया चैव घटिताङ्गमिवैक्षत ॥ १०६ ॥

In the third dream, she saw a lion white as the moon with a radiant reddish mane/neck, appearing as though its body had been sculpted out of moonlight and twilight crimson. (Third Dream) || 106 ||

पद्मा पद्मामयोत्तुङ्गविष्टरे सुरवारणैः । स्नाप्यमानां पयोघटैः साऽद्राक्षीत् स्वामिव श्रियम् ॥ १०७ ॥

In the fourth dream, she saw Goddess Lakshmi seated upon an elevated lotus seat, being consecrated by celestial elephants pouring waters from golden pitchers. (Fourth Dream) || 107 ||

दामनी कुसुमामोदसमाकृष्टमदाकिनी । तन्मधुव्रतकुलैरिवारब्धगाने सानन्दमैक्षत ॥ १०८ ॥

In the fifth dream, she beheld with immense joy two fragrant flower garlands, around which swarms of intoxicated bees buzzed sweetly, making it appear as if the garlands themselves were singing. (Fifth Dream) || 108 ||

समग्रबिम्बमुद्द्योतं ताराधीशं सतारकम् । दृष्ट्वा स्वमिव वक्त्राब्जं समौक्तिकमलोकयत् ॥ १०९ ॥

In the sixth dream, she saw the full moon surrounded by stars, illuminating the world with its pure moonlight, appearing like her own lotus-face smiling with pearly teeth. (Sixth Dream) || 109 ||

विधूतध्वान्तमुद्यन्तं भास्वन्तमुदयाचलात् । ज्ञातकुम्भमयं कुम्भमिवाद्राक्षीत् समुत्थितम् ॥ ११० ॥

In the seventh dream, she saw the sun rising from the eastern mountain (Udayachala) and dispelling darkness, appearing like a golden pitcher consecrated for an auspicious occasion. (Seventh Dream) || 110 ||

कलशौ हिरण्मयौ पद्मपिहितास्यौ व्यलोकयत् । स्तनकुम्भाविवात्मीयौ समासक्तकराम्बुजौ ॥ १११ ॥

In the eighth dream, she saw two golden pitchers with their mouths covered by lotuses, resembling her own two pitcher-like breasts covered by her lotus-hands. (Eighth Dream) || 111 ||

क्रीडन्ती सरसि संफुल्लकुमुदोत्पलपङ्कजे । सापश्यन्नयनायामं दृश्यन्ताविव चात्मनः ॥ ११२ ॥

In the ninth dream, she saw two fish sporting in a lake adorned with blooming water-lilies and lotuses, appearing as though displaying the expansive beauty of her own eyes. (Ninth Dream) || 112 ||

तरत्सरोजकिञ्जल्कपिञ्जरोदकमैक्षत । सुवर्णद्रवसम्पूर्णमिव दिव्यं सरोवरम् ॥ ११३ ॥

In the tenth dream, she saw a divine lake whose waters were yellowed by the floating pollen (kinjalka) of lotuses, appearing as though filled with molten gold. (Tenth Dream) || 113 ||

क्षुभ्यन्तमब्धिमुद्वेलं चलत्कल्लोलकाहलम् । साऽद्राक्षीच्छीकरैर्मुक्तामट्टहासमिवोद्यतम् ॥ ११४ ॥

In the eleventh dream, she saw an ocean transgressing its shores in turmoil, resounding with a deep roar from its tossing billows, and appearing to laugh aloud with its scattering foam-spray. (Eleventh Dream) || 114 ||

सिंहमासनमुत्तुङ्गं स्फुरन्मणिहिरण्मयम् । सापश्यन्मेरुशृङ्गस्य वैदग्धीं प्रकटीकृतम् ॥ ११५ ॥

In the twelfth dream, she saw a lofty lion-throne fashioned of gold and dazzling with gems, manifesting the supreme majesty of the crest of Mount Meru. (Twelfth Dream) || 115 ||

नाकाङ्कयं व्यलोकिष्ट परार्ध्यमणिभासुरम् । स्वसूनोः प्रसवागारमिव देवैरुपाहृतम् ॥ ११६ ॥

In the thirteenth dream, she saw a celestial vimana of heaven gleaming with priceless gems, appearing like a maternity chamber for her son gifted by the gods. (Thirteenth Dream) || 116 ||

फणीन्द्रभवनं भूमिमुद्भिद्योदितमैक्षत । प्राग्दृष्टस्वर्गविमानेन स्पर्धया कर्त्तुमिवोद्यतम् ॥ ११७ ॥

In the fourteenth dream, she saw the mansion of the Lord of Serpents (Nagendra) emerging through the earth, appearing eager to rival the previously seen celestial vimana of heaven. (Fourteenth Dream) || 117 ||

रत्नानां राशिमुत्सर्पद्भुक्पल्लविताम्बरम् । साऽद्राक्षीद् धरादेव्या निधानमिव दर्शितम् ॥ ११८ ॥

In the fifteenth dream, she saw a vast heap of jewels whose spreading luster illumined the sky, making Marudevi think as if the Earth Goddess had revealed her hidden treasure. (Fifteenth Dream) || 118 ||

ज्वलद्भासुरनिर्धूमवपुषं विषमार्चिषम् । प्रतापमिव पुत्रस्य मूर्तिमन्तं शिखिम् ॥ ११९ ॥

And in the sixteenth dream, she saw a blazing, radiant, and smokeless fire, appearing like the embodied glory (pratapa) of her future son. (Sixteenth Dream) || 119 ||

न्यशामयद् वृषं चैकं कनकच्छविम् । प्रविशन्तं वदने स्वप्नान्ते पीनकन्धरम् ॥ १२० ॥

Having seen these sixteen dreams, at the conclusion of the dream vision, she saw a mighty bull of golden luster and elevated shoulders entering into her lotus-mouth. || 120 ||

ततः प्राबोधिकैस्तूर्यैर्ध्वनद्भिः पर्यबुध्यत । बन्दिनां मङ्गलोद्गीतीः शृण्वतीति शुभावहाः ॥ १२१ ॥

Then, she was awakened by the melodious sounding of morning musical instruments and began to hear the auspicious hymns recited by the royal bards. || 121 ||

सुखप्रबोधमाधातुमेतस्याः पुण्यपाठकाः । जगुः प्रपठ्यन्त्युच्चैर्मङ्गलान्यस्खलद्गिरः ॥ १२२ ॥

In order to awaken Queen Marudevi gently and pleasantly, the meritorious bards with eloquent voices were loudly singing auspicious panegyrics: || 122 ||

प्रबोधसमयोऽयं ते देवि संमुखमागतः । रचयन् द्रविणोद्भूतैरब्जैरिवाञ्जलिम् ॥ १२३ ॥

"O Queen! This dawn has arrived for your awakening, making reverence to you with folded hands, as it were, through the partially opened lotuses! || 123 ||

विभावरी विभात्येषा दधती बिम्बमैन्दवम् । जितं त्वन्मुखकान्त्यैव गलज्ज्योत्स्नापरिच्छदम् ॥ १२४ ॥

How splendidly does this night appear, holding the orb of the moon whose moonlight has grown faint, as if vanquished by the radiant luster of your face! || 124 ||

विच्छायतां गते सोमे मन्दीकृतादरम् । जगदानन्दयत्वद्य प्रफुल्लं त्वन्मुखांबुजम् ॥ १२५ ॥

O Queen! The regard of the world for the lusterless moon has now faded; therefore, let your blooming lotus-face alone bring delight to the entire world! || 125 ||

विदिग्वधूमुखानीन्दुरस्पृशन्नस्फुटैः करैः । आपृच्छिषते नूनं प्रवसन् स्वप्रियाङ्गनाः ॥ १२६ ॥

The setting moon is gently touching the faces of the quarters (dishas) with its faint rays (hands), appearing as if bidding farewell to his beloved consorts before departing for foreign lands. || 126 ||

तारागणोऽयं व्योम्नि विरलैर्लक्ष्यतेऽधुना । विप्रकीर्णेव हारश्रीयमिन्या गतिसंभ्रमात् ॥ १२७ ॥

The host of stars is now seen sparsely in the sky, appearing as if the pearl necklace of the night-maiden has scattered in her haste to depart. || 127 ||

उदेति कलमादित्यैः सरसि सारसः । स्तौतुकामैरिवास्माभिः समं त्वां स्तुतिभिर्वरैः ॥ १२८ ॥

O Queen! Here in the lakes, the Sarasa cranes are emitting sweet, melodious calls, appearing as if eager to join us in singing your praises through noble hymns! || 128 ||

उच्छ्वसत्कमलास्येयमितोऽधिगृहदीर्घिकाम् । स्तवन्ती गायतीवोच्चैरब्जिनी भ्रमरारवैः ॥ १२९ ॥

In the palace step-well, the lotus plants have unfolded their lotus-faces, and through the humming bees upon them, the lotus plant seems to be loudly singing your praises! || 129 ||

निशाविरहसंतप्तमितश्चक्राह्वयोर्युगम् । सरस्तरङ्गसंस्पर्शैर्हृद्यैराश्वास्यतेऽधुना ॥ १३० ॥

The pair of Chakravaka birds, tormented by the separation of the night, is now finding comfort through the pleasing touch of the cool ripples of the lake. || 130 ||

रथाङ्गमिथुनैरथ प्रार्थ्यते मित्रसन्निधिः । तीव्रमायासितैरन्तः करैरिन्दोर्विदाहिभिः ॥ १३१ ॥

The Chakravaka pair, intensely scorched through the night by the burning rays of the moon, is now praying for the arrival of their friend, the sun. || 131 ||

दुनोति कृकवाकूणां ध्वनिरेष समुच्चरन् । कान्तासन्नवियोगात्तिपिशुनः कामिनां मनः ॥ १३२ ॥

The crowing of the roosters resounds, signaling the imminent separation of lovers and piercing the hearts of passionate men. || 132 ||

यदिन्दोः प्राप्तमान्द्यस्य नोदस्तं मन्दभाः करैः । तदेतदपास्तं तमो नैशं खरांशूदयोन्मुखे ॥ १३३ ॥

The darkness of the night, which could not be dispelled by the faint rays of the waning moon, has now been completely banished with the sun poised to rise with fierce rays. || 133 ||

तमः शाबरमुद्भिद्य करैर्भानोरिहैष्यतः । सेनेवाग्रेसरी सन्ध्या स्फुरत्येषानुरागिणी ॥ १३४ ॥

Even before the arrival of the sun that destroys darkness with its rays, the crimson dawn (Sandhya) has appeared, resembling the vanguard army marching ahead of the Sun-King. || 134 ||

मित्रमण्डलमुद्गच्छदिदमातनुते द्वयम् । विकासमब्जिनीषण्डे म्लानिं च कुमुदाकरे ॥ १३५ ॥

This rising solar orb performs two actions at once: it causes the expanse of lotuses to blossom, and it brings fading languor to the clusters of night-blooming water-lilies. || 135 ||

प्रबुद्धं च समालोक्य पद्मिन्याः पङ्कजाननम् । सासूयेव परिम्लानिं प्रयात्येषा कुमुद्वती ॥ १३६ ॥

Or rather, seeing the blooming lotus-face of the lotus plant, this night-lily seems to fade away out of sheer envy. || 136 ||

पुरः प्रसारयन्नुच्चैः करानुदेति भानुमान् । प्राचीदिगङ्गनागर्भात् तेजोगर्भ इवार्भकः ॥ १३७ ॥

Extending its elevated rays (hands) forward, the sun is rising, appearing as though a radiant child is being born from the womb of the eastern quarter. || 137 ||

लक्ष्यते निषधोत्सङ्गे भानुरारक्तमण्डलः । समुच्चित्य कृतः सान्ध्यो राग इवेन्द्रैः सुरैः ॥ १३८ ॥

Rising near Mount Nishadha, this crimson orb of the sun appears as if it were the accumulated twilight red gathered together by the Indras and gods. || 138 ||

तमो विधूतमभ्रान्तात् चक्रवाकपरिक्लमः । प्रबोधिताऽब्जिनी भानोर्जन्मनोन्मीलितं जगत् ॥ १३९ ॥

With the sunrise, darkness has been banished from the sky, the sorrow of the Chakravakas is dispelled, the lotuses have awakened, and the entire world has blossomed into wakefulness. || 139 ||

समन्तादापतत्येष प्रभाते शिशिरोऽनिलः । कमलामोदमाकर्षन् प्रफुल्लादब्जिनीवनात् ॥ १४० ॥

At this morning hour, the cool, gentle breeze is blowing on all sides, carrying the fragrance from the fully bloomed lotus groves. || 140 ||

इति प्रस्पष्टमेवैष प्रबोधसमयस्तव । देवि मुञ्चाधुना शय्यां शुद्धां हंसीव सैकतम् ॥ १४१ ॥

Therefore, O Queen, the time for your awakening has clearly arrived; leave your pure couch now, just as a female swan leaves the sandy bank. || 141 ||

सुप्रभातमस्तु ते नित्यं कल्याणशतभाग् भव । प्राचीवार्कमसोषीष्ठाः पुत्रं त्रैलोक्यदीपकम् ॥ १४२ ॥

May your dawn ever be auspicious! May you be blessed with hundreds of felicities! And just as the eastern horizon gives birth to the sun, so may you give birth to a son who will illuminate the three worlds!" || 142 ||

स्वप्नसंदर्शनादेव प्रबुद्धा प्राक्तरां पुनः । प्रबोधितेति तान् दृष्ट्वा सा संप्रमोदमयं जगत् ॥ १४३ ॥

Although Queen Marudevi had already awakened upon seeing the auspicious dreams, yet, being thus awakened by the panegyrics of the bards, she beheld the entire world filled with joy. || 143 ||

प्रबुद्धा च शुभस्वप्नदर्शनानन्दनिर्भरात् । तनुं कण्टकितामुहे साऽब्जिनीव विकासिनी ॥ १४४ ॥

Filled with boundless joy from the vision of the auspicious dreams, the awakened Queen Marudevi possessed a body thrilling with horripilation, like a blooming lotus. || 144 ||

ततस्तद्दर्शनानन्दं वोढुं स्वाङ्गेष्विवाक्षमा । कृतमङ्गलनेपथ्या सा भेजे पत्युरन्तिकम् ॥ १४५ ॥

Thereafter, as if unable to contain the bliss of having seen the dreams within her own limbs, she took her auspicious morning bath, donned radiant attire and ornaments, and proceeded to the presence of her husband. || 145 ||

उचितेन नियोगेन दृष्ट्वा सा नाभिभूभुजम् । तस्मै नृपासनस्थाथ सुखासीना व्यजिज्ञपत् ॥ १४६ ॥

Approaching King Nabhiraja with due reverence and greeting him, she sat comfortably and made her petition to the King seated upon the royal throne: || 146 ||

अद्य यामिनीभागे पश्चिमे सुखनिद्रिता । अद्राक्षं षोडश स्वप्नानिमानत्यद्भुतोदयान् ॥ १४७ ॥

"O Lord! Today, as I was sleeping peacefully in the latter part of the night, I beheld these sixteen dreams that portend wondrous fruits: || 147 ||

गजेन्द्रमवदाताङ्गं वृषभं दुन्दुभिस्वनम् । सिंहमुत्तुङ्गशिखरं श्रियं स्नाप्यां सुरद्विपैः ॥ १४८ ॥

An Airavata elephant with a spotless white body; a bull bellowing deeply like a kettle-drum; a lion poised upon a mountain peak; Goddess Lakshmi being bathed by celestial elephants; || 148 ||

दामनी लम्बमाने खे शीतांशुं द्योतिताम्बरम् । प्रोद्गच्छन्तमब्जिनीबन्धुं बन्धुरं झषयुग्मकम् ॥ १४९ ॥

Two flower garlands suspended in the sky; the moon illuminating the heavens; the rising sun, friend of the lotuses; a charming pair of fish; || 149 ||

कलशावरुणापूर्णौ सरः स्वच्छाम्बु साम्बुजम् । वाराशिं क्षुभितावर्त्तं सिंहासनमुरुभासुरम् ॥ १५० ॥

Two pitchers filled with water; a lake with clear waters and lotuses; a turbulent ocean with whirling eddies; a lofty, dazzling throne; || 150 ||

विमानमापतत् स्वर्गाद् भुवो भवनमुत्थितम् । रत्नराशिं स्फुरद्रश्मिं शिखिनं ज्वलद्द्युतिम् ॥ १५१ ॥

A celestial vimana descending from heaven; the palace of the Lord of Serpents emerging from the earth; a heap of gems with sparkling rays; and a blazing, radiant fire. || 151 ||

दृष्ट्वैतान् षोडश स्वप्नानथादर्शं महीपते । वदनं मे विशन्तं तं वृषभं कनकच्छविम् ॥ १५२ ॥

After seeing these sixteen dreams, O King, I saw a mighty bull of golden luster entering into my lotus-mouth. || 152 ||

वदैतेषां फलं देव कौतुकं मे विवर्धते । अपूर्वदर्शनात् कस्य न स्यात् कौतुकवन्मनः ॥ १५३ ॥

O Lord, please explain the fruits of these dreams! My curiosity to know their meaning is ever increasing; and rightly so, for whose mind does not become eager upon witnessing unprecedented wonders?" || 153 ||

अथासाववधिज्ञानविबुद्धस्वप्नसत्फलः । जगाद सान्त्वनापूर्वं देव्यै लसद्दशनदीधितिः ॥ १५४ ॥

Thereupon, King Nabhiraja, who by means of his clairvoyant knowledge (Avadhijnana) had already comprehended the noble fruits of the dreams, spoke reassuringly to the Queen with the luster of his teeth shining brilliantly: || 154 ||

शृणु देवि महान् पुत्रो भविता ते गजेक्षणात् । समस्तभुवनज्येष्ठो महावृषभदर्शनात् ॥ १५५ ॥

"Listen, O Queen! By seeing the elephant, you will have a mighty son; and by seeing the noble bull, He will be the foremost (eldest and greatest) in the entire universe. || 155 ||

सिंहेनानन्तवीर्योऽसौ दाम्ना सद्धर्मतीर्थकृत् । लक्ष्म्याऽभिषेकमाप्ताऽसौ मेरोर्मूर्ध्नि सुरोत्तमैः ॥ १५६ ॥

By seeing the lion, He will be possessed of infinite prowess (Ananta-virya); by seeing the garlands, He will be the founder of the sacred path of true Dharma (Tirthankara); and by seeing Goddess Lakshmi, He will receive the ceremonial birth-ablution (Janma-abhisheka) atop Mount Meru at the hands of the foremost deities. || 156 ||

पूर्णेन्दुना जनाह्लादी भास्वता तेजसो निधिः । कलशयोर्निधिभागी स्यात् सुखी मत्स्ययुगेक्षणात् ॥ १५७ ॥

By seeing the full moon, He will bring delight to all people; by seeing the sun, He will be the repository of supreme radiance; by seeing the two pitchers, He will be the master of numerous divine treasures (nidhis); and by seeing the pair of fish, He will ever be happy." || 157 ||

आदिपुराण - द्वादशं पर्व (उत्तरार्ध)

सरसा लक्षणोल्लासी सोऽक्षोभ्योऽम्भोधिना भवेत् । सिंहासनेन साम्राज्यमवाप्स्यति जगद्गुरुः ॥ १५८ ॥

By seeing the lake, he shall be adorned with numerous auspicious marks; by seeing the ocean, he shall become unshakeable and undisturbed; and by seeing the throne, he shall become the Supreme Teacher of the universe and attain universal sovereignty. || 158 ||

स्वविमानावलोकेन स्वर्गादवतरिष्यति । फणीन्द्रभवनालोकात् सोऽवधिज्ञानलोचनः ॥ १५९ ॥

By seeing the heavenly celestial vehicle (vimana), he shall descend from the heavens; and by seeing the mansion of Nagendra, he shall be endowed with the eyes of clairvoyance (Avadhijnana). || 159 ||

गुणानामाकरः प्रोद्यद्रत्नराशिनिशामनात् । कर्मेन्धनहरोऽप्येष निर्धूमज्वलनेक्षणात् ॥ १६० ॥

By beholding the heap of radiant jewels, he shall become a mine of virtues; and by beholding the smokeless fire, he shall burn away the fuel of karmas. || 160 ||

वृषभाकारमादाय सवत्यास्यप्रवेशनात् । एष वृषभो देवः स्वमाधास्यति वपुस्त्वयि ॥ १६१ ॥

And the fruit of the bull entering your mouth is that Lord Vrishabhadeva Himself will manifest and assume His physical form in your womb. || 161 ||

इति तद्वचनाद्देवी वेगेनामित रोमहृत् । हर्षाङ्कुरैरिवाकीर्णा परमानन्दनिर्वृता ॥ १६२ ॥

Hearing these words of King Nabhiraja, her entire body suddenly thrilled with horripilation, appearing as though, filled with supreme bliss, it had sprouted with sprouts of sheer joy. || 162 ||

तृतीयकालशेषेऽसावशीतिश्चतुरुत्तरा । पूर्वलक्षास्त्रिवर्षाष्टमासपक्षयुतास्तदा ॥ १ ॥ अवतीर्य युगाद्यन्ते ह्यखिलार्थविमानतः । आषाढासितपक्षस्य द्वितीयायां सुरोत्तमः ॥ २ ॥ उत्तराषाढनक्षत्रे देव्या गर्भसमाश्रितः । स्थितो यथा विबाधोऽसौ मौक्तिकं शुक्तिसम्पुटे ॥ ३ ॥

When eighty-four lakh Purvas, three years, eight months, and one fortnight remained in Sushama-Duhshama, the third era of the Avasarpini cycle, on the second day of the dark fortnight of the month of Ashadha, under the constellation of Uttarashadha, that foremost of deities descended from the Sarvarthasiddhi vimana into the womb of Queen Marudevi, and resided there completely free from all afflictions, like a pearl inside an oyster shell. || 1-3 ||

ज्ञात्वा तदा स्वचिह्नेन सर्वेऽप्यागुः सुरेश्वराः । पुरं प्रदक्षिणीकृत्य तद्गुरूborderच ववन्दिरे ॥ ४ ॥

At that moment, all the Indras, discerning the time of the Lord's conception through their respective auspicious signs marking the Garbha Kalyanak, arrived there, circumambulated the city, and bowed in reverence to the Lord's parents. || 4 ||

संगीतं समारब्धं वज्रिणा हि सहामरैः । क्वचिद्गीतं क्वचिद्वाद्यं क्वचिन्नृत्यं मनोहरम् ॥ ५ ॥

The Indra of Saudharma heaven commenced celestial music along with the deities. At that time, melodies were being sung in some places, musical instruments were playing in others, and enchanting dances were being performed elsewhere. || 5 ||

तत्प्राङ्गणं समाक्रान्तं नाकलोकैरिहागतैः । कृत्वा गर्भकल्याणं पुनर्जग्मुर्यथायथम् ॥ ६ ॥

The vast courtyard of King Nabhiraja was densely packed with the celestials who had arrived from heaven. Having thus celebrated the auspicious festival of the Garbha Kalyanak, the deities returned to their respective heavenly abodes. || 6 ||

तदाप्रभृति सुत्रामशासनात्ताः सिषेविरे । दिक्कुमार्यो दासिका इव तत्कालौचितकर्मभिः ॥ १६३ ॥

From that time forth, by the command of Indra, the Dikkumaris (goddesses of the directions) began serving Queen Marudevi like devoted handmaidens, performing duties appropriate to the occasion. || 163 ||

श्रीर्ह्रीर्धृतिश्च कीर्तिश्च बुद्धिलक्ष्म्यौ च देवताः । दधुः शोभां ह्रियं धैर्यं स्तुतिबोधौ विभूतिमत् ॥ १६४ ॥

The six maiden goddesses—Shri, Hri, Dhriti, Kirti, Buddhi, and Lakshmi—remained close to Queen Marudevi and infused within her their respective virtues of splendor, modesty, fortitude, praise, intellect/knowledge, and magnificence. That is to say, Goddess Shri enhanced her beauty and splendor, Goddess Hri enhanced her modesty, Goddess Dhriti bolstered her patience and fortitude, Goddess Kirti sang her praises, Goddess Buddhi purified her intellect, and Goddess Lakshmi augmented her prosperity and grandeur. || 164 ||

तस्यासादधुरभ्यर्णवर्तिन्यः स्वानिमान् गुणान् । तत्संस्काराच्च सा रेजे संस्कृतेवाग्निना मणिः ॥ १६५ ॥

Through the devoted service and refinement imparted by these goddesses, Queen Marudevi shone resplendently, just as a gemstone radiates brilliance when purified by fire. || 165 ||

तास्तस्याः परिचर्यायां गर्भशोधनमादितः । चक्रुः शुचिभिर्द्रव्यैः स्वर्गलोकादुपाहृतैः ॥ १६६ ॥

While attending upon her, the celestial maidens first purified the mother's womb with holy and sanctified substances brought from the heavenly realms. || 166 ||

स्वभावविमला चार्वी भूयस्ताभिर्विशोधिता । सा शुचिस्फटिकेनेव घटिताङ्गी तदा बभौ ॥ १६७ ॥

The mother was already pure and lovely by nature; moreover, the goddesses had further refined and sanctified her. For these reasons, she appeared so radiant at that time as if her physical form were sculpted out of flawless pure crystal. || 167 ||

काश्चिन्मङ्गलधारिण्यः काश्चित्ताम्बूलदायिकाः । काश्चिन्मज्जनपाण्डित्यं काश्चिदासन् प्रसाधिकाः ॥ १६८ ॥

Among those goddesses, some carried the eight auspicious symbols before the mother, some offered her betel leaves (tambula), some were skilled in bathing her, and some adorned her with celestial garments and ornaments. || 168 ||

काश्चिन्महानसे युक्ताः शय्याविरचने पराः । पादसंवाहने काश्चित् काश्चिन्माल्यैरुपाचरन् ॥ १६९ ॥

Some were engaged in the royal kitchen, others were devoted to preparing her bed, some gently massaged her feet, and others served the mother by adorning her with diverse varieties of fragrant flower garlands. || 169 ||

प्रसाधनविधौ काचित् स्पृशन्ती तन्मुखांबुजम् । सानुरागं व्यधात् सौरी प्रभेवाब्जं सरोरुहः ॥ १७० ॥

Just as the radiance of the sun touches the lotus of the lotus-creeper and fills it with glowing redness, so too, while adorning her, a certain goddess touched Queen Marudevi's lotus-like face, imbuing it with deep affection and grace. || 170 ||

ताम्बूलदायिका काचिद् धृतताम्बूलपल्लवा । शुकाध्यासितशाखाग्रा लतेवाभात् कृशोदरी ॥ १७१ ॥

The slender-waisted goddess offering betel leaf, holding the fresh betel foliage in her hand, appeared as enchanting as a graceful creeper upon whose branch tip a green parrot is perched. || 171 ||

काचिदाभरणान्यस्यै ददती स्वकराम्बुजैः । व्यराजीत् कल्पवल्लीव शाखाग्रोद्भिन्नभूषणा ॥ १७२ ॥

Another goddess presented ornaments to the mother with her tender lotus-like hands, appearing splendid like a wish-fulfilling creeper (Kalpalata) from whose branch tips jewel ornaments have blossomed forth. || 172 ||

ददत्यः काश्चिदंशुं च स्रजो दिव्याः सुमनोमञ्जरीरपि । स्वयं समर्पयामासुः काश्चित् कल्पलता इव ॥ १७३ ॥

Some celestial goddesses bestowed divine garments upon Queen Marudevi like wish-fulfilling creepers, while others personally presented exquisite divine garlands and celestial flower blossoms. || 173 ||

काचित् सौगन्धिकाहूतद्विरेफैरनुलेपनैः । स्वकरस्थैः कृतामोदैर्गन्धयुक्तिरिवारुचत् ॥ १७४ ॥

A certain goddess anointed Queen Marudevi's body with fragrant ointments held in her hands. Attracted by the rich perfume of the unguents, swarms of bees hovered and hummed over her palms, making her appear like the very personification of the Gandhashastra (the treatise on aromatics and perfumes). || 174 ||

अङ्गरक्षाविधौ काश्चिदुद्धृतासिलता बभुः । तरङ्गिणीरिवोद्भ्रान्तपाठीनाः सुरयोषितः ॥ १७५ ॥

Holding drawn, gleaming sword-blades for the mother's physical protection, several celestial maidens shone like rippling rivers in which swift fishes dart to and fro. || 175 ||

संममार्जुर्महीं काश्चिदाकीर्णां पुष्परेणुभिः । तद्गन्धासङ्गिनो भृङ्गानाधुनानाः स्तनांशुकैः ॥ १७६ ॥

Many goddesses swept the palace floors strewn with floral pollen, and with the corners of their upper garments (breast-cloths), they gently fanned away the bumblebees that had gathered, drawn by the pollen's fragrance. || 176 ||

आर्द्रेण स्मापराः क्षौमैश्चन्दनच्छटयोक्षिताम् । क्षितिमाद्रैर्दुकूलैरन्या निर्ममार्जुस्तन्द्रिताः ॥ १७७ ॥

Free from all lethargy, some goddesses cleansed the ground with moist silken cloths, while others sprinkled and scented the floors with liquid streams of fragrant sandalwood paste. || 177 ||

कुर्वते बलिविन्यासं रत्नचूर्णैः पृथग्विधैः । पुष्पैरुपहरन्त्यस्यास्तामोदैर्दिवौकसाम् ॥ १७८ ॥

Some goddesses laid out intricate Rangoli patterns in front of the mother using colorful powders of ground gems—drawing vibrant decorative squares and motifs—while others worshiped the mother and offered gifts of exquisitely scented flowers from celestial Kalpavrikshas. || 178 ||

काश्चिच्छमितविद्यानुभावाः प्रच्छन्नविग्रहाः । नियोगैरुचितैरेनामनारतमुपाचरन् ॥ १७९ ॥

Several goddesses kept their physical forms invisible, displaying divine powers while constantly attending upon the mother through appropriate acts of devotion and service. || 179 ||

प्रभातरलितां द्युत्या दधानास्तनुयष्टिकाम् । सौदामिन्य इवानिन्युरुचितं रुचितं च यत् ॥ १८० ॥

Bearing slender bodies that shimmered with the brilliance of lightning, several goddesses brought and presented whatever items were suitable and pleasing to the mother. || 180 ||

काश्चिदन्तर्हितास्तस्यै दिव्यास्तद्दिव्यानुभावतः । स्रजमंशुकमाहारं भूषां चास्यै समर्पयन् ॥ १८१ ॥

Many divine maidens remained invisible and, through their supernatural majesty, offered garlands, garments, celestial delicacies, and ornaments to the mother. || 181 ||

अन्तरिक्षस्थिताः काश्चिदनालक्षितमूर्तयः । यत्नेन रक्ष्यतां देवीत्युच्चैर्गिरमुदाहरन् ॥ १८२ ॥

Stationed invisibly in the sky, several unseen goddesses proclaimed loudly: "Let Queen Mother Marudevi be guarded with the utmost diligence and care!" || 182 ||

अतन्व्यंशुकसंधानमासितेष्यासनाहृतिम् । स्थितेषु परितः स्थातुं चक्रुरस्या गृहोचिताः ॥ १८३ ॥

When the mother walked, they gracefully lifted her flowing robes; when she sat down, they promptly provided a comfortable seat; and when she stood, they stood attentively all around her, performing every household service. || 183 ||

काश्चिदुच्चिक्षिपुर्ज्योतिस्तरला मणिदीपिकाः । निशामुखेषु हर्म्याग्राद् विधुन्वानास्तमोऽभितः ॥ १८४ ॥

At the onset of night, several goddesses placed brightly radiant jewel-lamps atop the palace ramparts, dispelling darkness in every direction. || 184 ||

काश्चिन्नीराजयामासुरुचितैर्बलिकर्मभिः । न्यस्यन्नस्त्राक्षरैः कृष्टां रक्षां चास्यै न्यवेदयन् ॥ १८५ ॥

In the twilight hours, some goddesses performed the auspicious waving of lights (arati) for the mother with suitable ritual offerings; others warded off the evil eye, while others tied protective amulets and inscribed sacred mantra syllables for her defense. || 185 ||

निश्यजागरितैस्तन्व्यो निमेषालसलोचनाः । अशिश्रियंस्तथा ह्येता देव्यस्तां बिभ्रतायुधाः ॥ १८६ ॥

Slender-bodied goddesses whose eyes were unblinking from constant night vigils stood guard and attended upon the mother through the night, bearing various weapons for her protection. || 186 ||

कदाचिज्जलकेलीभिर्वनक्रीडाभिरन्यदा । कथागोष्ठीभिरन्येषु देव्यस्तस्यै मुदं दधुः ॥ १८७ ॥

Those celestial maidens delighted her at times with water sports, at other times with strolls through pleasure groves, and on other occasions with storytelling assemblies and philosophical discourses. || 187 ||

कदाचिद् गीतगोष्ठीभिर्वाद्यगोष्ठीभिरन्यदा । कहिंचिन्नृत्यगोष्ठीभिर्देव्यस्तां पर्युपासत ॥ १८८ ॥

They attended upon her with vocal concerts, instrumental musical gatherings, and captivating dance assemblies. || 188 ||

काश्चित् प्रेक्षणगोष्ठीषु सलीलानर्तितभ्रुवः । वर्धमानलयान् नेदुः साङ्गहाराः सुराङ्गनाः ॥ १८९ ॥

In theatrical assemblies expressing deep artistic sentiments through expressive eyes, several celestial maidens danced gracefully, playfully moving their eyebrows and flexing their bodies in harmony with accelerating musical tempos. || 189 ||

काश्चिन्नृत्यविनोदेन रेजिरे कृतरेचकाः । व्योम्नि विक्षोलिताङ्ग्यः सौदामिन्य इवोद्गताः ॥ १९० ॥

During their playful dance, some goddesses pirouetted gracefully into the sky with spinning gestures (rechakas), appearing just like flashes of lightning with their supple limbs and dazzling bodily radiance. || 190 ||

काश्चिदारचितैः स्थानैश्चतुर्विस्तृतबाहवः । शिक्षमाणा इवानङ्गाद् धनुर्वेदं जगज्जये ॥ १९१ ॥

Assuming classical postures prescribed in the Natyashastra and extending their arms, several dancing goddesses appeared as though they were learning the art of archery directly from Kamadeva to conquer the world. || 191 ||

पुष्पवृष्टिं किरन्त्येका परितो रङ्गमण्डलम् । मदनग्रहमावेशे योक्तुकामेव लक्षिता ॥ १९२ ॥

Scattering a shower of blossoms around the dance arena, one goddess seemed as though she were invoking and seating the planet of Love (Kamadeva) into that splendid hall. || 192 ||

तादृगुरोजसरोजातमुकुलानि चकम्पिरे । नर्तकीरनुचक्रुस्ता मुहुः किल कुतूहलात् ॥ १९३ ॥

As they danced, the bud-like lotuses of their breasts trembled, as if eagerly imitating the rhythmic dance of the celestial dancers out of playful curiosity. || 193 ||

अपाङ्गशरसंधानैश्च लताचापकर्षणैः । धनुर्गुणनिकेषासीन्नृत्तगोष्ठी मनोभुवः ॥ १९४ ॥

In that dance assembly of the celestial maidens, the creeper-like bows of their eyebrows were repeatedly bent and the arrows of sidelong glances were fitted upon them, making the assembly seem like Kamadeva's practice ground for the science of archery. || 194 ||

स्मितमुखस्नदन्तांशु पाठ्यं कलविकस्वरम् । सापाङ्गमीक्षितं नृत्तः सलयश्च परिक्रमः ॥ १९५ ॥

While dancing, those goddesses smiled, scattering the bright rays of their teeth; they recited and sang clearly and melodiously, cast enchanting sidelong glances, and pirouetted rhythmically to the musical beat. || 195 ||

इतीदमङ्गदाप्यासां धत्तेऽनङ्गशराङ्गताम् । किमङ्ग सङ्गतं नृत्तं राशिकैरङ्गहारकैः ॥ १९६ ॥

In this manner, their expressive movements, emotional charms, and playful gestures all acted as companions to Cupid's shafts; what then need be said of their dance itself, harmonized with graceful, aesthetic bodily postures? It appeared exceedingly delightful in every respect. || 196 ||

चारिभिः करणैश्चित्रैः पुष्पभेदाङ्गवल्गनैः । मनोऽस्याः सुरनर्तक्यो चक्रुः संप्रेक्षणोत्सुकम् ॥ १९७ ॥

Through varied graceful gaits (charis), diverse dance postures (karanas), and wonderful bodily gestures accompanied by scattering of flowers, the celestial dancers made the mother's heart eager to witness their performance. || 197 ||

काश्चित् संगीतगोष्ठीषु दरोद्भिन्नस्मितैर्मुखैः । बभुः पद्मैरिवाब्जिन्यो विरलोद्भिन्नकेसरैः ॥ १९८ ॥

In the musical assemblies, several celestial maidens with gently smiling faces shone like lotus ponds adorned with half-bloomed lotuses revealing tender filaments. || 198 ||

काश्चिदोष्ठाग्रसंदष्टवेणवोऽङ्गुलयो बभुः । मदनाग्निमिवाध्मातुं कृतयत्नाः सुफूत्कृतम् ॥ १९९ ॥

Pressing flutes between the tips of their lips with delicate fingers playing upon the stops, several goddesses appeared as though they were blowing gently to kindle the fire of Kamadeva. || 199 ||

वेणुध्मा वैणवीं यष्टीं मृजन्त्यः करपल्लवैः । चित्रं पल्लवितांश्चक्रुर्दर्शकानां मनोद्रुमान् ॥ २०० ॥

It was indeed wondrous that the flute-playing (and vina-playing) goddesses, moving their sprout-like tender hands over the instrument's wooden staff, caused the mind-trees of the spectators to blossom with fresh sprouts—that is, filling their minds with joy and

aesthetic delight. Meaning: The graceful motion of their petal-soft fingers across the instrument delighted the hearts of all onlookers with wonder and joy. || 200 ||

संगीतकविधौ काश्चित् स्पृशन्त्यः परिवादिनीः । कराङ्गुलीभिरातेनुर्गानमामन्द्रमूर्च्छनाः ॥ २०१ ॥

During musical performances, several goddesses plucked deep-toned vinas (parivadini lutes) with their delicate fingers and sang melodies with rich, resonating modulations (murcchanas). || 201 ||

क्वणा मधुरमारेणुस्तत्कराङ्गुलिताडिताः । अयं तान्त्रो गुणः कोऽपि ताडनाद् याति वश्यताम् ॥ २०२ ॥

Struck by the fingertips of those goddesses, the vinas produced melodious, enchanting resonance; indeed, this is an astonishing quality of stringed instruments, that they yield sweet harmony only when struck! || 202 ||

अधः संदष्टमालोक्य तासां तु दशनच्छदम् । वीणालाबूभिराश्लेषि गाढं तत्तत्स्तनमण्डलम् ॥ २०३ ॥

Seeing their lower lips pressed by the flute, the gourds of the vinas held close embraced their firm breasts tightly, as it were. Meaning: The celestial maidens were skillfully playing both flutes and gourd-vinas in concert. || 203 ||

कांश्चित् कांस्यध्वनीन् चक्रुर्बभुरुत्क्षिप्तबाहवः । तत्कलाकौशले श्लाघां कर्तुकामा इवात्मनः ॥ २०४ ॥

Raising their arms as they clashed bronze cymbals, several goddesses appeared as though they were raising their hands in self-applause for their extraordinary artistic mastery. || 204 ||

मर्दङ्गास्तत्करस्पर्शात् सदा मन्द्रं विसस्वनुः । तत्कलाकौशलं तासामुत्कुर्वाणा इवोच्चकैः ॥ २०५ ॥

Touched by the skillful hands of the player-goddesses, the mridanga drums resonated with deep, noble rhythms, sounding aloud as if proclaiming the extraordinary musical virtuosity of those maidens. || 205 ||

मृदङ्गा नैव मो सत्याः पश्यतास्मान् हिरण्मयान् । इतीवोत्क्षिप्तचक्रास्ते मुहुस्तत्कराहताः ॥ २०६ ॥

Repeatedly struck by the hands of the goddesses, the mridangas seemed to declare through their beats: "Look! We are not 'mridanga' (made of clay, mrit), but are fashioned of pure gold!" || 206 ||

सद्रवा एव नो दुष्टा न वदनीयाः कृतश्रमाः । इतीव सस्वनुर्मन्द्रं पणवाद्याः सुरानकाः ॥ २०७ ॥

The celestial panava drums and other instruments sounded with deep resonance, as though proclaiming: "We always produce harmonious sounds and never discordant ones, and are therefore worthy of being played with supreme skill." || 207 ||

प्राबोधिकानि काश्चित् शङ्खानाध्मासिषुः पृथून् । स्वकरोत्पीडनं सोढुमक्षमानिव रोरुवन् ॥ २०८ ॥

At dawn, several goddesses blew large conches as morning awakening-calls, which sounded so powerfully as though they were crying out, unable to bear the tight grasp of the maidens' tender hands. || 208 ||

काश्चित् प्राबोधिकैस्तूर्यैः सममुत्तालतालकैः । जगुः कलं च मन्द्रं च मङ्गलानि सुराङ्गनाः ॥ २०९ ॥

In harmony with the high-tempo morning bugles and trumpets played to awaken the mother, several celestial maidens sang auspicious morning hymns in sweet and resonant tones. || 209 ||

इति तत्कृतया देवी स बभौ परिचर्यया । त्रिजगच्छ्रीरिवैकध्यमुपनीता कथंचन ॥ २१० ॥

Through the devoted service rendered by those goddesses, Queen Marudevi shone with such grandeur as if the prosperity (Lakshmi) of all three worlds had somehow assembled together in a single form. || 210 ||

दिक्कुमारीभिरित्यात्तसंभ्रमं समुपासिता । तत्प्रभावैरिवाविष्टा सा बभार परां श्रियम् ॥ २११ ॥

Thus served with immense reverence and devotion by the Dikkumaris, Queen Marudevi attained supreme splendor, appearing as if infused with the collective celestial majesty of all those goddesses. || 211 ||

अन्तर्वत्नीमथाभ्यर्णे नवमे मासि सादरम् । विशिष्टकाव्यगोष्ठीभिर्देव्यस्तामित्यरञ्जयन् ॥ २१२ ॥

Thereafter, as the ninth month approached, the goddesses lovingly delighted the expectant mother Marudevi through exquisite poetic gatherings and riddles as described below. || 212 ||

निगूढार्थक्रियापादैर्बिन्दुमात्राक्षरच्युतैः । देव्यस्तां प्रीणयामासुर्हृद्यैः श्लोकैश्च कैश्चन ॥ २१३ ॥

The goddesses entertained and pleased Queen Marudevi with captivating verses featuring hidden meanings, concealed verbs, hidden quarters, dropped anusvaras (bindu-chyutaka), dropped vowel marks (matra-chyutaka), and dropped syllables (akshara-chyutaka), along with various other delightful poetic enigmas. || 213 ||

किमिन्दुरेको लोकेऽस्मिन् त्वयास्य सुदुरीक्षितः । आछिनत्सि बलादस्य यत्समग्रं कलाधनम् ॥ २१४ ॥

The goddesses said: "O Mother! Did you find only the moon so defenseless in this world that you have forcibly stripped away all its wealth of artistic beauty (and digits)?

Meaning: Through the figure of speech known as Vyajastuti (praise disguised as reproach), they praised her radiant beauty—as the luster of her countenance grows ever brighter, the moon appears dim before her, as though she has confiscated all its radiant charm." || 214 ||

मुखेन्दुना जितं नूनं तवाब्जं सोढुमक्षमम् । बिम्बमप्यैन्दवं साम्यात् संकोचं यात्यदोऽनिशम् ॥ २१५ ॥

"O Mother, the lotus has certainly been vanquished by the moon of your face, which is why it constantly shrinks in closure. Unable to endure this defeat of the lotus, nor able to surpass your countenance, the orb of the moon too constantly undergoes waning and contraction due to its similarity." || 215 ||

राजीवमलिभिर्जुष्टं सालकेन मुखेन ते । जितं भीरतयाद्यापि याति संकोचनं मुहुः ॥ २१६ ॥

"O Mother, your lotus-face adorned with curly locks has completely surpassed the lotus surrounded by bees; it is out of this very dread that the lotus repeatedly contracts and closes even today." || 216 ||

आजिघ्रन्त्यस्य कुसुमान्यभ्येत्य कमलभ्रमात् । नाभ्यब्जिनीं समभ्येति मरणान्तादिव षट्पदः ॥ २१७ ॥

"O Mother, mistaking your face for a blooming lotus, these bees come and inhale its fragrance, and fearing death from the nocturnal closing of ordinary lotuses, they never return to the lotus ponds. Meaning: Your face-lotus remains ever in full bloom, offering a secure haven where bees need not fear being trapped inside closed petals at night." || 217 ||

नाभिं पार्थिवमन्वेति नलिनं नलिनानने । स्वन्मुखाब्जमुपाघ्राय तृप्तोऽयमिति षट्पदः ॥ २१८ ॥

"O Lotus-eyed Mother! These bees become completely gratified merely by smelling the fragrance of your lotus-like countenance; hence, they do not seek out earth-born lotuses,

or rather, in being gratified by your fragrant face, they imitate King Nabhiraja himself, who derives supreme contentment from your lovely countenance." || 218 ||

नाभेर्भिमतो योऽयं रक्तो न कामुकः । न कुतोऽप्यधरः कान्त्या यः सदौजोधरः स कः ॥ २१९ ॥

Then the goddesses began asking riddles. One asked: "O Mother, tell us: what is that which is 'rakta' (attached/red), yet exceedingly dear to King Nabhi; is neither lustful nor base (adhara), and is ever resplendent with luster?" The Mother replied: "It is my lower lip (adhara), for it is red (rakta), dear to King Nabhi, non-lustful, situated high upon the face (hence not base), and ever glowing with splendor." || 219 ||

करे कीदृक् प्रशस्यन्ते रेखा माता सुविभ्रमे । करिणीं च वदास्येन पर्यायेण करेणुका ॥ २२० ॥

Another goddess asked: "O Mother of graceful charms, tell us: what kind of lines are praised in the hand (kare), and what is another name for a female elephant (karini)? Give a single answer for both." The Mother replied: "'Karenuka' (Kare anuka = subtle lines in the hand; Karenuka = a female elephant)." || 220 ||

किमाहुः सरलोत्तङ्गं सच्छायतरुसंकुलम् । कलमाविश्य किं रम्यं वद सालकाननम् ॥ २२१ ॥

A goddess asked: "O sweet-spoken Mother, what is a grove filled with straight, tall, and shady trees called? And what is the most charming part of your form? Provide a single answer." The Mother answered: "'Salakananam'—a forest of Sal trees (Sala-kananam), and my face adorned with lovely curly tresses (Sa-alaka-ananam)." || 221 ||

तवानन्दिनीं रूपसंपदं न ह्वांनिसम्बिके । आहाररतिमुत्सृज्य बहुधामामृतं भज ॥ २२२ ॥

A goddess said: "O virtuous Mother, do not let your delightful beauty diminish, and setting aside ordinary food, partake of the manifold divine nectar." [In this verse, the verbs are ingeniously concealed, known as Kriyagupta enigma.] || 222 ||

अधुना दरमुत्सृज्य केसरी गिरिकन्दरम् । समुत्पिपतिषुर्गिरेरग्रे धुनोति सटा भयानकम् ॥ २२३ ॥

"O Mother, this lion, wishing to leave the mountain cave and leap upon the peak, shakes (adhunat) his formidable mane." [This verse also conceals its principal verb, hence termed Kriyagupta.] || 223 ||

अधुना जगतां तापममुना गर्भसंभवेन । त्वमेकैव जगतामेकपावनी भुवनाम्बिका ॥ २२४ ॥

"O Goddess, through the son dwelling in your womb, you have dispelled (adhunah) the afflictions of the world; hence, you alone are the supreme purifier and mother of the universe." [This is likewise a Kriyagupta verse.] || 224 ||

अधुनामरवर्गस्य वर्धतेऽधिकमुत्सवः । अधुनामरसर्गस्य दैत्यचक्रे घटनामिति ॥ २२५ ॥

"O Goddess, now the celebration of the gods grows boundlessly, so I shall cease (adhunam) constructing spokes in the wheel of the demons." [A Kriyagupta riddle where the verb is skillfully hidden.] || 225 ||

वटवृक्षः पुरोऽयं ते घनच्छायः स्थितो महान् । इत्युक्तोऽपि न तं धर्मे गतोऽप्येकस्तदद्भुतम् ॥ २२६ ॥

"Some people were standing in the scorching heat, and someone said: 'Before you stands a massive tree of dense shade (Vatavrikshah)!' Yet not a single person went there. O Mother, how is this wonder explained?" The Mother resolved it: "The compound should be split as 'Bato + Rikshah' ('O boy, a massive bear as dark as a raincloud is sitting before you!'); hearing that, what wonder is it that nobody approached it even in the blistering sun?" [This is an example of the Spashtandhaka poetic riddle.] || 226 ||

मुक्ताहाररुचिः सोष्मा हरिचन्दनचर्चितः । आपाण्डुरुचिराभाति विरहीव तव स्तनः ॥ २२७ ॥

"O Mother, your breast is adorned with a pearl necklace (muktahara-ruchi), possesses warmth, is anointed with white sandalwood, and appears pale—resembling a separated lover (virahi), who gives up interest in food (mukta-ahara-ruchi), suffers from the heat of separation, applies cooling sandalwood paste, and turns pale with grief." [A poetic riddle based on double entendre, Shleshopama.] || 227 ||

> जगतां जनितानन्दो निरस्तदुरितेन्धनः । संतप्तकनकच्छायो जनिता ते स्तनन्धयः ॥ २२८ ॥

"O Mother, a son shall be born unto you who will generate boundless bliss for all worlds, burn away the fuel of sin and karma, and radiate with the luster of molten gold." [This verse is called Gudhachaturthaka, as all the syllables of the fourth quarter are drawn entirely from the letters of the preceding three quarters.] || 228 ||

> जगज्जयी जितानङ्गः सतां गतिरनन्तरः । तीर्थकृत्कृतकृत्यश्च जयतात्तनयः स ते ॥ २२९ ॥

"O Mother, may that son of yours ever triumph—he who is the conqueror of the world, vanquisher of Cupid, refuge of the virtuous, infinite, the holy Tirthankara, and fulfilled in all aspirations." [This is a Niraushthya verse, composed entirely without labial consonants.] || 229 ||

> स ते कल्याणि संतानान् दर्शयन् शतशः श्रियः । यास्यत्यनागतिस्थानं शं तता धेहि तत्यति ॥ २३० ॥

"O Auspicious Lady, O devoted consort, your noble son, revealing hundreds of auspicious splendors, shall attain the state of liberation (Moksha) from which there is no return; therefore, be filled with supreme peace and contentment." [This verse is also Niraushthya.] || 230 ||

> द्वीपं नन्दीश्वरं देवा मन्दरागं च सेवितुम् । सुदन्तीन्द्रेस्तदा यान्ति सुन्दरीभिः समुत्सुकाः ॥ २३१ ॥

"O Goddess of beautiful teeth, behold: these deities, accompanied by their consorts and Indras, go eagerly to worship and sport upon Nandishvara Island and Mount Mandara." [A Binduman/Binduchyutaka verse, where adding or removing anusvaras reveals dual meanings regarding celestial elephants, oceans, and sporting grounds.] || 231 ||

क्षरद्बिन्दुभिराभान्ति मुखैरमरवारणाः । घटाघटनया व्योम्नि विचरन्तस्त्रिधा मदाः ॥ २३२ ॥

"O Mother, with ichor trickling from three places (two temples and trunk), roaming the sky like dense clouds, these celestial elephants look magnificent with faces speckled with auspicious decorative spots." [A Binduchyutaka verse with intricate dual scriptural meanings.] || 232 ||

मकरन्दारुणं तोयं धत्ते तत्पुरखातिका । मकरन्दं क्वचिदुद्बिन्दुजलं मकरदारुणम् ॥ २३३ ॥

"O Goddess, the moat of Ayodhyapuri holds waters reddened with floral pollen, rich in lotuses in some parts, shimmering with spraying droplets in others, and formidable with swimming crocodiles elsewhere." [A Binduchyutaka verse displaying poetic wordplay on 'makaranda' (pollen) and 'makara-daruna' (fierce crocodiles).] || 233 ||

समं घातुकं बालं क्षणं नोपेक्षते हरिः । का तु कं शीतहिंसे वाञ्छेत् समजंघा सुतं वद ॥ २३४ ॥

"O Mother, a lion tolerates not for an instant the attacking force of elephants (samajam); and what does a woman desire in the cold season? The Mother answered: A woman of shapely thighs desires her child (sutam) to keep warm." [A Matrachyutaka verse where vowel-lengthening resolves the riddles.] || 234 ||

जग्ले कयापि दीनं च किमप्याकुलमूर्च्छनम् । विरहेणाङ्गना कान्तसमागमनिराशया ॥ २३५ ॥

"O Mother, in separation from her beloved and despairing of reunion, a distressed maiden sings (jage) plaintively with trembling musical modulations." [A

Vyanjanachyutaka verse where dropping the consonant 'la' from 'jagle' yields 'jage' (sang).] || 235 ||

कः पञ्जरमध्यास्ते कः परुषनिस्वनः । कः प्रतिष्ठा जीवानां कः पाठ्योऽक्षरच्युतः ॥ २३६ ॥
[शुकः पञ्जरमध्यास्ते काकः परुषनिस्वनः । लोकः प्रतिष्ठा जीवानां श्लोकः पाठ्योऽक्षरच्युतः ॥ २३६ ॥]

A goddess asked: "O Mother, who dwells in a cage? Who produces harsh sounds? What is the support of living beings? And what is worthy of recitation even when syllables are dropped?" The Mother answered by prefixing one letter to each question: "Shukah (parrot) dwells in a cage; Kakah (crow) is harsh-sounding; Lokah (the cosmos) is the support of living beings; and Shlokah (verse) is worthy of recitation." [A single-syllable-dropped, Ekakshara-chyuta riddle category.] || 236 ||

के मधुरारावाः के पुष्पशाखिनः । के वा सुगन्धं केनाखिलार्थदृक् ॥ २३७ ॥
[केकिनो मधुरारावाः केसराः पुष्पशाखिनः । केतकेन समं गन्धं केवलेनाखिलार्थदृक् ॥ २३७ ॥]

A goddess asked: "O Mother, who sings sweetly? What adorns a lion's neck/flowering trees? What possesses sublime fragrance? And by what does one perceive all reality?" The Mother replied by adding two syllables to each quarter: "Kekina (peacocks) sing sweetly; Kesara refers to flowering trees/manes; Ketaka flower possesses exquisite scent; and through Kevala-jnana (Omniscience) one becomes the knower of all reality." [A two-syllable-dropped, Dvyakshara-chyuta riddle.] || 237 ||

को मञ्जुलालापः को विटपी जरन् । को नृपतिर्वर्ज्यः को विदुषां मतः ॥ २३८ ॥
[कोकिलो मञ्जुलालापः कोटरी विटपी जरन् । कोपनों नृपतिर्वर्ज्यः कोविदो विदुषां मतः ॥ २३८ ॥]

A goddess asked: "O Mother, who has a charming song? What is an aged tree? What kind of king should be shunned? And who is respected among the wise?" The Mother answered: "Kokila (cuckoo) sings sweetly; Kotari (hollow-trunked tree) is an aged tree;

Kopana (wrathful) king is to be shunned; and Kovida (the learned scholar) is respected among the wise." [A Dvyakshara-chyuta riddle.] || 238 ||

का स्वरभेदेषु का रुचिह्वा रुजा । का रमयेत्कान्तं का तारनिस्वना ॥ २३९ ॥
[काकली स्वरभेदेषु कामला रुचिह्वा रुजा । कामुकी रमयेत्कान्तं काहला तारनिस्वना ॥ २३९ ॥]

A goddess asked: "O Mother, what is the sweetest melodic tone? What illness destroys complexion and appetite? Who delights her beloved? And what instrument produces a loud, resonant sound?" The Mother answered: "Kakali (soft lute note) among musical notes; Kamala (jaundice) as the debilitating disease; Kamuki (loving maiden) delights her beloved; and Kahala (war horn/large drum) sounds with high resonance." [A Dvyakshara-chyuta riddle.] || 239 ||

का कला स्वरभेदेषु का सता रुचिह्वा रुजा । का रता रमयेत्कान्तं का हता तारनिस्वना ॥ २४० ॥

A goddess inquired again on the finest musical tone, the debilitating illness, the charming consort, and the struck musical instrument of loud sound. The Mother answered by substituting the third syllables, skillfully resolving the Ekakshara-chyutaka and Ekakshara-dattaka riddle. || 240 ||

काकः श्रयते नित्यं काकां सुरतप्रियाम् । कान्तानने वदेदानीं चतुरक्षरविच्युतम् ॥ २४१ ॥
[कामुकः श्रयते नित्यं कामिनीं सुरतप्रियाम् । कान्तानने वदेदानीं चतुरक्षरविच्युतम् ॥ २४१ ॥]

A goddess asked: "A crow (kakah) seeks a female crow (kakam) in the forest; supply the four omitted syllables to reveal the noble meaning." The Mother answered: "A lover (kamukah) constantly cherishes a loving maiden (kaminim) who is devoted to romance." [An Ekakshara-chyutaka verse.] || 241 ||

तवाम्ब किं वसत्यन्तः का नास्त्यविधवे त्वयि । का हन्ति जनमाहार्यं वदान्त्याक्षरतोऽपरैः ॥ २४२ ॥
[सूनुः, शोकः, रोगः]

A goddess asked: "O Mother, what resides within your womb? O blessed lady, what is absent in you? And what strikes down a gluttonous person? Answer with words ending in the same rhyme/consonant." The Mother answered: "'Sunuh' (a son in the womb), 'Shokah' (sorrow is absent), and 'Rogah' (disease kills the over-eater)." || 242 ||

वराशनेषु को रुच्यः को गम्भीरो जलाशयः । कः कान्तस्तव तन्वङ्गि वदादिव्यञ्जनैः पृथक् ॥ २४३ ॥

[सूपः, कूपः, भूपः]

A goddess asked: "What adds savor to fine foods? What is a deep water reservoir? And who is your beloved husband? Answer with words sharing the same termination but different initial consonants." The Mother answered: "'Supah' (savory soup/lentil broth), 'Kupah' (a deep well), and 'Bhupah' (the king, Nabhiraja)." || 243 ||

केने निष्पाव्यते धान्यं घटयत्यम्ब को घटम् । भुङ्क्ते मूषकवर्गं को वदान्त्याक्षरतः पृथक् ॥ २४४ ॥

[पलालः, कुलालः, बिडालः]

A goddess asked: "What is winnowed away from grain? Who fashions a clay pot? And who preys upon mice?" The Mother answered: "'Palalah' (chaff/straw is winnowed away), 'Kulalah' (a potter fashions pots), and 'Bidalah' (a cat preys upon mice)." || 244 ||

संबोध्यसे कथं देवि किमस्त्यर्थे क्रियापदम् । शोभा च कीदृशे व्योम्नि सर्वतोऽद्य निगद्यताम् ॥ २४५ ॥

['भवति']

A goddess asked: "O Goddess, by what address are you addressed? What is the verb indicating existence ('is/becomes')? And in what kind of sky is beauty found?" The Mother answered: "'Bhavati'—which serves as the respectful address ('O noble Lady'), the verb of existence ('it is/becomes'), and 'bhavati' (in a sky radiant with constellations). As the single word 'Bhavati' resolves all three questions, this is a Nigudhaikallapaka riddle." || 245 ||

जिनेन्द्रमानम्रनराकमर्त्यैर्नायकैरर्चितसत्क्रमम् । किमाहुः करिणं चोद्यं लक्षणैः सुरवरदं विदः ॥ २४६ ॥
['सुरवरदम्']

A goddess asked: "What do the wise call the Jinendra whose sacred feet are worshiped by humble celestial lords? And what kind of elephant is endowed with supreme auspicious traits?" The Mother answered: "'Suravaradam'—the Jinendra is called Suravarada (the granter of boons to the gods), and an elephant with noble tusks and majestic trumpet is called Suravarada." [A Bahiralapika riddle.] || 246 ||

भो केतकादिवर्णेन सन्ध्यादिसंयुतामुना । शरीरमध्यवर्णेन वद सिंहमुपलक्षय ॥ २४७ ॥
['केसरी']

A goddess said: "O Mother, by combining the first syllable of Ketaki, the first syllable of Sandhya, and the middle syllable of Sharira, indicate the lion in your womb." The Mother replied: "'Kesari'—Ke + Sa + Ri forms 'Kesari' (lion), hence your assertion is wonderfully true." [A Shabda-prahelika word puzzle.] || 247 ||

आसादयति रूपं यत् करणेन विना । तत्ते कमलपत्राक्षि भवत्यक्षयमव्ययम् ॥

A goddess said: "O lotus-eyed Mother, when the consonants k, r, and n are removed from the word 'karenu', may the resulting form be imperishable and eternal for you! Tell us, what is that form?" The Mother replied: "'Ayuh' (lifespan/vitality)—for removing the consonants leaves the vowels a, e, and uḥ, which through grammatical Sandhi combine as ai + uḥ -> āy + uḥ = 'Āyuḥ'. Your blessing for an imperishable lifespan is indeed most gracious."

कोऽनागा न नृपैर्दण्ड्यः कः खे भाति रवेः सुतः । भीतिः कस्माद् रणे भीरोः कीदृङ्निवेशनं तव नानागारविराजितः ॥ २४८ ॥

A goddess asked: "Who is not punishable by kings? Who shines in the sky? What causes fear to the timid? And what is your palace like?" The Mother replied with the fourth quarter 'Nanagaravirajitah': "Na-anagah (the innocent is not punished); Ravih (the sun shines in the sky); Ajitah (from battle, aji, fear arises); and Nana-agara-virajita (my residence is adorned with many splendid mansions)." [An Antaralapaka riddle.] || 248 ||

स्वतनौ काऽम्ब गम्भीरा राज्ञो बाहू च कुतः । जले कि नु विगाह्यं स्यात् श्लाघ्या कथं सती ॥ २४९ ॥
['नाभिराजानुगाधिकम्']

A goddess asked: "What is deep upon your form? How far do King Nabhiraja's arms extend? In what kind of water should one bathe? And how are you exceedingly praiseworthy?" The Mother replied: "'Nabhirajanugadhikam'—Nabhi (my navel is deep); Ajanu (King Nabhi's arms reach to his knees); Gadhi-kam (one should bathe in shallow water); and Nabhirajanuga-adhikam (I am highly praised because I am devotedly obedient to King Nabhiraja)." [A Bahiralapaka enigma.] || 249 ||

तवानुरञ्जनायैता देवि प्राप्ता दिवौकसाम् । नृत्यन्ति करणैश्चित्रैर्नभोरङ्गे सुराङ्गनाः ॥ २५० ॥

[Having thus posed diverse riddles and received fitting answers from the mother, the goddesses entertained her with pictorial verses (Chitra-kavya), saying:] "O Goddess, behold! Arrived from the heavens to delight you, these celestial maidens are dancing with diverse artistic postures upon the celestial stage of the sky." || 250 ||

त्वमम्ब रेचितं पश्य नाटके सुरसान्वितम् । त्वमम्बरे चितं वेश्यं पेटकं सुरसारितम् ॥ २५१ ॥

"O Mother, behold the flavorful aesthetic dance in this celestial drama, and observe this troop of apsaras gathered in the sky, accompanied by the gods." [A Gomutrikabandha pictorial verse.] || 251 ||

अहो राजते तन्वि परितस्त्वद्गृहाङ्गणम् । वसुधारानिपातेन दधतीव महानिधिम् ॥ २५२ ॥

"O slender-waisted Mother, through the continuous shower of precious gems (Vasudhara), the ground all around your courtyard shines as if holding a magnificent supreme treasure." || 252 ||

वसुधारानिभेनाद्य स्वर्गश्रीस्त्वामुपासितुम् । सेयमायाति पश्यैनां नानारत्नांशुचित्रिताम् ॥ २५३ ॥

"O Goddess, behold this stream of gems shimmering with the variegated rays of diverse jewels; beholding it, it truly seems as if the Goddess of Heavenly Fortune (Svarga-Lakshmi) has descended under the guise of this shower of gems to worship you." || 253 ||

मुदेऽस्तु वसुधारा ते देवताशीस्तताम्बरा । नतताधा वशीशे त्वं स्वस्त्वनस्तनु ॥ २५४ ॥

"O Mother of supreme self-control and revered command, may this shower of gems falling from the sky through the blessings of the celestials—dispelling the poverty of beings and filling the firmament—bring you everlasting delight!" [An Ardhabhrama pictorial verse.] || 254 ||

इति ताभिः प्रयुक्तानि दुष्कराणि विशेषतः । जानाना सुचिरं भेजे सान्तर्वत्नी सुखासिकाम् ॥ २५५ ॥

Thus easily discerning the deep meanings of these intricate and challenging poetic verses posed by the goddesses, the expectant Queen Marudevi spent her days in joyful and serene happiness. || 255 ||

निसर्गात्तुष्टिरस्याः परिज्ञानेऽभवत् परा । ज्ञानमयं परं ज्योतिरुद्वहन्त्या निजोदरे ॥ २५६ ॥

Queen Marudevi was naturally content, and upon realizing that she carried within her womb the supreme luminous embodiment of transcendent knowledge—the future Tirthankara—her heart was filled with boundless joy and satisfaction. || 256 ||

सा तदात्मीयगर्भास्तर्गतं तेजोऽतिभासुरम् । दधानाऽर्कशुगर्भेव प्राची प्राप परां श्रियम् ॥ २५७ ॥

Bearing within her womb that exceedingly brilliant divine radiance, Queen Marudevi attained supreme glory, resembling the eastern quarter that holds the luminous rays of the rising sun. || 257 ||

सूचिता वसुधारोरुदीपेनाधः कृतार्थिया । निधिगर्भस्थलीवासौ रेजे राजीवलोचना ॥ २५८ ॥

Revealed by the great lamp of the gem-shower (Vasudhara) that eclipsed all other luster, the lotus-eyed Marudevi shone like a subterranean treasure chamber illuminated by a brilliant lamp. || 258 ||

महासत्त्वेन तेनासो गर्भस्थेन बभौ भृशम् । अन्तरत्नैर्गर्भेव भूमिराकरगोचरा ॥ २५९ ॥

Through that immensely powerful and noble son residing within her womb, she radiated magnificent splendor, just as the earth of a jewel-mine shines with the precious gems hidden within its depths. || 259 ||

स मातुरुदरस्थोऽपि न तस्याः पीडामजीजनत् । दर्पणस्थोऽपि किं वह्निर्दहेत् प्रतिबिम्बितः ॥ २६० ॥

Although abiding in His mother's womb, Lord Rishabhadeva caused her not the slightest pain; indeed, can fire reflected within a mirror ever scorch the mirror? Certainly not! || 260 ||

त्रिवलीभङ्गुरं तस्यास्तथैवास्थात्तनूदरम् । तथापि वर्धते गर्भस्तेजसः प्राभवं हि तत् ॥ २६१ ॥

Although Queen Marudevi's slender waist remained gracefully marked by the three folds (trivali) just as before, the fetus continued to develop and grow; this was indeed the miraculous power of the Lord's divine luster. || 261 ||

नोदरे विकृतिः कापि स्तनौ न नीलचुचुकौ । न पाण्डुवदनं चैव गर्भश्चाप्यवर्धताद्भुतम् ॥ २६२ ॥

Neither was there any distortion in her abdomen, nor did her nipples darken, nor did her face turn pale, and yet the fetus grew wondrously—this was truly an extraordinary marvel. || 262 ||

घ्रात्वाऽमोदं मुखमेतस्याः राजाऽश्वास्यैव सोऽतृप्यत् । मदालिरिव पद्मिन्याः पद्ममस्पष्टकेसरम् ॥ २६३ ॥

Just as an impassioned bee becomes fully satisfied merely by inhaling the fragrance of a lotus without even tasting its pollen, so too King Nabhiraja felt supreme contentment simply by smelling the fragrant breath of Queen Marudevi's countenance. || 263 ||

मातृगर्भे विशुद्धेऽस्मिंस्त्रिबोधविमलाशनः । स्फटिकागारमध्यस्थः प्रदीप इव निश्चलः ॥ २६४ ॥

Abiding within the immaculate womb of Mother Marudevi and possessing an inner consciousness purified by the three types of knowledge (Mati, Shruta, and Avadhijnana), Lord Vrishabhadeva shone like an unswerving, steady lamp placed inside a crystal chamber. || 264 ||

कुशेशयशय देवं सा दधानोदरेशयम् । कुशेशयस्थितावासीन्मौलिनाद्या दिवौकसाम् ॥ २६५ ॥

Revered by the crest-jeweled diadems of numerous celestial beings and bearing within her womb Lord Vrishabhadeva resting upon the navel-lotus, Queen Marudevi appeared as magnificent as Goddess Lakshmi herself seated upon a lotus. || 265 ||

निगूढं च शची देवीं सिषेवे किल साप्सराः । मघोनाऽघविघाताय प्रेषितां तां महासतीम् ॥ २६६ ॥

Sent by Indra to eradicate all demerit and sins, Indrani (Shachi) along with celestial apsaras served the great chaste Queen Marudevi in disguise with deep devotion. || 266 ||

सानंसीन्न क्वचित् क्वापि नम्यते स्म स्वयं जनैः । चान्द्री कलेव रुक्श्रेष्ठा देवीव च सरस्वती ॥ २६७ ॥

Just as the supreme crescent digit of the moon and Goddess Sarasvati bow to no one while all people bow before them, so too Queen Marudevi bowed to none, but all the beings of the world bowed in reverence before her. || 267 ||

बहुनात्र किमुक्तेन श्लाघ्या सा जगतामभूत् । सा स्रष्टुर्जगतो जन्यभूद् बभूव भुवनाम्बिका ॥ २६८ ॥

What need is there for further words? Suffice it to say that she alone was the most praiseworthy in all three worlds. She was the mother of Lord Vrishabhadeva, the creator/organizer of the cosmic social order for the Karmabhumi following the Bhogabhumi; hence, she truly became the Mother of the Universe. || 268 ||

सा विबभावभिरामतराङ्गी श्रीभिरुपासितमूर्तिरभूमैः । श्रीभवने भुवनैकललाम्नि संविदधन् नृपतिश्च यत् सेवाम् ॥ २६९ ॥

Possessing naturally exquisite limbs, attended upon by goddesses such as Shri and Hri, and personally served by the illustrious King Nabhiraja, Queen Marudevi shone gloriously residing in the royal palace (Shribhavana), the crowning ornament of the universe. || 269 ||

अतिरुचिरतराङ्गी कल्पवल्लीव साऽभूत् स्मितकुसुमनिकायैर्दर्शयन्तीव सद्यः । नृपतिरपि तदस्याः पार्श्ववर्ती रराजे सुरतरुरिव तुङ्ग मङ्गलश्रीविभूषः ॥ २७० ॥

Endowed with lovely limbs, Queen Marudevi appeared like a wish-fulfilling creeper (Kalpalata), signaling through the blossoms of her gentle smiles that the divine fruit was soon to appear; and seated beside her, King Nabhiraja, adorned with auspicious majesty, shone like a tall Kalpavriksha tree. || 270 ||

रुचिरतरमथास्या वक्त्रपद्मं व्यभासीत् स्फुरितदशनरोचिर्मञ्जरीकेसराढ्यम् ।
वचनमधुरसाशासङ्गनद्राजहंसं जनितहृदयबोधं बालभानुस्समुद्यन् ॥ २७१ ॥

At that time, Queen Marudevi's countenance resembled a blooming lotus—exceedingly lovely, fragrant, and endowed with the pollen-filaments of sparkling tooth-rays—while King Nabhiraja, deeply attached to the sweet honey of her words, sat beside her like a royal swan; thus, the rising sun of the divine infant within caused her lotus-face to blossom with boundless joy. || 271 ||

मुहुरमृतमिवास्या वक्त्रपूर्णेन्दुरुद्वन् नयनमनुजनेत्रप्रेक्षणीयोऽभिनन्दी । नृपतिरपि सतृष्णस्तत्पिपासुश्च तस्थौ स्वजनकुमुदषण्डेः स्वं विभज्य यथास्वम् ॥ २७२ ॥

Moreover, Queen Marudevi's face was like the full moon, delighting the hearts of all who beheld it, and just as the moon showers nectar, her countenance poured forth the nectar of sweet, gracious words. King Nabhiraja, ever eager to drink that nectar of her speech, rejoiced together with his royal family who bloomed like night-lotuses in her presence. || 272 ||

इत्याविष्कृतमङ्गला भगवती देव्याभिराक्षादराद् धत्ते या परमोदयं त्रिभुवनेऽप्याश्चर्यभूतं महः । वक्त्रं जिनभाविनो मुदकरं पद्माकरस्यानयन् साकाङ्क्षः प्रतिपालयन् धृतिमधात् नाभिनरेन्द्रोऽधिकाम् ॥ २७३ ॥

Thus, adorned with manifest auspiciousness and served with supreme reverence by the celestial goddesses, the venerable Queen Marudevi bore within her the divine mass of supreme brilliance—Lord Rishabhadeva, the wonder of the three worlds. Meanwhile, King Nabhiraja, like a lotus pool awaiting the sunrise of the future Jina-son who brings universal delight, waited with deep longing and noble fortitude. || 273 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवत्स्वर्गावतरणवर्णनं नाम द्वादशं पर्व समाप्तम् ॥ १२ ॥

आदिपुराण - त्रयोदशं पर्व (भाग १ : श्लोक १-१००)

अथर्तो नवमे मासि देवी सुषुवे विभुम् । देवीभिर्ह्रीमुखाभियंथास्वं परिवारिता ॥ १ ॥

Thereafter, when nine months had elapsed, Mother Marudevi—who was attended upon and constantly surrounded by the celestial goddesses headed by Shri and Hri—gave birth to the Almighty Lord Vrishabhadeva. || 1 ||

प्राच्यामिव बन्धुमब्जानां सा लेभे भास्वरं सुतम् । चैत्रे मास्यसिते पक्षे नवम्यामुदये रवेः ॥ २ ॥

Just as the eastern horizon brings forth the radiant sun at dawn to cause the lotuses to bloom, so did Mother Marudevi bring forth her luminous son at sunrise on the ninth day of the dark fortnight of the month of Chaitra (Chaitra Krishna Navami). || 2 ||

दिने ब्राह्ममहायोगे जगतामेकवल्लभम् । त्रिशोककिरणोज्भासि त्रिभिरप्यतिविश्रुतम् ॥ ३ ॥

Under the constellation of Uttarashadha and during the auspicious conjunction known as the Brahma Yoga, she gave birth to that son who was the sole beloved master of all three worlds, adorned with the light of the three types of knowledge—Mati, Shruta, and Avadhijnana—and venerable in virtues despite his infancy. || 3 ||

त्रिबोधकिरणोजासिवासाकोऽसौ स्फुरद्द्युतिः । नाभिराजोदयाद्रीन्द्रादुदितो विबभौ विभुः ॥ ४ ॥

Resplendent with the radiant beams of three types of knowledge and possessing dazzling luster, that infant sun rising from the eastern mount of King Nabhiraja shone with immense majesty. || 4 ||

दिशः प्रसादिमासेदुरासीन्निर्मलमम्बरम् । गुणानामस्य वैमल्यमनुकर्तुमिवोद्यतः ॥ ५ ॥

At that auspicious moment, all the directions became tranquil and clear, and the entire sky became spotless, as though striving to emulate the pristine purity of the Lord's virtues. || 5 ||

प्रजानां ववृधे हर्षः सुरा विस्मयमाश्रयन् । अम्लानिकुसुमान्युच्चैः सुमुचुः सुरभूरुहाः ॥ ६ ॥

The joy of the populace surged boundless, the celestials were filled with wonder, and the Kalpavrikshas showered fresh, unfading celestial blossoms from high above. || 6 ||

अताडिताः प्रघुष्यन्तो दध्वनुर्दिविजानकाः । ववुः सुजातयः शीता मरुन्मन्दं तदा ववौ ॥ ७ ॥

Unstruck by any hand, the divine kettledrums (dundubhis) of the celestials sounded forth with loud and resonant booms, while gentle, cool, and fragrant breezes blew softly in all directions. || 7 ||

प्रचचाल मही तोषात् नर्तकीव चलद्गिरिः । उद्वेलो जलधिर्नूनमगमत् प्रमदं परम् ॥ ८ ॥

Shaking its mountains, the earth swayed as though dancing in joyous rapture, and the ocean surged beyond its shores, overwhelmed with supreme bliss. || 8 ||

ततोऽभ्युद्धः सुराधीशः सिंहासनविकम्पनात् । प्रयुक्तावधिस्तद्भूतिं विवेद विजितैनसः ॥ ९ ॥

Then, awakened by the trembling of his throne, the Lord of Celestials (Indra) employed his clairvoyant knowledge (Avadhijnana) and realized that the Jinendra, the conqueror of all sins, had taken birth. || 9 ||

स जन्माभिषेकाय मतिं चक्रे शतक्रतुः । तीर्थकृद्भाविपद्माब्जबन्धौ तस्मिन्नुदेयुषि ॥ १० ॥

As the sun of the venerable Tirthankara arose to cause the lotus-like hearts of worthy souls (Bhavya jivas) to blossom, Shatakratu (Indra) resolved to perform His glorious birth-anointment (Janma-Abhisheka). || 10 ||

तदासनानि देवानामकस्मात् प्रचचम्पिरे । देवानुच्चासनेभ्योऽधः पातयन्तीव संभ्रमात् ॥ ११ ॥

At that instant, the thrones of all the deities began to shake spontaneously, appearing as though they were reverently urging the celestials to descend from their elevated seats in astonishment. || 11 ||

शिरांसि प्रचचन्मौलिमणीनि प्रणतिं दधुः । सुरासुरगुरोर्जन्म भावयन्तीव विस्मयात् ॥ १२ ॥

The heads of the gods, with the gems in their crowns quivering, bowed down spontaneously, appearing as if in profound wonder they were meditating upon the birth of Lord Jinendra, the supreme Guru of gods and asuras alike. || 12 ||

घण्टाकष्ठीरवध्वानभेरीशङ्खाः प्रदध्वनुः । कल्पेशज्योतिषां व्यन्तरभवनानां च वेश्मसु ॥ १३ ॥

In the abodes of the Kalpavasi, Jyotishi, Vyantara, and Bhavanvasi celestials, bells, lion-roars, kettle-drums (bheris), and conches respectively began to resonate on their own accord. || 13 ||

तेषामुदग्रवेगानामब्धीनामिव निःस्वनम् । श्रुत्वा शुश्रुविरे जन्म विबुधा भुवनैशिनः ॥ १४ ॥

Hearing the deep, roaring resonance of those instruments resembling the surging waves of the great ocean, the celestials recognized that the Lord of the Three Worlds, the holy Tirthankara, had been born. || 14 ||

ततश्छक्राज्ञया देव्यो महासेन्यो निर्ययुर्दिवः । तारतम्येन साध्यानां महोदधेरिवोर्मयः ॥ १५ ॥

Then, by the command of Indra, the vast celestial armies marched forth from the heavens in majestic succession, surging like the billows of the great ocean. || 15 ||

हस्त्यश्वरथगन्धर्वनर्तकोपत्तयो वृषाः । सप्तैताः सुरेन्द्राणां महानीकानि निर्ययुः ॥ १६ ॥

The seven great divisions of the celestial army marched forth: elephants, horses, chariots, Gandharvas (musicians), dancers, infantry, and bulls. || 16 ||

अथ सौधर्मकल्पेशो महेरावतहस्तिनम् । आरुह्य सहदेव्या स प्रतस्थे विबुधैर्वृतः ॥ १७ ॥

Thereupon, the Lord of Saudharma heaven, accompanied by Queen Indrani, mounted the colossal Airavata elephant (extending a hundred thousand yojanas) and set forth, surrounded by hosts of celestials. || 17 ||

ततः सामानिकास्त्रायस्त्रिंशाः पारिषदामराः । आत्मरक्षैः सहैवैते सर्वतः पर्यवारयन् ॥ १८ ॥

Thereafter, the classes of gods known as Samanikas, Trayastrimshas, Parishadas, Atmarakshas (bodyguards), and Lokapalas flanked and escorted the Saudharma Indra on all sides. || 18 ||

दुन्दुभीनां महाघोषैः सुराणां सिंहनादितैः । महानभूत्तदा ध्वानः सुरानीकेषु विस्फुरन् ॥ १९ ॥

Amid the thunderous roar of celestial kettle-drums and the triumphant lion-like acclamations of the gods, a magnificent and awe-inspiring resonance echoed through the celestial legions. || 19 ||

केचिद् हसन्ति नृत्यन्ति वल्गन्त्यास्फोटयन्त्यपि । धावन्त्याग्रे नदन्त्युच्चैर्गायन्ति सुरपुङ्गवाः ॥ २० ॥

In that joyous host, several eminent deities laughed in bliss, some danced, some leaped exultantly, some clapped their arms in triumph, some raced ahead, some shouted praises aloud, and others sang melodious hymns. || 20 ||

नभोऽङ्गणं तदा कृत्स्नमारूढास्त्रिदशाधिपाः । ते स्वैर्विमानैराजग्मुर्वाहनैश्च पृथग्विधैः ॥ २१ ॥

Mounted upon their respective aerial cars (vimanas) and diverse celestial mounts, all those celestial lords advanced, completely covering the vast arena of the firmament. || 21 ||

तेषामापततां यानविमानैराततं नभः । त्रिषष्टिपटलेभ्योऽन्यत् स्वर्गान्तरमिवासृजत् ॥ २२ ॥

Covered by the vehicles and aerial cars of the advancing celestials, the sky appeared as if creating an entirely new heaven beyond the sixty-three heavenly tiers. || 22 ||

नभःप्रस्रवणे नाकीन्द्वर्धेनोद्योताच्छवारिणि । स्मेराण्यप्सरसां वक्त्राण्यातेनुः पङ्कजश्रियम् ॥ २३ ॥

In the sky-lake filled with the pure waters of Indra's bodily brilliance, the gently smiling faces of the celestial apsaras spread the enchanting beauty of blooming lotuses. || 23 ||

अवाङ्मुखाः सुराधीशसेनाच्छन्नरुची च खे । मकरा इव संरेजुरन्तरा सुरवारणाः ॥ २४ ॥

Or rather, in the ocean of the sky filled with the waters of Indra's legions, the celestial elephants with their upturned trunks shone like magnificent makaras (sea-monsters). || 24 ||

क्रमादथ सुरानीकांस्यम्बरादवतीर्य सानुकम् । अवतीर्य पुरीं प्रापुरमोध्यां परर्द्धिकाम् ॥ २५ ॥

Gradually and swiftly descending from the sky to the earth, the celestial hosts arrived at the city of Ayodhya, which was glorious with supreme opulence. || 25 ||

साकेतं विष्वगावेष्ट्य तदास्थुः सुरसैनिकाः । नाभिराजगृहं चापि संरुद्धं तैर्महोत्सवः ॥ २६ ॥

The celestial warriors encircled the entire city of Saketa, and the royal palace courtyard of King Nabhiraja was filled to overflowing by the Indras celebrating the grand festival. || 26 ||

प्रसवागारमिन्द्राणी ततः प्राविशदुत्सवात् । तत्रापश्यत् कुमारेण सहितां तां जिनमातरम् ॥ २७ ॥

Then Queen Indrani entered the maternity chamber in joyful celebration, and there beheld the Mother of the Jina, Queen Marudevi, resting beside the divine Prince. || 27 ||

जिनमाता तदा शच्या दृष्टा सा सानुरागया । संध्ययेव दिगुदीची संगता बालभानुना ॥ २८ ॥

Just as the glowing twilight gazes affectionately upon the eastern horizon holding the infant sun, so did the loving Indrani gaze with deep devotion upon the Jina's mother holding the divine child. || 28 ||

ततः प्रदक्षिणीकृत्य प्रणम्य च जगद्गुरुम् । जिनमातुः पुरः स्थित्वा श्लाघते स्मेति सा सती ॥ २९ ॥

Indrani circumambulated them reverently, bowed down to the Jina, the Guru of the universe, and standing before the Jina's mother, the chaste goddess offered praises as follows: || 29 ||

त्वमम्ब भुवनान्मातः कल्याणी त्वं हि मङ्गला । महादेवी त्वमेवैका त्वं पुण्या त्वं यशस्विनी ॥ ३० ॥

"O Mother, you are the auspicious Mother of all three worlds! You are the embodiment of blessing, you alone are the supreme Goddess, you are the repository of boundless merit, and you are supremely renowned!" || 30 ||

इत्यभिष्टुत्य गूढाङ्गी तां मायानिकृतान्यतः । पुरो निक्षिप्य सा तन्वङ्गि मायाशिशुमथापरम् ॥ ३१ ॥

Having thus praised the Jina's mother, the slender-formed Indrani induced an illusory slumber upon her, and placed an illusory replica infant gently before her. || 31 ||

जगद्गुरुं समादाय कराभ्यां सागमन्मुदम् । चूडामणिमिवोत्सर्पत्तेजसा व्याप्तविष्टपम् ॥ ३२ ॥

Lifting the infant Jina—the Guru of the universe, who pervaded the cosmos with His emanating divine radiance like a crest jewel—with both her hands, she attained supreme bliss. || 32 ||

तद्गात्रस्पर्शमासाद्य सुदुर्लभमसौ तदा । मेने त्रिभुवनैश्वर्यं स्ववशंकृतमिवानिशम् ॥ ३३ ॥

Attaining the exceedingly rare touch of the Lord’s divine body, Indrani felt as though she had acquired the entire sovereign splendor of the three worlds for herself. || 33 ||

मुहुस्तन्मुखमालोक्य स्पृष्ट्वाऽघ्रातश्च तद्वपुः । परां प्रीतिमसौ भेजे हर्षविस्फारितेक्षणा ॥ ३४ ॥

Repeatedly gazing upon His countenance, touching His holy form, and inhaling the divine fragrance of His body, her eyes expanded with ecstasy and she experienced transcendent affection. || 34 ||

ततः कुमारमादाय पुरः सा प्रससार खे । खेचरैरिव संव्याप्तनभसं सान्द्ररश्मिभिः ॥ ३५ ॥

Carrying the divine child forward into the sky, she appeared as glorious as the sky bearing the radiant sun whose dense rays illuminate the universe. || 35 ||

तदा मङ्गलधारिण्यो दिक्कुमार्यः पुरो ययुः । त्रिजगन्मङ्गलस्यास्य समृद्धय इवोच्छिखाः ॥ ३६ ॥

In front of the Lord, who brings auspiciousness to the three worlds, the Dikkumari goddesses walked bearing the eight auspicious objects, appearing like His personified supreme divine attributes. || 36 ||

भृङ्गारं दर्पणं चैव कलशं च सुप्रतिष्ठकम् । ध्वजं चामरमादर्शं तालावृन्ताष्टमङ्गलम् ॥ ३७ ॥

The holy water-vessel (bhringara), mirror, sacred pitcher (kalasha), auspicious pedestal (supratishthaka), flag, flywhisk (chamara), auspicious emblem/mirror, and palm-leaf fan constitute the eight auspicious symbols (Ashta-Mangala). || 37 ||

स तदा मङ्गलानां च मङ्गलत्वं परं वहन् । तिरश्चक्रे दीपिकालोकान् अरुणस्तरुरारुणः ॥ ३८ ॥

Imparting supreme auspiciousness even to the auspicious emblems and shining like the morning sun, the Lord eclipsed the light of all lamps with His natural bodily radiance. || 38 ||

ततः पाणितले देव्या देवराजस्य तं न्यधात् । बालार्कमुदये सानौ प्राचीव प्रस्फुरन्मणौ ॥ ३९ ॥

Then, just as the eastern horizon places the infant sun upon the gem-studded peak of Mount Udayachala, Queen Indrani gently placed the divine infant upon the palm of the King of the Gods (Indra). || 39 ||

गीर्वाणेन्द्रस्तमिन्द्राण्याः करादादाय सादरम् । व्यलोकयत् स तद्रूपं संप्रीतिस्फारितेक्षणः ॥ ४० ॥

Receiving the Lord with profound reverence from Indrani's hands, the Lord of Celestials gazed upon His peerless beauty with eyes wide open in boundless devotion. || 40 ||

त्वं देव जगतां ज्योतिस्त्वं देव जगतां गुरुः । त्वं देव जगतां त्राता त्वं देव जगतां पतिः ॥ ४१ ॥

And he praised Him thus: "O Lord, You are the Supreme Light of the three worlds; O Lord, You are the Preceptor of the universe; O Lord, You are the Savior of all beings; O Lord, You are the Sovereign Master of the cosmos!" || 41 ||

त्वामामनन्ति सुधियः केवलज्ञानभास्वतः । उदयाद्रिं मुनीन्द्राणामनिशं च महोन्नतिम् ॥ ४२ ॥

"O Lord, the wise proclaim You as the lofty eastern mountain from which the sun of Kevalajnana (Omniscience) rises, revered eternally by foremost ascetics." || 42 ||

त्वया जगदिदं मिथ्याज्ञानान्धतमसावृतम् । प्रकाशिष्यत्यलं भव्यकमलाकरबन्धुना ॥ ४३ ॥

"O Master, You are like the sun destined to blossom the lotuses of worthy souls; shrouded in the dense darkness of false doctrine (mithyajnana), this universe shall now attain true spiritual awakening solely through You." || 43 ||

तुभ्यं नमोऽधिगुरवे नमस्तुभ्यं महाधिये । तुभ्यं नमोऽस्तु भव्याब्जबन्धवे गुणसिन्धवे ॥ ४४ ॥

"Salutations unto You, the Supreme Guru of gurus! Salutations unto You, the embodiment of infinite wisdom! Salutations unto You, the sun unto the lotuses of worthy souls and an ocean of all virtues!" || 44 ||

भवतः प्रबोधमिच्छन्तः प्रबुद्धभुवनत्रयात् । तव पादाम्बुजं देव मूर्ध्ना दध्मः शतादरम् ॥ ४५ ॥

"O Bhagavan, desiring enlightened wisdom from You who comprehend all three worlds, we bear Your lotus feet upon our crowns with a hundredfold reverence." || 45 ||

त्वयि प्रणयमाधत्ते मुक्तिलक्ष्मीः समुत्सुका । त्वयि सर्वे गुणाः स्फातिं यान्त्यब्धौ मणयो यथा ॥ ४६ ॥

"O Lord, the Goddess of Liberation (Mukti-Lakshmi) yearns with longing affection for You, and all divine virtues multiply in You just as treasures of gems multiply within the great ocean." || 46 ||

स्तुत्वेति स तमारोप्य क्रोडे सुरनायकः । हस्तमुच्चालयामास मेरुप्रस्थानहेतवे ॥ ४७ ॥

Having thus praised the Lord, the Leader of the Devas took Him into his lap and raised his arm to signal the immediate departure toward Mount Meru. || 47 ||

जयेश वर्धतां देव नन्द त्वमित्युच्चैर्गिरः पृथक् । तदा कलकलं चक्रुर्बधिरीकृतदिङ्मुखम् ॥ ४८ ॥

Proclaiming aloud: "Victory to You, O Lord! May You flourish! May You ever prosper!", the celestials raised such a resounding chorus that the quarters of space were almost deafened. || 48 ||

नभोऽङ्गणमथोत्पेतुरुच्चरज्जयघोषणाः । सुरचापानि तन्वन्तः प्रसरद्भूषणांशुभिः ॥ ४९ ॥

Chanting triumphant cheers of victory and creating brilliant rainbows in the sky with the radiant rays of their ornaments, the deities ascended into the celestial firmament. || 49 ||

गन्धर्वारब्धसंगीता नेदुरप्सरसः पुरः । उन्नतस्तनाः समुत्क्षिप्य भ्रूलताश्चित्तरञ्जकाः ॥ ५० ॥

Ahead of the procession, lovely apsaras danced upon the stage of the sky, raising their graceful eyebrow-creepers to enchant every heart, while the Gandharvas accompanied them with melodious music. || 50 ||

इतोऽमुतः समाकीर्णं विमानैर्द्युसदां नभः । सरत्नैरुन्मिषन्नेत्रैरिव रेजे विनिर्मलम् ॥ ५१ ॥

Dotted in every quarter with the gem-encrusted aerial vehicles of the celestials, the spotless sky appeared as though it had opened countless wide eyes to behold the Lord. || 51 ||

सिताः पयोधरा नीलैरनीकैर्विशदांशुभिः । सबलाकैरिवानीलैः संगता इव रेजिरे ॥ ५२ ॥

White clouds blending with dark elephants bearing bright white banners shone as splendidly as dark clouds merging with flocks of white cranes. || 52 ||

महाविमानसंघट्टैः क्षुण्णा जलधरा दिवि । प्रणेशुर्महता रोधाज्जयन्त्येव हि दुर्जयाः ॥ ५३ ॥

Struck by the massive aerial vehicles of the celestials, ordinary clouds were shattered and dissipated; indeed, those of inert, foolish nature who oppose the mighty are bound to perish. || 53 ||

सुरेभकटदानाम्बुगन्धाकृष्टमधुव्रताः । वनाभोगान् जहुर्लोके सत्यमेव नवप्रियः ॥ ५४ ॥

Attracted by the fragrance of ichor flowing from the temples of the celestial elephants, swarms of bees abandoned their forest groves; truly, it is said that all beings delight in novel treasures. || 54 ||

अङ्गमौलिभिः सुरेन्द्राणां तेजोऽर्कस्य पराहतम् । लीनमप्यविज्ञातं लज्जामिव परां गतम् ॥ ५५ ॥

Eclipsed and dimmed by the brilliance of the Indras' crowns and ornaments, the luster of the sun seemed as though it had quietly hidden away out of supreme bashfulness. || 55 ||

दिवाकरकराश्लेषं मुक्त्वा सुरयोषिताम् । देहोद्योता दिशो भेजुर्भोग्या हि बलिनां स्त्रियः ॥ ५६ ॥

Releasing the maidenly directions from the embrace of the sun's rays, the bodily luster of the gods took hold of all quarters; truly, the fair are won by the mighty. Meaning: The radiant splendor of the celestials outshone the sunlight across all directions. || 56 ||

सुरेभरदनोद्युतसरोम्बुजदलाश्रितम् । नृत्तमप्सरसां देवानकरोद् रसिकान् भृशम् ॥ ५७ ॥

The dance of the apsaras upon the lotus petals of the pools fashioned upon the tusks of Airavata delighted even the celestials with immense aesthetic ecstasy. || 57 ||

शृण्वन्तः कलगीतानि किन्नराणां जिनेशिनः । गुणैर्विरचितान्यापुरमराः कर्णयोः फलम् ॥ ५८ ॥

Listening to the sweet hymns composed upon the virtues of Lord Jinendra and sung by the Kinnara deities, the gods realized the true fruit and purpose of having ears. || 58 ||

वपुर्भगवतो दिव्यं पश्यन्तोऽनिमिषेक्षणाः । नेत्रयोरनिमेषत्वं फलं प्रापुस्तदामराः ॥ ५९ ॥

Gazing upon the divine body of the Lord with unblinking eyes, the celestials realized the true purpose of their unblinking sight—it seemed that Providence had made their eyes eyelidless specifically so they could behold the supreme beauty of the Lord without interruption! || 59 ||

स्वाङ्कारोपं सितच्छत्रधृतिं चामरधूननम् । कुर्वन्तः स्वयमेवेन्द्राः प्राहुर्हर्षं निजं परम् ॥ ६० ॥

Holding the divine infant in their laps, holding the white umbrella over Him, and fanning Him with flywhisks with their own hands, the Indras demonstrated their supreme joy and devotion to the Lord's peerless glory. || 60 ||

सौधर्माधिपतेरङ्कमध्यासीनमधीशिनम् । भेजे सितातपत्रेण तदैशानसुरेश्वरः ॥ ६१ ॥

At that time, the Supreme Lord was seated in the lap of the Saudharma Indra, while the Indra of the Aishana heaven attended upon Him with the white parasol of sovereignty. || 61 ||

सनत्कुमारमाहेन्द्रनायकौ धर्मनायकम् । चामरैस्तं व्यधुन्वातां बहुक्षीराब्धिवीचिभिः ॥ ६२ ॥

And the Indras of Sanatkumara and Mahendra heavens waved chamaras (flywhisks) as white as the surging waves of the Milk Ocean on either side of the Lord of Righteousness. || 62 ||

दृष्ट्वा तदातनीं भूतिं कुदृष्टयस्ततोऽपरे । सन्मार्गरुचिमातेनुरिन्द्रप्रामाण्यमाश्रिताः ॥ ६३ ॥

Beholding that magnificent grandeur, several other wrong-believing (mithyadrishti) deities took Indra's conduct as authority and developed unshakeable faith in the true Jain path. || 63 ||

कृतसोपानमामेरोरिन्द्रनीलैर्व्यराजत । भक्त्या खमेव सोपानपरिणाममिवाश्रितम् ॥ ६४ ॥

The staircase fashioned of sapphire gems leading up to Mount Meru shone so resplendently as though the firmament itself had transformed into a flight of stairs out of pure devotion. || 64 ||

ज्योतिःपटलमुल्लङ्घ्य वव्रजुः सुरनायकाः । अधस्तारकिता व्योम मन्वन्तः सरसीमिव ॥ ६५ ॥

Ascending beyond the realm of the celestial bodies (Jyotishka realm), the celestial lords looked down upon the star-studded sky below, which resembled a tranquil lake filled with blossoming white night-lotuses. || 65 ||

ततः प्रापुः सुराधीशा गिरिराजं तमुच्छ्रितम् । योजनानां सहस्राणि नवतिं च नवैव च ॥ ६६ ॥

Thereafter, the lords of the celestials arrived at the summit of the majestic Mount Sumeru, towering ninety-nine thousand yojanas high above the earth. || 66 ||

मकुटश्रीरिवाभाति चूलिका यस्य मूर्धनि । चूडारत्नश्रियं धत्ते यस्यामृतं विमानकम् ॥ ६७ ॥

Upon whose crown the Chulika (peak spire) shines like a diadem, and above which the Ritu-vimana holds the splendor of a magnificent crest jewel. || 67 ||

यो धत्ते स्वनितम्बेषु वनमेतत् परं महत् । परिधानमिवालीनं वनच्छन्नैर्महाद्रुमैः ॥ ६८ ॥

Which wears upon its slopes the vast Bhadrashala forest of densely shaded, towering trees, appearing as though clothed in a rich green garment. || 68 ||

मेखलायामथाधायां बिभर्ति नन्दनं वनम् । कटीसूत्रदामेव नानारत्नमयाकृतिम् ॥ ६९ ॥

Above that, on its first terrace (mekhala), it bears the Nandana forest adorned with jewel-trees, looking like an ornate gem-studded girdle around its waist. || 69 ||

यतः सौमनसोद्यानं बिभर्ति शुकसच्छवि । सपुष्पमुपसंस्थानमिवोल्लसितपल्लवम् ॥ ७० ॥

Further up, it wears the lush green Saumanasa forest, rich with flowers and vibrant foliage, appearing like a beautiful upper scarf. || 70 ||

यस्यालंकुरुते कूटपर्यन्तं पाण्डुकं वनम् । आहूतमधुपैः पुष्पैः परं शेखरश्रियम् ॥ ७१ ॥

And atop its highest peak rests the Panduka forest, adorned with fragrant blossoms attracting swarms of bees, gracing the mountain's summit like a crest garland. || 71 ||

यस्मिन् प्रतिवनं दिक्षु चैत्यवेश्मानि स्युः स्फुटम् । जयन्तीव द्युसौधानि स्फुरन्मणिदीप्तिभिः ॥ ७२ ॥

In each of the four directions within all four forests stand Chaityalayas (Jina temples) whose radiant gems shine so brilliantly as if mocking the palaces of heaven. || 72 ||

हिरण्मयः समुत्तुङ्गो धत्ते यो मौलिविभ्रमम् । जम्बूद्वीपमहीपस्य लवणाम्भोधिवाससः ॥ ७३ ॥

Fashioned of pure gold and towering high, this mountain appears like the majestic royal crown of the sovereign monarch Jambudvipa, who is robed in the garment of the Lavana Ocean. || 73 ||

ज्योतिर्गणश्च सातत्यं यं प्रदक्षिणीकरोति च । पुण्याभिषेकसंभारपवित्रीकृतमर्हताम् ॥ ७४ ॥

Sanctified eternally by serving as the seat for the holy anointment of the Tirthankaras, it is continuously circumambulated by the hosts of astral bodies (sun, moon, and stars). || 74 ||

आराधयन्ति यं नित्यं चारणाः पुण्यवाञ्छया । विद्याधराश्च मुदिता जिनेन्द्रमिव मूर्धनि ॥ ७५ ॥

Lofty and sublime like Lord Jinendra Himself, this mountain is constantly frequented by joyous Charana ascetics and Vidyadharas seeking spiritual merit. || 75 ||

देवोत्तरकुरून् यश्च स्वपादगिरिभिः सदा । आवृत्य पाति निर्बाधं पाति माहात्म्यमुन्नतेः ॥ ७६ ॥

Surrounding and protecting the blissful regions of Devakuru and Uttarakuru with its foothills, it stands majestic; such indeed is the noble character of greatness. || 76 ||

यस्य कन्दरभागेषु निवसन्ति सुरासुराः । त्यक्त्वैव स्वर्गमुत्सृज्य नाकशोभापहासिषु ॥ ७७ ॥

In whose mountain caves—which surpass the beauty of the celestial realms—gods and Dharanendras leave heaven to dwell delightfully with their consorts. || 77 ||

स पाण्डुकवनोद्देशे पृथुभिः स्फटिकनिर्मिताः । शिला बिभर्ति तीर्थेशामभिषेकक्रियोचिताः ॥ ७८ ॥

Within the Panduka forest, it holds massive crystalline slabs (such as Panduka Shila) perfectly fashioned for the holy anointment of the Tirthankaras. || 78 ||

स च विबुधैराराध्यः सततंतुंगसमाश्रयः । सौधर्म इव चाभाति संसेव्योऽप्सरसां गणैः ॥ ७९ ॥

Mount Meru shines like the Saudharma Indra himself: for just as Indra is noble and elevated, so is Meru towering; just as Indra is served by wise gods (vibudhas), Meru is visited by celestials and sages; just as Indra holds supreme heavenly authority, Meru is the eternal abode of celestial beauty, graced by apsaras and crystal waters. || 79 ||

तमासाद्य सुराः प्रापुः प्रीतिमुन्नतिशालिनम् । रामणीयकसंभूतिं स्वर्गस्येवाधिदेवताम् ॥ ८० ॥

Reaching that sublime Sumeru—exalted in height, a mine of loveliness, and the presiding sovereign of heaven itself—the celestials were filled with supreme joy. || 80 ||

ततः परोत्य तं प्रीत्या सुरराजः सुरैः समम् । गिरिराजं जिनेन्द्रार्कं मूर्ध्न्यस्य न्यधात् मुदा ॥ ८१ ॥

Then, circumambulating the king of mountains with deep devotion alongside all the gods, the King of Celestials joyfully seated the infant sun of Jinendra upon its summit. || 81 ||

तस्य प्रागुत्तराशायां महती पाण्डुकाह्वया । शिलास्ति जिननाथानामभिषेकं बिभर्ति या ॥ ८२ ॥

In the Panduka forest of Mount Meru, in the northeast quarter (Ishana), lies the massive rock named Panduka Shila, upon which the birth-anointment of the Jinendras is celebrated. || 82 ||

शुचिः सुरभिरत्यन्तरामणीया मनोहरा । पृथिवीवाष्टमी साति या युक्तपरिमण्डला ॥ ८३ ॥

Pure, fragrant, supremely enchanting, captivating to the heart, and semicircular in form, that rock slab shines like the Eighth Earth (the Ishatpragbhara Moksha-shila). || 83 ||

शतायता तदर्धं च विस्तीर्णोच्छ्रिता सता । जिनैर्योजनमानेन सा शिलार्धेन्दुसंस्थितिः ॥ ८४ ॥

That crescent-shaped rock slab measures one hundred yojanas in length, fifty yojanas in width, and half a yojana in height. || 84 ||

क्षीरोदवारिभिर्भूयः क्षालिता या सुरोत्तमैः । शुचित्वस्य परां काष्ठां संबिभर्ति सदोज्ज्वला ॥ ८५ ॥

Repeatedly washed by the foremost gods with the pristine waters of the Ocean of Milk, it remains ever luminous, representing the pinnacle of absolute purity. || 85 ||

शुचित्वान् महनीयत्वात् पवित्रत्वाच्च साति या । धारणाच्च जिनेन्द्राणां जिनमातेव निर्मला ॥ ८६ ॥

Because of its immaculate cleanliness, venerability, sacredness, and because it supports the holy Jinendras, it possesses the spotless purity of the Jina's own mother. || 86 ||

यस्यां पुष्पोपहारश्रीर्व्यज्यते जातु नाञ्जसा । सावर्ण्यादिमरौन्मुक्तव्यक्तमुक्ताफलच्छविः ॥ ८७ ॥

Upon that crystalline slab, the offered white blossoms blended seamlessly with its pure hue, glistening like luminous pearls. || 87 ||

जिनानामभिषेकाय या धत्ते सिंहविष्टरम् । मेरोरिवोपरि परं परार्ध्यं मेरुमुच्चकैः ॥ ८८ ॥

For the anointment of the Jinas, that rock permanently holds an invaluable, exalted lion-throne, appearing as though another towering Mount Meru had been placed atop Mount Meru. || 88 ||

तत्पर्यन्तेऽथ या धत्ते सुस्थिते दिव्यविष्टरे । जिनाभिषेचने नूनं सौधर्मेशाननाथयोः ॥ ८९ ॥

Flanking that main throne, it also holds two divine seats reserved for the Saudharma and Aishana Indras during the holy anointment of the Jina. || 89 ||

नित्योपहाररुचिरा सुरैरभ्यर्चिता भृशम् । नित्यमङ्गलसंगीतनृत्यवादित्रशोभिनी ॥ ९० ॥

The celestials continuously revere this Panduka Shila; it remains ever enchanting with divine offerings and resounds perpetually with auspicious music, dance, and instrumental melodies. || 90 ||

छत्रचामरभृङ्गारसुप्रतिष्ठकदर्पणम् । कलशव्यजनाकानि बहुरूपाणि बिभर्ति या ॥ ९१ ॥

That rock is graced by the eight auspicious emblems: the umbrella, flywhisk, golden pitcher (bhringara), auspicious pedestal, mirror, kalasha, banner, and palm fan. || 91 ||

यामना शीलमालेव मुनीनामभिसम्मता । जैनी तनुरिवात्यन्तभास्वरा सुरभिः शुचिः ॥ ९२ ॥

That pure rock is beloved to the ascetics like the unbroken observance of moral conduct (shila), and like the holy body of the Jinendra, it is supremely radiant, fragrant, and pristine. || 92 ||

स्वयं धौतापि या तैस्तैः शतशः सुरनायकैः । क्षीरार्णवाम्बुभिः पूतैः पुण्यस्येवाकरक्षितिः ॥ ९३ ॥

Although naturally white and gleaming, it was washed hundreds of times by the celestial lords with the holy waters of the Milk Ocean; it is truly like a fertile ground yielding inexhaustible spiritual merit. || 93 ||

यस्याः पर्यन्तदेशेषु रत्नालोकैर्वितन्यते । परितः सुरचापश्रीरन्योन्यव्यतिषङ्गिभिः ॥ ९४ ॥

All around that rock, the interwoven rays of diverse precious gems spread the magnificent beauty of vivid rainbows. || 94 ||

तस्यामासञ्जयन् देवाः स्वासनं दिक्ष्वनुक्रमात् । द्रष्टुकामा जिनस्यास्य जन्मकल्याणसंपदम् ॥ ९५ ॥

Eager to witness the glorious majesty of the Jina's Janma Kalyanak, the deities seated themselves in orderly ranks across all directions around the Panduka Shila. || 95 ||

दिक्पालाश्च यथायोग्यदिग्विदिग्भागसंश्रिताः । तिष्ठन्ति स्म निकायैः स्वैर्जिनोत्सवदिदृक्षया ॥ ९६ ॥

The Lokapala guardians of the directions, together with their celestial retinues, positioned themselves in their respective cardinal and intermediate directions to behold the festival of the Jina. || 96 ||

गगनाङ्गणमारुह्य व्याप्य मेरोरधित्यकाम् । निवेशः सुरसैन्यानामभवत् पाण्डुके वने ॥ ९७ ॥

Filling the skies and covering the upper plateau of Mount Meru, the celestial armies encamped throughout the Panduka forest. || 97 ||

पाण्डुकं वनमारूढं समन्तात् सुरनायकैः । जहासेव दिवो लक्ष्मीं दधत् कुसुमोत्करैः ॥ ९८ ॥

Crowded on all sides with celestials and Indras, the Panduka forest appeared as though it were surpassing and mocking the splendor of heaven with its cascades of divine blossoms. || 98 ||

स्वस्थानाच्च्यलितः स्वर्गः सत्यमुद्वासितस्तदा । मेरुस्तु स्वर्गतां प्राप धृतनाकेशवैभवः ॥ ९९ ॥

At that moment, heaven truly seemed vacated and transposed, while Mount Sumeru, embodying the total majesty of the King of Celestials, had itself become the supreme heaven. || 99 ||

ततोऽभिषेचनं कर्तुमिन्द्रः प्रचक्रमे । निवेश्याधिशिलां भद्रे प्राङ्मुखं विभुम् ॥ १०० ॥

Thereupon, the Saudharma Indra, having seated the Supreme Lord facing east upon the glorious lion-throne atop the auspicious Panduka Shila, prepared to perform the divine anointment. || 100 ||

आदिपुराण - त्रयोदशं पर्व (भाग २ : श्लोक १०१-२०९)

नभोऽशेषं तदापूर्य सुरदुन्दुभयोऽध्वनन् । आमन्दं सुरनारीभिरारेभे नृत्तमूर्जितम् ॥ १०१ ॥

At that time, the kettle-drums (dundubhis) of the celestials sounded, pervading the entire sky, and the celestial apsaras commenced their magnificent, enchanting dances in every direction. || 101 ||

महान् कालागुरुद्वामधूपधूमस्तदोदगात् । दुरीतं क्षिपन् पुण्यैः पुण्यजनाशयात् ॥ १०२ ॥

At that very moment, dense plumes of fragrant smoke from the finest Kalaguru incense rose up in abundant measure, appearing like the impurities dispelled from the hearts of meritorious souls by the spiritual merit generated through participating in the Lord's Janmabhisheka festival. || 102 ||

विक्षिप्यन्ते च पुण्यार्घाः साक्षतोदकपुष्पकाः । शान्तिपुष्टिद्युतीः कामैर्विष्वक्पुण्यांशका इव ॥ १०३ ॥

Desiring peace, spiritual nourishment, and splendor, the deities showered holy offerings (arghyas) laden with unbroken rice (akshata), water, and blossoms from all sides, appearing like manifest embodiments of pure spiritual merit. || 103 ||

महामण्डपविन्यासस्तत्र चक्रे सुरेश्वरैः । यत्र त्रिभुवनं कृत्स्नमास्ते स्माबाधितं मिथः ॥ १०४ ॥

Right there, the lords of the celestials erected a colossal pavilion of such vast proportions that all the living beings of the three worlds could sit comfortably without obstructing one another. || 104 ||

सुरानोकहसंभूता मालास्तत्रावलम्बिताः । रेजुर्भ्रमरसंगीतैर्गातुकामा इवेशिनम् ॥ १०५ ॥

Countless garlands fashioned from the flowers of the Kalpavriksha hung suspended throughout the pavilion, upon which hovering bees hummed melodiously; through the songs of those bees, the garlands appeared as if singing the glorious virtues of the Supreme Lord. || 105 ||

अथ सौधर्मकल्पेशः स्वयं प्रथममज्जने । प्रचक्रे कलशोद्धारं कृतप्रस्तावनाविधिः ॥ १०६ ॥

Thereafter, the Indra of the first heaven (Saudharma Indra), having performed all preliminary rites for the occasion, lifted the foremost sacred pitcher (kalasha) to perform the primary anointment of the Lord. || 106 ||

ऐशानेन्द्रोऽपि द्योतैः सान्द्रचन्दनचर्चितम् । प्रोदास्थत् कलशं पूर्णं कलशोद्धारमन्त्रवित् ॥ १०७ ॥

And the Indra of the Aishana heaven, resplendent in majesty and versed in the sacred mantras for elevating the holy pitchers, also lifted a full kalasha thickly anointed with fragrant sandalwood paste. || 107 ||

शेषाश्च कल्पेन्द्रैः सानन्दजयघोषणैः । परिचारकतां भेजे यथोक्तपरिचर्यया ॥ १०८ ॥

Proclaiming joyful shouts of victory, the remaining Indras of the heavenly realms assumed the role of devoted attendants, assisting in the holy ceremonies as directed by the two leading Indras. || 108 ||

इन्द्राणीप्रमुखा देव्यः साप्सरःपरिवारिकाः । बभूवुः परिचारिण्यो मङ्गलद्रव्यसंपदा ॥ १०९ ॥

Accompanied by their apsaras and celestial retinues, the foremost goddesses headed by Queen Indrani attended diligently, bearing the wealth of auspicious items. || 109 ||

शातकुम्भमयैः कुम्भैरम्भः क्षीराम्बुधेः शुचि । सुराः श्रेणीकृतास्तोषादानेतुं प्रस्थितास्ततः ॥ ११० ॥

Then, countless celestials arranged themselves in long, orderly rows, joyfully carrying golden pitchers to fetch the holy water from the Ocean of Milk (Kshirodasamudra). || 110 ||

तद्वपुः स्वायम्भुवं पावनं यत् क्षीराच्छशोणितम् । नान्यदस्तीह तद्योग्यं क्षीराब्धिसलिलादृते ॥ १११ ॥

For the holy anointment of the Lord's supreme body—which is inherently sacred and whose blood is as pure and white as milk—no water in the cosmos is worthy except the waters of the Ocean of Milk. || 111 ||

मत्वेति नाकिभिर्नूनमनल्पप्रमदोदयैः । पञ्चमस्यार्णवस्याम्भः स्नानीयमुपकल्पितम् ॥ ११२ ॥

Bearing this in mind, the deities, filled with exuberant bliss, resolved to use the waters of the fifth ocean—the Ocean of Milk—for the Lord's sacred bath. || 112 ||

अष्टयोजनगम्भीरैर्मुखे योजनविस्तृतैः । प्रारेभे कुम्भैः जन्माभिषेकोत्सवः ॥ ११३ ॥

The festival of the Lord's Janmabhisheka was commenced with golden pitchers measuring eight yojanas in depth, one yojana in diameter at the mouth, and four yojanas at the belly. || 113 ||

महामाना विरेजुस्ते सुराणामुद्धृताः करैः । कलशाः कल्मषोत्क्षेपशोषिणो विष्वगाशिषाम् ॥ ११४ ॥

Dispelling darkness, eradicating all sins, removing obstacles, and passed hand-to-hand by the deities, those colossal pitchers shone with immense beauty. || 114 ||

प्रादुरासन्नभोभागे सद्यः पूर्णसुवर्णकुम्भाः । मुक्ताफलाञ्चितग्रीवाश्चन्दनद्रवचर्चिताः ॥ ११५ ॥

Those golden pitchers—filled to the brim with water, their necks adorned with pearl necklaces and smeared with rich sandalwood paste—appeared in unbroken succession across the expanse of the sky. || 115 ||

तेषामन्योऽन्यहस्ताग्रसंक्रान्तैर्जलपूरितैः । कलशैर्व्यानशे व्योम द्रुतैः सान्ध्यैरिवाम्बुदैः ॥ ११६ ॥

Passed continuously from one celestial hand to the next, those water-filled golden pitchers covered the firmament, making it appear as though filled with glowing evening twilight clouds. || 116 ||

विनिर्ममे भुजसहस्रं तानादित्सुः सुरेश्वरः । स तैः साभरणैरेजे भूषणाङ्ग इवाङ्घ्रिपः ॥ ११७ ॥

Desiring to receive all those pitchers simultaneously, Indra created a thousand arms through his supernatural transformation power (vikriya-bala); adorned with glittering ornaments on every arm, he shone like the Bhushananga variety of the Kalpavriksha. || 117 ||

दोःसहस्रोद्धृतैः पूर्णैः रौक्मैर्मुक्ताफलान्वितैः । बभौ पुलोमजाजानिः साजनाङ्गद्रुमोपमाम् ॥ ११८ ॥

Or rather, holding aloft those pearl-adorned golden vessels in his thousand arms all at once, the consort of Paulomi (Indra) appeared like the Bhajananga wish-fulfilling tree bearing divine vessels. || 118 ||

जयेति प्रथमां धारां सौधर्मेन्द्रोऽभ्यपातयत् । तदा कलकलो भूयान् प्रचक्रे सुरकोटिभिः ॥ ११९ ॥

Uttering chants of victory, the Saudharma Indra poured the first stream of holy water upon the Lord's head; at that moment, millions of gods raised a thunderous roar, exclaiming "Jai! Jai! Victory!" || 119 ||

सेषा धारा जिनस्याधिमूर्ध्नि रेजे पतन्त्यपाम् । हिमाद्रेः शिरसोवोच्चैश्छिन्नाम्बुद्युनिस्तगा ॥ १२० ॥

That stream of water descending upon the head of Lord Jinendra shone as majestic as the unbroken current of the celestial Ganga cascading from the heavens upon the snowy peaks of Mount Himavan. || 120 ||

ततः कल्पेश्वरैः सर्वैः समं धारा निपातिताः । संध्याभ्रैरिव सौवर्णैः कलशैर्वारिपूरितैः ॥ १२१ ॥

Thereafter, all the Indras of the various heavens poured forth streams of water simultaneously from their full golden vessels, which gleamed like twilight clouds. || 121 ||

गङ्गासिन्ध्वादिभिश्चेमा धारा मूर्ध्न्यप्यधात् प्रभोः । लीलयैव सहिष्णुतामसौ ताः प्रत्यग्रहीद् विभुः ॥ १२२ ॥

Although the cascading torrents poured upon the Lord's head as if the mighty Ganga, Sindhu, and other great rivers were converging all at once, the Almighty Lord Jinendra, steadfast like Mount Meru, received and bore them with effortless divine grace. || 122 ||

विरेजरप्सुच्छटा उच्चैः सद्यो नभोऽङ्गणे । जिनाङ्गस्पर्शसंसर्गात् पापादुन्मुक्ता इवोर्ध्वगाः ॥ १२३ ॥

Countless drops of water, upon touching the Lord's holy body, splashed high into the arena of the sky, appearing as though, having been cleansed of all sin through contact with His divine form, they were ascending to the heavens. || 123 ||

काश्चनोद्गमिता व्योम्नि विबभुः शीकरच्छटाः । छटामिवामरावासप्राङ्गणेषु ततांसवः ॥ १२४ ॥

Sparkling droplets spraying high into the sky shone so brightly as if whitewashing the celestial courtyards of the heavenly mansions with pure radiance. || 124 ||

तिर्यग्विचारिणः केचित् स्नानाम्भःशीकरोत्कराः । कर्णपूरश्रियं तेनुर्दिग्वधूमुखसङ्गिनीम् ॥ १२५ ॥

Spraying sideways across the cardinal and intermediate directions, sprays of holy bath-water appeared like ornate ear-pendants adorning the faces of the maidenly quarters of space. || 125 ||

विभोस्तनौ पतिता प्रतिबिम्बिताः । जलधाराः स्फुरन्ति स्म दिष्टिवृद्धयेव संगताः ॥ १२६ ॥

Cascading upon and reflecting within the Lord's spotless form, the shimmering streams of water shone as if uniting with His body in sheer gratitude for their supreme fortune. || 126 ||

गिरेरिव विभोर्मूर्ध्नि सुरेन्द्रौघैर्निपातिताः । विरेजुर्निर्झराकारा धाराः क्षीरार्णवाम्भसाम् ॥ १२७ ॥

Poured upon the Lord's head by the assembly of Indras, the milky streams of the Ocean of Milk looked like gleaming white waterfalls cascading from clouds upon a mountain peak. || 127 ||

तोषादिव समुत्पत्य भूयोऽपि निपतन्त्यधः । जलानि व्यहसन्निव जडतां स्वैः स्वशीकरैः ॥ १२८ ॥

The holy water, bouncing upward in ecstasy and then falling back down in fine spray, seemed as though it were laughing at its own fluid inertness through those sparkling droplets. || 128 ||

स्वर्धुनीशीकरैः सार्धं स्पर्धां कर्तुमिवोद्यमी । क्षीरपूरोऽपवित्रीकृत् स्वर्धामाप्यमृतप्लवः ॥ १२९ ॥

As if competing with the sprays of the celestial Mandakini, the rising mist of the milky current swiftly sanctified the aerial mansions of heaven with its nectarous droplets. || 129 ||

पवित्रो भगवान् पूतैस्तदप्युदपाद्यलम् । तदपूतजगदेवेदम् अपावीद् व्याप्तदिङ्मुखम् ॥ १३० ॥

The Lord is inherently pure; by touching His holy limbs, He sanctified that water, and that sanctified water, spreading through all directions, purified the entire universe. || 130 ||

तेनाम्भसा सुरेन्द्राणां चमूः क्षीराम्बुधौ मग्ना । लक्ष्यन्ते स्म तदा देवा मग्ना इवाकुलाः ॥ १३१ ॥

Inundated by that flood of holy bath-water, the celestial armies appeared for a moment as though delightfully submerged in the Ocean of Milk itself. || 131 ||

तदम्भः कलशास्यस्थैः सरोजैः सहमापतत् । हंसैरिव परां कान्तिं तत्रापादीन्द्रमस्तकम् ॥ १३२ ॥

Falling upon the summit of Mount Sumeru alongside the lotuses placed at the mouths of the pitchers, that water attained supreme beauty, as though descending in the company of royal swans. || 132 ||

अशोकपल्लवैः कुम्भैर्मुखमुक्तस्ततं पयः । सच्छायमभवत् कीर्णं विद्रुमाणामिवाङ्कुरैः ॥ १३३ ॥

Interspersed with the crimson sprouts of the Ashoka tree that fell from the mouths of the jars, the milky waters appeared as though strewn with delicate shoots of red coral. || 133 ||

स्फाटिकं स्नानपीठं तत् स्वच्छशोभमभाजयत् । अर्हतः पादप्रसादेन प्रसेदिवदवाधिकम् ॥ १३४ ॥

The crystalline bath-throne, receiving the pure water, shone with enhanced clarity, as if becoming even more immaculate by the grace of the Arhat's holy feet. || 134 ||

रत्नांशुभिः क्वचिद् व्याप्तं विचित्रैस्तद्बभौ पयः । चापं मैन्द्रं द्रवीभूय पयोभावमिवागतम् ॥ १३५ ॥

Interfused in places with the variegated hues of shimmering gems, the water looked as if a vibrant rainbow had melted into liquid form. || 135 ||

क्वचिन्महौषधीनां विप्रकीर्णप्रभाभिरभिरञ्जितम् । सन्ध्याभ्रद्रवच्छायां भेजे तत्पावनं पयः ॥ १३६ ॥

Reddened elsewhere by the radiant luster of rubies (padmaraga gems), that sanctified water assumed the hue of molten twilight clouds. || 136 ||

हरिनीलोपलच्छाया ततं क्वचिददो जलम् । तमो घनमिवैकत्र निलीनं समदृश्यत ॥ १३७ ॥

Pervaded in some parts by the deep luster of sapphires (indranila gems), the water looked like dense darkness collected in one place. || 137 ||

क्वचिन्मरकताभीषौ प्रभाभिरनुरञ्जितम् । हरितांशुकसच्छायमभवत् स्नपनोदकम् ॥ १३८ ॥

Mingled with the radiant green rays of emeralds (marakata gems), the anointment water took on the appearance of fine green silk. || 138 ||

तदम्बुशीकरैर्व्योम समाक्रामद्विराभभौ । जिनाङ्गस्पर्शसंतोषात् प्रहासमिव नाटयत् ॥ १३९ ॥

Filled with the flying mist of the holy bath-water, the sky shone as though smiling in joyous laughter, thrilled by the touch of the Jina's divine body. || 139 ||

स्नानाम्बुशीकराः केचिद् द्युसीमविलङ्घिनः । स्वर्लक्ष्मीमिव क्रीडन्तः कामप्युच्चैश्चकाशिरे ॥ १४० ॥

Soaring beyond the boundaries of the sky, countless droplets of the bath-water shone brightly, as if indulging in playful water-sports with the Goddess of Heavenly Glory. || 140 ||

विष्वगुच्छलिताः काश्चिदप्सु रुद्धदिक्तटाः । व्यावहसीमिवानन्दाद् दिग्वधूभिः समं दधुः ॥ १४१ ॥

Splashing outward and filling every quarter of space, countless droplets appeared as though laughing merrily with the maidenly directions in overwhelming joy. || 141 ||

दूरमुत्सारयन् स्वैरमासीनान् सुरदम्पतीन् । द्रुतं स क्षीरपूरोऽपि मेरोराशिश्रियत् कटम् ॥ १४२ ॥

Sweeping past the celestial couples seated at ease and gently moving them aside, the milky flood rapidly descended along the slopes of Mount Meru. || 142 ||

उत्सेधं पयोवारिरापतन्मन्दरादथ । आमूतलं पयोराशिरुन्मिमीतेव सर्वतः ॥ १४३ ॥

Cascading down from Mount Mandara to the earth below, the torrent of milky water appeared as though measuring the entire vertical height of Mount Meru. || 143 ||

गुहामुखैरिवोद्गीतं शिखरैरिव संहृतम् । कन्दरैरिव निःक्षिप्तं प्राध्वीन्मेरौ पयःप्लवः ॥ १४४ ॥

The flood surged upon Mount Meru as though swallowed by the cave-mouths, channeled by the peaks, and poured out through the caverns. || 144 ||

किं गौर्यत्रिदशैर्मुक्तो धूतो मे स्वर्गतामगात् । नूनमित्यकखोद्गारैर्दिद्युते स्नानाम्बुनिझरैः ॥ १४५ ॥

Cascading in countless waterfalls, the holy water seemed to reproach heaven, declaring: "What value does heaven hold now, abandoned by the gods? All celestials have assembled here; hence, Mount Meru alone is the true heaven!" || 145 ||

अप्राप्य व्योम चाच्छाद्य ज्योतिश्चक्रं समस्थगोत् । द्योतयन् मेरुमारुन्धन् क्षीरपूरः स रोदसी ॥ १४६ ॥

That flood of milky water shrouded the entire sky, encompassed the astral realm, bathed Mount Meru, and filled the entire space between earth and heaven. || 146 ||

क्षणमक्षणनीयेषु वनेषु कृतविश्रमः । प्राप्तक्षण इवान्यत्र सस्नौ सोऽम्भःप्लवः क्षणात् ॥ १४७ ॥

Resting for a brief moment within the splendid celestial forests of Meru, that flood spread instantaneously everywhere as if celebrating a joyous festive occasion. || 147 ||

तरुषण्डनिरुद्धत्वादन्तर्वणमनुल्बणः । वनवीथीरतीत्यारात् प्रससार पयःप्लवः ॥ १४८ ॥

Slowed down initially by the dense groves of trees within the forest, the mighty flood surged far and wide the moment it crossed the forest avenues. || 148 ||

स बभासे पयःपूरः प्रसर्पन्नधिशैलराट् । सितैरिव क्षौमैरनेकैः स्थगयन् स्थगिताम्बरः ॥ १४९ ॥

Spreading across the king of mountains and veiling the sky, the stream of water appeared as if draping Mount Meru in countless robes of pristine white silk. || 149 ||

समन्ताद्गिरिमूर्णुन् पयोऽर्णवजलप्लवः । वहन् प्रवाहच्छायां स्वःस्रवन्त्याः पयःस्रुतेः ॥ १५० ॥

Covering the mountain on all sides, the milky flood assumed the sublime majesty of the heavenly Ganga's descending current. || 150 ||

शब्दाद्वैतमत्वातन्वन् सृष्टिमेवाप्सयीमिव । विललास गुहाः पूरैः प्रध्वनन्तीद्रिकुक्षिषु ॥ १५१ ॥

Resonating with deep roars in the mountain caverns, the flood seemed to substantiate the doctrine of Shabda-Advaita (the universe being sole sound), or to demonstrate the primordial creation as entirely water-formed, for water and sound alone filled the world. || 151 ||

विष्वगाप्लावितो मेरुरप्रप्लवैरामहीतलात् । अज्ञातपूर्वतां भेजे मनसा ज्ञायिनामपि ॥ १५२ ॥

Drenched from peak to base in cascading water, Mount Meru appeared so utterly transformed and novel that even the clairvoyant gods felt as though they had never seen it before. || 152 ||

न मेरुर्यमुत्फुल्लनमेरुतरुराजितः । राजतो गिरिरेष स्यादुल्लसद्विसपाण्डरः ॥ १५३ ॥

Glistening as white as a lotus stalk and adorned with blossoming Nameru trees, it appeared not like Mount Meru of gold, but like a magnificent mountain of solid silver. || 153 ||

पीयूषस्यैव राशिनुं स्फाटिको नु शिलोच्चयः । सुधाधवलितः किं नु प्रासादस्त्रिजगच्छ्रियः ॥ १५४ ॥

Is this a mountain of divine nectar? Or a mountain of pure crystal? Or a grand palace of the Goddess of Fortune of the three worlds whitewashed in nectar? || 154 ||

वितर्कमिति तन्वानो गिरिराजे पयःप्लवः । व्यानशे विश्वदिक्कान्तान् दिक्कान्ताः स्नपयन्निव ॥ १५५ ॥

Prompting such wondrous speculations about the mountain king, the flood spread to the farthest horizons, as if performing a holy bath for the maidenly quarters of space. || 155 ||

ऊर्ध्वमुच्चलिताः केचित् शीकराः प्रविशन्त्यमूः । श्वेतच्छत्रश्रियं मेरोरातेनुर्विधुनिर्मलाः ॥ १५६ ॥

Soaring upward and scattering in all directions, moon-white droplets of holy water appeared like a magnificent white royal umbrella unfurled above Mount Meru. || 156 ||

हारनीहारकह्लारकुमुदाम्भोजसत्त्विषः । आसन् पयःपूरा यशःपूरा इवार्हतः ॥ १५७ ॥

Radiant as pearl necklaces, snow, white water-lilies, and night-lotuses, the white currents of water flowed in every direction, resembling the expanding streams of the Arhat's spotless fame. || 157 ||

गगनाङ्गणपुष्पोपहारा हारामलत्विषः । दिग्वधूकर्णपूरास्ते बभुः स्नपनाम्बुशीकराः ॥ १५८ ॥

Glistening like immaculate pearl necklaces, the spraying droplets appeared as floral offerings strewn in the sky's courtyard, or as elegant ear-ornaments for the maidenly directions. || 158 ||

शीकरैराकीर्णन्नार्तमालोकान्तविसर्पिभिः । ज्योतिर्लोकमनुप्राप्य ववृधे सोऽम्भसां प्लवः ॥ १५९ ॥

With mist reaching to the edges of the universe and rising up to the heavens, that flood reached down to the astral sphere and expanded in all directions. || 159 ||

स्नानपूरे निमग्नाङ्ग्यस्तारास्तरत्नरोचिषः । मुक्ताफलश्रियं भजुर्विप्रकीर्णाः समन्ततः ॥ १६० ॥

Submerged within the flood of holy bath-water, the stars in the firmament took on a shimmering luster, appearing like scattered, glistening pearls. || 160 ||

तारकाः क्षणमध्यास्य स्नानपूरं विनिःसृताः । पयोलवयुतो रेजुः करकाणामिवावलयः ॥ १६१ ॥

Emerging after a moment from the holy flood with water still dripping from them, the stars shone like rows of glistening hailstones. || 161 ||

स्नानाम्भसि बसी भानुर्व्यभासीद् विद्युतोत्थितः । तप्तः पिण्डो महाँल्लौहः पानीयमिव पायितः ॥ १६२ ॥

The sun, having been immersed briefly in that flood and cooled, emerged looking like a massive red-hot iron ball quenched in water. || 162 ||

पयःपूरे वहत्यस्मिन् श्वेतभानुर्व्यभाव्यत । जलक्रीडामिवोद्बुद्धो जडिमा विहगस्तथा ॥ १६३ ॥

In that flowing milky flood, the cool-rayed moon appeared like a white swan floating slowly in the water, chilled and subdued by the cold. || 163 ||

ग्रहमण्डलं समाकृष्टं पयःपूरेण सर्वतः । विपर्यस्तां गतिं भेजे वक्रचारमिवाश्रितम् ॥ १६४ ॥

Swept along by the swirling torrent, the planetary sphere moved in reverse motion, as if adopting retrograde motion from that very moment. || 164 ||

ऋज्वीभूतां समालम्ब्य किरणैर्जालविप्लुतम् । सिषेवे पूषणं मोहात् आलेयांशुविवाक्षया ॥ १६५ ॥

Mistaking the water-drenched sun with its subdued rays for the cool moon, the stars surrounded and attended upon it in delusion. || 165 ||

ज्योतिश्चक्रं क्षरज्ज्योतिः क्षीरप्रभमनुद्रुवत् । वेलातिक्रमभीत्येव नास्थादेकमपि क्षणम् ॥ १६६ ॥

With their brilliance softened, the entire host of astral luminaries swept along behind the milky current, as if fearing to delay even for a moment. || 166 ||

ज्योतिःपटलमित्यासीत् स्नानोघैः क्षणमाकुलम् । कुलालचक्रमाविद्धमिव तिर्यक्परिश्रमत् ॥ १६७ ॥

Thus agitated by the torrential streams of the holy bath, the astral sphere whirled obliquely for a moment like a rapidly spinning potter's wheel. || 167 ||

पर्यापतद्भिरुत्सङ्गाद् गिरेः सर्वलोकधारिणः । विरलैः स्नानपूरैस्तैर्नृलोकः पावनीकृतः ॥ १६८ ॥

Descending from the middle slopes of heaven-supporting Mount Meru and scattering far and wide, the Lord's holy bath-water sanctified the entire mortal world (Nraloka). || 168 ||

निर्वापिता महीं कृत्स्नां कुलाद्रयश्च पवित्रिताः । कृता निरीतयो देशाः प्रजाः क्षेमेण योजिताः ॥ १६९ ॥

That sacred flood brought cooling peace to the whole earth, sanctified all the Kulachala mountain ranges, rid all realms of calamities and pestilences, and endowed all beings with profound well-being. || 169 ||

कृत्स्नामिति जगन्नाडीं पवित्रीकुर्वतामुना । किं नाम स्नानपूरेण प्राणिनां शेषितं शुभम् ॥ १७० ॥

Thus sanctifying the entire cosmic channel (Lokanadi), what auspicious blessing remained unbestowed upon living beings by that holy bath-flood? Truly, none at all! || 170 ||

अथ तस्मिन् महापूरे ध्वनापूरितदिङ्मुखे । प्रशान्ते शमिताशेषभुवनोष्मण्यरं ततः ॥ १७१ ॥

Thereafter, when that great flood—which filled all directions with its deep resonance and extinguished the burning afflictions of all realms—became completely tranquil; || 171 ||

रिक्तेषु महामेरोः कन्दरेषु महौषधैः । प्रत्याश्वासमिवायत्ते मेरौ सवनकानने ॥ १७२ ॥

When all the caverns of Mount Meru emptied their waters and the mountain, with its forests and medicinal herbs, breathed a sigh of relief; || 172 ||

अग्नौ दह्यमानेषु सुगन्धीन्धनयोनिषु । ज्वलत्सु मणिदीपेषु भक्तिमात्रोपयोगिषु ॥ १७३ ॥

When fragrant incense was ignited in fires of aromatic woods, and gem-lamps were lit solely to express heartfelt devotion; || 173 ||

पुण्यपाठान् समुद्घोषैः संपठत्सु सुरवन्दिषु । गायन्तीषु सुकण्ठीषु किन्नरीषु कलस्वनम् ॥ १७४ ॥

When celestial bards recited meritorious hymns in resonant voices, and sweet-voiced Kinnari maidens sang melodious songs; || 174 ||

जिनकल्याणसंबन्धिमङ्गलगीतिनिःस्वनैः । कुर्वत्सु विश्वगीर्वाणलोकस्य श्रवणोत्सवम् ॥ १७५ ॥

When the auspicious hymns celebrating the Lord Jinendra's Kalyanak delighted the ears of the entire celestial assembly; || 175 ||

जिनजन्माभिषेकार्थप्रतिबद्धैर्निदर्शनैः । नाट्यवेदं प्रयुञ्जाने सुरशैलूषपेटके ॥ १७६ ॥

When the troupe of celestial actors and dancers enacted the classical dramatic arts (Natyaveda), portraying themes related to the Jina's Janmabhisheka; || 176 ||

गन्धर्वारब्धसंगीतमृदङ्गध्वनिमिश्रिते । दुन्दुभिध्वनिते मन्द्रे श्रोत्रानन्दं प्रसर्वति ॥ १७७ ॥

When the deep resonance of celestial kettle-drums, blended with the Gandharva music and mridanga beats, poured auditory bliss into every ear; || 177 ||

कुचकुम्भैः सुरस्त्रीणां कुङ्कुमाङ्करणैर्हते । हाररोचिःप्रसूनौघकृतपुष्पोपहारके ॥ १७८ ॥

Graced by the saffron-adorned pitcher-like breasts of celestial maidens and adorned with floral offerings resembling the radiant rays of pearl necklaces; || 178 ||

मेरौ रङ्गेऽप्सरोवृन्दे सलीलं परिनृत्यति । करणैरङ्गहारैश्च सलयैश्च परिक्रमैः ॥ १७९ ॥

When the host of apsaras danced gracefully upon the stage of Mount Meru with classical karana postures, expressive body gestures, and rhythmic pirouettes; || 179 ||

शृण्वत्सु मङ्गलोद्गीतीः सावधानं सुधाशिषु । वर्तमानेषु जनजल्पेषु जिनप्राभवशंसिषु ॥ १८० ॥

When the gods listened attentively to the auspicious songs, and discussions extolling the Lord's supreme majesty were taking place among all beings; || 180 ||

नान्दीतूर्यरवे विष्वगापूरयति रोदसी । जयघोषप्रतिध्वानैः स्तुवन्तीव महीधरे ॥ १८१ ॥

When festive trumpets and drums filled the entire space between earth and heaven, and Mount Meru itself seemed to sing the Lord's praises through the echoing reverberations of victory chants; || 181 ||

संचरत्खचरीवक्त्रघर्माम्बुकणचुम्बिनि । धूतोपान्तवने वाति मन्दं मन्दं मरुत्वति ॥ १८२ ॥

When a gentle breeze, kissing the perspiration droplets upon the faces of moving Vidyadhara maidens and softly rustling the adjacent forests, blew soothingly; || 182 ||

सुरदौवारिकैश्चित्रवेत्रदण्डधरैर्मुहुः । सामाजिकजने विष्वक् सार्यमाणे सकूत्कृतम् ॥ १८३ ॥

When the celestial doorkeepers, holding ornate cane staffs, were repeatedly gesturing the assembly of spectators to make room with commanding shouts; || 183 ||

> तत्समुत्सारणत्रासान्मूकीभावमुपागते । अनियुक्तजने सर्वेश्चित्राङ्कित इव स्थिते ॥ १८४ ॥

When all unauthorized onlookers stood silent and motionless like figures painted in a picture, lest they be pushed back by the guards; || 184 ||

> विशुद्धेऽथाभिषेकेऽस्मिन् गते गन्धाम्बुभिः पुनः । ततोऽभिषेक्तुमीशानः शतयज्वा समादधे ॥ १८५ ॥

Then, upon the conclusion of the pure water anointment, the Saudharma Indra prepared to perform the anointment of the Lord with fragrant scented water (Gandhodaka). || 185 ||

> श्रीमद्गन्धोदकैर्द्रव्यैर्गन्धाहूतमधुव्रतैः । अभ्यषिञ्चत् प्रविधानज्ञो विधातारं शताध्वरः ॥ १८६ ॥

Versed in all sacred rituals, Indra anointed the Supreme Creator (the Lord) with holy scented water whose irresistible aroma beckoned swarms of bees. || 186 ||

> पूता गन्धाम्बुधारासावापतन्ती विभोस्तनौ । तद्गन्धातिशयात् प्राप्तलज्जेवासीदवाङ्मुखी ॥ १८७ ॥

Descending upon the Lord's body, that holy stream of scented water appeared to bow its head downward in bashfulness, humbled by the superior natural fragrance of the Lord's limbs. || 187 ||

> कनत्कनकभृङ्गारनालाद्धारा पयोऽनुगा । रेजे भक्तिभरेणेव जिनमानन्तुमुद्यता ॥ १८८ ॥

Flowing from the spout of the glittering golden vessel, that stream of scented water shone as though bending downward out of profound devotion to bow before the Jina. || 188 ||

विभोर्देहप्रभोत्सर्पैस्तडिदापिञ्जरैस्तता । साभाद् विभासवौ सर्पिः प्रयुक्तेव शताहुतिः ॥ १८९ ॥

Permeated by the golden, lightning-like luster of the Lord's body, that stream shone like hundreds of oblations of pure clarified butter (ghee) poured into a blazing sacrificial fire. || 189 ||

निसर्गसुरभिण्यङ्गे विभोरत्यन्तपावने । पतित्वा चरितार्था सा स्ववशादकृत तद्गुणान् ॥ १९० ॥

Falling upon the Lord's naturally fragrant and supremely holy body, that stream attained its ultimate fulfillment and imbibed both of those divine qualities. || 190 ||

सुगन्धिकुसुमैर्गन्धद्रव्यैरपि सुवासिता । साधान्नातिशयं कंचिद् विभोरङ्गेऽम्भसां ततिः ॥ १९१ ॥

Although perfumed with fragrant flowers and aromatic substances, that water could impart no additional excellence to the Lord's form, for its fragrance paled before the innate aroma of His holy body. || 191 ||

आशाः पूरयन्त्याज्ञा जगदानन्ददायिनी । वसुधारेव धाराऽसौ क्षीरधाराऽस्त्वयं नः ॥ १९२ ॥

May that milky stream of holy water—which, like the shower of gems (Vasudhara), fulfills all desires and quarters and bestows bliss upon the whole world—grant us supreme joy! || 192 ||

या पुण्यास्रवधारेव सूते संपत्परम्पराम् । सास्मान् गन्धपयोधारा प्रीणयत्वनिधनं धने ॥ १९३ ॥

May that stream of fragrant water—which, like the influx of pure merit (punyasrava), generates an unbroken lineage of prosperities—delight us with the imperishable wealth of the Three Jewels (Ratnatraya)! || 193 ||

या निशातासिधारेव विघ्नवर्गं विनिघ्नती । पुण्यगन्धाम्भसां धारा सा शिवाय सदास्तु नः ॥ १९४ ॥

May that stream of sacred scented water—which severs the host of obstacles like the sharp edge of a sword—forever guide us toward liberation (Shiva/Moksha)! || 194 ||

माननीया मुनीन्द्राणां जगतामेकपावनी । अवताद् गन्धाम्बुधारास्मान् या समं व्योमापगायते ॥ १९५ ॥

Revered by foremost ascetics, the sole purifier of the universe, and splendid as the heavenly Mandakini—may that stream of fragrant water protect us all! || 195 ||

तनुं भगवतः प्राप्य याता यातिपवित्रताम् । पवित्रीकरोतु नः स्वान्तं धारा गन्धाम्भसामसौ ॥ १९६ ॥

And having touched the holy body of the Lord and thereby attained supreme sanctification, may that stream of scented water purify our inner minds! || 196 ||

कृत्वा गन्धोदकैरेवमभिषेकं सुरोत्तमाः । जगतां शान्तये शान्तिं घोषयामासुरुच्चकैः ॥ १९७ ॥

Having thus performed the anointment with scented water (Gandhodaka), the foremost celestials loudly chanted peace-invocations (Shanti-mantras) for universal cosmic tranquility. || 197 ||

प्रचक्रुरुत्तमाङ्गेषु चक्रुः सर्वज्ञसंगतम् । स्वर्गस्योपायनं मत्वा जगृहुर्वारिदेवताः ॥ १९८ ॥

Thereafter, the deities applied that sacred Gandhodaka upon their heads, then across their bodies, and reverently gathered the remainder as a precious sanctified blessing to carry back to heaven. || 198 ||

गन्धाम्बुस्नपनस्यान्ते जयकोलाहलैः सह । अथाभ्युक्षाममराश्चक्रुः सचूर्णं गन्धवारिभिः ॥ १९९ ॥

Upon completing the scented water anointment, the celestials, amidst jubilant shouts of victory, playfully sprinkled the perfumed powders and scented water upon one another in joyous celebration. || 199 ||

निवृत्तावभिषेकस्य कृतावभृथमज्जनाः । परीत्य परमं ज्योतिरानर्चुर्भुवनार्चितम् ॥ २०० ॥

When the anointment rites concluded, all the gods took their ritual concluding bath (avabhritha-snana), circumambulated the Supreme Light revered by all three worlds, and offered worship. || 200 ||

गन्धैर्धूपैश्च दीपैश्च साक्षतैः कुसुमोदकैः । मन्त्रपूतैः फलैः खायैः सुरेन्द्रा विभुमीजिरे ॥ २०१ ॥

With substances sanctified by sacred mantras—water, sandalwood paste (gandha), unbroken grains (akshata), blossoms, lamps, incense, fruits, and consecrated offerings—all the Indras worshiped the Lord. || 201 ||

कृतार्चाः कृतानिष्टविधाताः कृतपौष्टिकाः । जन्माभिषेकमित्युच्चैर्निनिन्युस्ते निरञ्जिताः ॥ २०२ ॥

Having thus worshiped the Lord, destroyed all inauspicious demerits through its power, and performed life-affirming rites (paushtika karma), they gloriously concluded the great festival of the Janmabhisheka. || 202 ||

इन्द्रेण सह राण्या च समं देवैः परमानन्ददायिनम् । क्षणं मूर्ध्नि स्थितं मेरोः परीत्यैनं प्रणेमतुः ॥ २०३ ॥

Thereupon, Indra and Queen Indrani, together with all the celestials, circumambulated and bowed down to the Lord, who bestows supreme bliss and shone for that auspicious moment like a crest-jewel upon the summit of Mount Meru. || 203 ||

दिवोऽपतत्तदा पौष्पी वृष्टिर्जलकणैः समम् । मुक्तानन्दाश्रुबिन्दूनां श्रेण्येव त्रिदिवश्रिया ॥ २०४ ॥

At that moment, a shower of celestial blossoms mingled with fine droplets fell from the heavens, appearing like tears of joy shed in sheer ecstasy by the Goddess of Heavenly Glory. || 204 ||

रजःपटलमाधूय सुरागसुमनोभवम् । मातरिश्वा ववौ मन्दं स्नानाम्बुशीकरान् किरन् ॥ २०५ ॥

Dispersing the fragrant pollen rising from the blossoms of the Kalpavrikshas and scattering gentle droplets of the Lord's holy bath-water, a soft breeze blew delightfully. || 205 ||

सज्योतिर्भगवान् मेरुः कुलाचलायिताः सुराः । क्षीरमेघायिताः कुम्भाः सुरसार्थाप्सरायिताः ॥ २०६ ॥

At that time, Lord Vrishabhadeva shone like Mount Meru itself, the gods stood majestic like the Kulachala mountain ranges, the pitchers appeared like clouds laden with milk, and the celestial goddesses resembled brimming lotus lakes. || 206 ||

स्वयं स्नपयिताद्रीयः स्नानपीठं च पाण्डुकः । आचार्याः किंकरा देवाः स्नानद्रोणी पयोऽर्णवः ॥ २०७ ॥

The Lord whose anointing priest was Indra himself, whose bathing seat was the Panduka Shila atop Mount Meru, whose worshiping attendants were the goddesses, whose servants were the gods, and whose bath-basin was the vast Ocean of Milk! || 207 ||

इति संस्तुत्य तं मेरोर्निर्वृत्ते स्नपनोत्सवे । स यस्य भगवान् वृषभो भगवान् पुनातु जगत् ॥ २०८ ॥

Having thus celebrated the glorious bathing festival upon the sublime Mount Meru, may that venerable, holy Lord Rishabhadeva purify the entire universe! || 208 ||

अथ पवनकुमाराः स्वामिव प्राज्यभक्तिं दिशि दिशि विभजन्तो मन्दमन्दं विचेरुः । मुमुचुरमृतगर्भाः शीकरासारधाराः किमपि जलकुमारा मेरुवीथीस्थलीषु ॥ २०९ ॥

Thereafter, the Pavana-kumara deities began to blow gently in every direction as if distributing their boundless devotion, while the Megha-kumara celestials poured continuous showers of nectar-infused droplets across the paths and plateaus of Mount Meru. || 209 ||

आदिपुराण - भाग ८ (Chunk 1)

त्रयोदशं पर्व (भगवान् जन्माभिषेकवर्णन - शेषांश)

झपदि विधुतकल्पानोकहैष्णो भगवदा- शिशिरतरतरङ्गोत्क्षेपदक्षेण... परगतिमिव चक्रे यः प्रदक्षिणममुम् ॥ २१० ॥

The wind, which swiftly shook the Kalpavrikshas (wish-fulfilling trees), was capable of tossing up the extremely cool waves of the celestial river Mandakini (Akashaganga), and carried away flowers from the coastal groves, circled around Mount Meru as if performing a circumambulation (Pradakshina) around it. ॥ 210 ॥

अनुचितमशिवानां स्थातुमत्र त्रिलोक्यां जनयति शिवमस्मिन्मङ्गलोत्सवे विश्वभर्तुः । इति निजमनुशिष्टेरुच्चैर्घोषयन् दुन्दुभीनां सुरकरनिहतानां ध्वान उच्छैर्बभासे ॥ २११ ॥

The deep sound of the Dundubhi drums struck by the celestial hands of the Devas resonated loudly, as if proclaiming the decree of auspiciousness: "When the supreme birth-festival of Lord Vrishabhadeva, the Lord of the Three Worlds, is generating immense welfare across the three realms, it is utterly improper for any inauspiciousness or adversity to remain here." ॥ 211 ॥

सुरकुजकुसुमानां वृष्टिरत्रापतदुच्चै- रमरकरविकीर्णा विश्वगाकृष्टभृङ्गा । नयनततिरिवार्तविर्भाविता स्वर्गलक्ष्म्या ॥ २१२ ॥

At that time, the shower of Kalpavriksha blossoms scattered from the hands of the celestial gods fell from great heights. Drawing swarms of bees from all around with its

fragrant scent, the floral rain appeared as though the Goddess of Heaven's Prosperity (Svarga-Lakshmi) had manifested a multitude of eyes all around to behold the magnificent worship of the Lord's Janma Kalyanak. ॥ 212 ॥

इत्थं तदा सुरासुरैः प्रमुदितैर्जन्माभिषेकोत्सव- स्तस्मिन् शक्रपुरःसरैः सुरगिरौ क्षीरार्णवस्याम्भसि । नृत्यन्तीषु सुराङ्गनासु सहसा सङ्गीतमार्गाश्रयैः स श्रीमान् वृषभः स जगत्त्रयगुरुर्जीयाज्जिनः शाश्वतः ॥ २१३ ॥

In this manner, while numerous celestial maidens (Devanganas) danced gracefully to rhythmic beats following the arts of classical music and dance, the jubilant Devas led by Indra and Dharanendra celebrated the grand Janmabhisheka festival on Mount Meru with the pristine waters of the Ocean of Milk (Kshirasagara). May that supremely holy and eternal Jinendra, Lord Shri Vrishabhanatha, the preceptor of the three worlds, forever be victorious! ॥ 213 ॥

जन्मानन्तरमेव यस्य मिलितैर्देवासुराणां गणैः नानायानविमानपत्तिनिवहव्याबद्धरोदोऽङ्कणे । क्षीराब्धेः समुपाहृतैः शुचिजलैः कृत्वाभिषेकं विभोः मेरोर्मूर्धनि जातकर्म विदधे सोऽव्याज्जिनो वः प्रभुः ॥ २१४ ॥

May that first Jinendra, Lord Vrishabhadeva, protect you all—He whose post-birth rites (Jatakarma) were performed on the summit of Mount Meru immediately after His holy birth, by the assembled hosts of Devas and Asuras who filled the vault of the sky with various vehicles, celestial aerial cars (vimanas), and retinues, performing His grand ablution with the pure waters brought from the Ocean of Milk! ॥ 214 ॥

सद्यः संहृतमौष्ण्यमुष्णकिरणैराप्नोडितं शीकरै- र्धृतं शीतकरैरुढमुडुभिर्बद्धोडुपैः क्रीडितम् । तारौघैस्तर लैस्तरद्भिरधिकं डिण्डीरपिण्डायितं यस्मिन् मज्जनसंविधौ स जयताज्जैनो जगत्पावनः ॥ २१५ ॥

May that Jinendra Lord, the sanctifier of the universe, reign supreme—during whose birth-ablution ceremony the sun instantly relinquished its scorching heat, water droplets splashed repeatedly, the moon manifested soothing coolness, the constellations played

about here and there resembling moored rafts, and the clusters of floating, twinkling stars assumed the splendid appearance of massed foam! ॥ 215 ॥

सद्यः सस्मितं त्रिदशेश्वरैः सचकितं देवीभिरभ्युत्करैः सानन्दं गजपुङ्गवैः प्रणिहितैराचादरं चारणैः ।
साशङ्कं गगनचरैः किमिदमित्यालोकितो यः स्फुरन् मेरोर्मूर्धनि स
नोऽवताज्जिनविभोर्जन्मोत्सवाम्भःप्लवः ॥ २१६ ॥

May the sparkling cascade of waters from Lord Jinendra's Janmabhisheka on the crest of Mount Meru protect us all—a flood beheld with joyful smiles by the lords of the celestials (Indras), with wondrous astonishment by the goddesses, with uplifted trunks in awe by the divine elephants, with deep reverence and focused mind by the Charana-riddhi ascetics, and with curiosity and wonder ("What is this marvelous sight?") by the celestial skyfarers (Vidyadharas)! ॥ 216 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवज्जन्माभिषेकवर्णनं नाम त्रयोदशं पर्व समाप्तम् ॥ १३ ॥

Thus ends the Thirteenth Parva, entitled "Description of the Lord's Birth-Ablution," of the Mahapurana Sangraha composed by Acharya Shri Jinasena. ॥ 13 ॥

चतुर्दशं पर्व (भगवान् जातकर्मोत्सववर्णन)

अथाभिषेकनिर्वृत्तौ शची देवी जगद्गुरोः । प्रसाधनविधौ यत्नमकरोत् कृतकौतुका ॥ १ ॥

Thereafter, when the rites of ablution (Abhisheka) were concluded, Queen Indrani (Shachi Devi) joyfully set about adorning Lord Vrishabhadeva, the Guru of the universe, with divine ornaments and vestments. ॥ 1 ॥

तस्याभिषिक्तमात्रस्य दधतः पावनं वपुः । साङ्गलग्नान्ममार्जास्य कणान् स्वच्छामलोशुकैः ॥ २ ॥

With pure, spotless garments, Indrani gently wiped away the droplets of water clinging to the sanctified body of Lord Vrishabhadeva, who had just been bathed. ॥ 2 ॥

स्वासन्नापाङ्गसंक्रान्तसितच्छायं विभोर्मुखम् । प्रमृष्टमपि सा मार्ष्टि भूयो जलकणास्थया ॥ ३ ॥

Mistaking the white radiance cast upon the Lord's face by her own sidelong glances for water droplets, Indrani kept wiping His already clean and dried face again and again. ॥ 3 ॥

अङ्गरागैः सुगन्धिभिः साङ्गमिन्द्राणी गात्रमीशितुः । अन्वलिम्पत लिम्पन्तीवामोदैस्त्रिविष्टपम् ॥ ४ ॥

Indrani anointed the Lord's divine limbs with exceedingly fragrant balms and cosmetics (Angaraga), whose exquisite perfume seemed to saturate all three worlds. ॥ 4 ॥

गन्धेनामोदिना यस्य शरीरसहजन्मना । गन्धास्ते न्यक्कृताः सर्व सौगन्ध्येनापि संश्रिताः ॥ ५ ॥

Although those aromatic cosmetics possessed the finest divine fragrance, they were entirely outshone by the natural, far-reaching innate fragrance radiating from the holy body of the Lord. ॥ 5 ॥

तिलकं च ललाटेऽस्य शची चक्रे किकादरात् । जगतां तिलकस्तेन किमलंक्रियते विभुः ॥ ६ ॥

With profound reverence, Indrani applied a sacred Tilaka on the Lord's forehead; yet, could the Almighty Lord—who Himself is the radiant forehead-mark (Tilaka) of the entire cosmos—ever truly be adorned by an ordinary Tilaka? ॥ 6 ॥

मन्दारमालयोत्तंसमिन्द्राणी विदधे विभोः । तयालंकृतमूर्धासौ यशसेव व्यरुचद् भृशम् ॥ ७ ॥

Indrani placed a crown woven from the garlands of Mandara (celestial tree) blossoms upon the Lord's head. With His head thus adorned by these blossoms, the Lord shone brilliantly, as though He were crowned by the glory of His own renown. ॥ 7 ॥

जगच्चूडामणेरस्य मूर्ध्नि चूडामणिं दधौ । सत्तां मूर्धाभिषिक्तस्य पौलोमी भक्तिनिर्भरा ॥ ८ ॥

Though the Lord Himself was the supreme crest-jewel (Chudamani) of the universe and the foremost among the virtuous, Indrani (Paulomi), filled with devotion, placed a resplendent crest-gem upon His head. ॥ 8 ॥

अनञ्जितासिते नेत्रे दधतः सान्द्रपक्ष्मणी । पुनरञ्जनसंस्कारमाचार इति लम्भिते ॥ ९ ॥

Although both eyes of the Lord, adorned with dense eyelashes, were naturally dark and beautiful without any collyrium, Indrani applied collyrium (Anjana) to His eyes merely out of customary ritual practice. ॥ 9 ॥

कर्णावविद्धसच्छिद्रौ कुण्डलाभ्यां विरेजतुः । कान्तिदीप्ती मुखे द्रष्टुमिन्द्रकन्यामिवाश्रितौ ॥ १० ॥

The Lord's ears possessed natural perforations without ever being pierced. Indrani adorned them with gem-studded earrings (Kundalas), which looked as though the sun and moon had arrived in person to gaze upon the luster and splendor of the Lord's countenance. ॥ 10 ॥

हारिणा मणिहारेण कण्ठशोभा महत्यभूत् । मुक्तिश्रीकण्ठिकादाम्ना चारुणा त्रिजगत्पतेः ॥ ११ ॥

With a charming and enchanting necklace of gems, resembling the divine necklace of the Goddess of Liberation (Mukti-Lakshmi), the beauty of the throat of the Lord of the Three Worlds became exceedingly magnificent. ॥ 11 ॥

बाहोर्युगं च केयूरकटकाङ्गदभूषितम् । तस्य कल्पद्रुमस्येव द्विशाखं शोभतेऽधिकम् ॥ १२ ॥

Adorned with armlets (Keyura), bracelets (Kataka), and wrist-bands (Angada), His two arms appeared splendidly radiant, like two majestic branches of the Kalpavriksha tree. ॥ 12 ॥

तस्याङ्घ्रिलम्बिनी दाम किङ्किणीभिर्विराजितम् । कटीतटेऽल्पं कल्पाङ्घ्रिप्रारोहश्रियमुद्वहत् ॥ १३ ॥

The jeweled waist-band (Kanchidama) decorated with tiny ringing bells adorning the Lord's waist looked as exquisite as the tender sprouts emerging from the Kalpavriksha tree. ॥ 13 ॥

पादौ गोमुखनिर्भासैर्मणिभिस्तस्य रेजतुः । वाचालितावितो नूपुरैः सरस्वत्या कृतसेवाविवादरात् ॥ १४ ॥

His lotus feet, covered with radiant gems shaped like cow-heads (Gomukha) and resounding with jingling anklets (Nupuras), looked as if Goddess Saraswati herself were reverently serving His feet with musical devotion. ॥ 14 ॥

लक्ष्म्याः पुञ्ज इवोद्भूतो दीप्त्या राशिरिवोच्छिखः । भाग्यानामिव संपातः स्फुरन्नाभरणैर्विभुः ॥ १५ ॥

Adorned with these brilliant ornaments, the Lord appeared as though the accumulated essence of all prosperity (Lakshmi) had manifested, or a blazing heap of luminous jewels had arisen, or the congregation of all supreme fortunes had gathered in one place. ॥ 15 ॥

सौन्दर्यस्येव संदोहः सौभाग्यस्येव संनिधिः । गुणानामिव संश्लेषः सालंकारो विभुर्बभौ ॥ १६ ॥

Decorated with ornaments, the Lord shone like the embodiment of all beauty, the supreme treasury of all good fortune, and the harmonious union of all virtues. ॥ 16 ॥

निसर्गरुचिरं तस्य वपुरङ्गेषु सालंकृतम् । सुश्लिष्टकाव्यमिव सुश्लिष्टबन्धनम् ॥ १७ ॥

The Lord's body, naturally exquisite and well-proportioned, became even more magnificent with these ornaments, resembling a masterpiece of poetry composed by an eminent poet, rich in well-crafted meters, similes, and metaphors. ॥ 17 ॥

प्रत्यङ्गमपि विन्यस्तैः पौलोम्या मणिभूषणैः । स रेजे कल्पशाखीव शाखोत्लासिविभूषणः ॥ १८ ॥

Thus, adorned on every limb with jeweled ornaments by Indrani, the Lord shone like the wish-fulfilling Kalpavriksha tree whose every bough is embellished with radiant ornaments. ॥ 18 ॥

इति प्रसाध्य तं देवमिन्द्रोत्सङ्गगतं शची । विस्मयमायासीत् पश्यन्ती रूपसंपदम् ॥ १९ ॥

Having thus adorned the divine child seated upon Indra's lap with various robes and ornaments, when Indrani beheld His peerless wealth of beauty, she was filled with overwhelming wonder. ॥ 19 ॥

संक्रन्दनोऽपि तद्रूपशोभां द्रष्टुं सदातनीम् । सहस्राक्षोऽभवन्नूनं स्पृहयालुरतृप्तिकः ॥ २० ॥

Indra too yearned to gaze upon the eternal beauty of the Lord; unable to satisfy his thirst with merely two eyes, he transformed himself through supernatural psychic power (Vikriya-shakti) into the thousand-eyed one (Sahasraksha) so as to drink in the Lord's form without satiety. ॥ 20 ॥

तदा निमेषविमुक्तैर्लोचनैस्तं सुरासुराः । ददृशुर्गिरिराजस्य शिखामणिमिव क्षणम् ॥ २१ ॥

At that moment, the Devas and Asuras gazed unblinkingly with motionless eyes upon the Lord, who shone like the crowning crest-jewel atop the king of mountains, Meru. ॥ 21 ॥

तदनन्तरं स्तोतुमिन्द्राद्याः सुरोत्तमाः । चक्रुस्तीर्थकरत्वस्य प्राभवं तस्य वर्णयन्तः ॥ २२ ॥

Thereafter, the foremost Devas, led by Indra, prepared to sing His praises, extolling the supreme grandeur and glory of His imminent Tirthankarahood. ॥ 22 ॥

त्वं देव परमानन्दमस्माकं कर्तुमुद्गतः । किमु प्रबोधमायान्ति विनाऽर्कात् कमलाकराः ॥ २३ ॥

"O Lord! You have arisen solely to bestow supreme bliss upon us. Can lotus beds ever blossom without the rising of the radiant sun? ॥ 23 ॥

मिथ्याज्ञानान्धकूपेऽस्मिन् निपतन्तमिमं जनम् । त्वमुद्धर्तुमना धर्महस्तालम्बं प्रदास्यसि ॥ २४ ॥

O Lord! Desiring to deliver these mundane beings who are falling into the deep, dark well of false knowledge (Mithyajnana), You extend the supportive hand of Dharma to rescue them. ॥ 24 ॥

तव वाक्किरणैर्नूनमस्मच्चेतोगतं तमः । पुरा प्रह्लीयते देव तमो भास्वत्करैरिव ॥ २५ ॥

O Lord! Just as the darkness of the world is dispelled by the rays of the sun even prior to its full ascent, similarly, the darkness lurking within our hearts has been eradicated beforehand by the illuminating rays of Your holy teachings. ॥ 25 ॥

त्वमादिदेवो देवानां त्वमादिर्जगतां गुरुः । त्वमादिर्जगतां धाता त्वमादिर्धर्मनायकः ॥ २६ ॥

O Lord! You are the Adi Deva (Primal God) of the celestials, the Adi Guru (First Preceptor) of the three worlds, the Adi Dhata (First Sustainer/Ordainer) of the universe, and the Adi Nayaka (First Leader) of Dharma. ॥ 26 ॥

त्वमेव जगतां भर्ता त्वमेव जगतां पिता । त्वमेव जगतां त्राता त्वमेव जगतां गतिः ॥ २७ ॥

O Lord! You alone are the Lord of the worlds, You alone are the Father of the worlds, You alone are the Protector of the worlds, and You alone are the Supreme Refuge (Gati) of the worlds. ॥ 27 ॥

स्वयं पूतः पुनासि त्वं जगत्सर्वं गुणोत्तमैः । स्वयं धौतो यथा लोकं धवलीकुरुते शशी ॥ २८ ॥

O Lord! Just as the naturally bright and pure moon illuminates and blanches the entire world with its cool moonlight, similarly, You, who are inherently pure, sanctify the whole universe through Your supreme virtues. ॥ 28 ॥

अद्य नः कल्याणमाप्स्यन्ति संसारामयरुग्णिनः । उल्लासिता भवद्वाक्यभेषजरसतोपमैः ॥ २९ ॥

O Master! Worldly souls suffering from the affliction of transmigration (the disease of Samsara), cured by the nectar-like medicine of Your divine words, shall attain ultimate spiritual welfare and liberation today. ॥ 29 ॥

त्वं पवित्रः पवित्रं नः परं ज्योतिस्त्वमक्षरम् । प्रणाश्य निखिलं क्लेशं प्राप्तवानसि तत्पदम् ॥ ३० ॥

O Lord! Having completely destroyed all afflictions and defilements, You have attained this supreme rank of Tirthankara. Therefore, You are supremely pure, You are the purifier of others, and You are the imperishable, transcendental Light of Consciousness (Param Jyoti). ॥ 30 ॥

कूटस्थो न कूटस्थस्त्वमद्य प्रतिभासि नः । त्वय्येव स्फीतिमेष्यन्ति सर्वे योगजा गुणाः ॥ ३१ ॥

O Master! Although You are immutable (Kutastha—eternal and unchanging in essence), today You do not appear immutable to us, because all the virtues born of Yogic contemplation continuously blossom and expand within You.

Explanation: An immutable entity experiences no change—neither an increase nor a decrease of qualities. Yet we perceive that numerous virtues generated by meditation and Yogic discipline continually increase within You at every moment; from this perspective, You appear dynamic rather than static. ॥ 31 ॥

अस्नातपूतगात्रोऽपि स्नपितोऽस्यद्य मन्दरे । पवित्रयितुमेवैतज्जगदेनोमलीमसम ॥ ३२ ॥

O Lord! Although Your holy body is inherently pure without requiring any bath, the ablution performed upon You atop Mount Mandara (Meru) was undertaken solely to sanctify this world stained by sins. ॥ 32 ॥

युष्मज्जन्माभिषेकेण वयमेव न केवलम् । नीताः पवित्रतां मेरुः क्षीराब्धिस्तज्जलाद्यपि ॥ ३३ ॥

O Lord! By Your Janmabhisheka, not only have we attained purification, but Mount Meru, the Ocean of Milk, and the very waters of the ablution have also attained supreme sanctity! ॥ 33 ॥

दिङ्मुखेषूल्लसन्त्येते युष्मत्स्नानाम्बुशीकराः । जगदानन्दिनः सम्यग् यशसामिव राशयः ॥ ३४ ॥

O Lord! The fine water droplets from Your ablution shining in all directions appear like the condensed embodiment of Your glory, imparting delight to the entire world. ॥ 34 ॥

अविलिप्तसुगन्धिस्त्वमविभूषितसुन्दरः । भक्तेरभ्यर्चितोऽस्माभिर्भूषणैः सानुलेपनैः ॥ ३५ ॥

O Lord! Even though You are naturally fragrant without any ointment, and naturally gorgeous without any ornamentation, we devotees have worshipped You with fragrant pastes and ornaments purely out of overflowing devotion. ॥ 35 ॥

लोकाधिकं दधद्धाम प्रादुरासीस्त्वमात्मभूः । मेरोर्गर्भादिव क्ष्मायस्त्वं देव भुवनैकशिखामणिः ॥ ३६ ॥

O Bhagavan! You are self-manifest (Atmabhu) and radiant, appearing with splendor surpassing everything in the universe, as if the solitary crest-jewel of the world—the sun itself—has arisen from the heart of Mount Meru! ॥ 36 ॥

सद्योजातश्रुतिं बिभ्रत् स्वर्गावतरणेऽच्युतः । त्वमद्य वामतां वहन् कामनीयकमुद्वहन् ॥ ३७ ॥

O Lord! At the time of Your descent from heaven You bore the name 'Sadyojata' (the newly born / self-existent); You are inherently 'Achyuta' (the imperishable Vishnu); and today, possessing supreme beauty (Vamatva), You bear the name 'Vamadeva' (the benevolent Shiva). In truth, You alone are Brahma, Vishnu, and Maheshvara. ॥ 37 ॥

यथा शुद्धाकरोद्भूतो मणिः संस्कारयोगतः । दीप्यतेऽधिकमेवैष जातकर्मभिसंस्कृतः ॥ ३८ ॥

Just as a gem originating from a pure mine shines with immense brilliance upon being polished and refined (Samskara), similarly, You shine with extraordinary radiance upon being sanctified through this Jatakarma birth-ablution. ॥ 38 ॥

शरीरमात्रं पश्यन्ति न तं पश्यन्ति केचन । इत्यसद् वदतां ज्योतिः प्रत्यक्षोऽसि त्वमद्य नः ॥ ३९ ॥

O Master! The assertion of the Brahma-advaitins—that 'people can only perceive the physical bodily states of the Supreme Brahman and no one can behold Him directly in reality'—is shown to be false, for You, the Supreme Light of Consciousness (Param Jyoti), are visibly present right before our eyes today! ॥ 39 ॥

त्वामामनन्ति योगीन्द्राः पुराणपुरुषं पुरुम् । कविं पुराणमित्यादि पठन्तः स्तवविस्तरम् ॥ ४० ॥

O Lord! The foremost among Yogis, reciting expansive hymns of praise, revere You as the Purana Purusha (Primal Person), Puru (the ancient sovereign), Kavi (the omniscient poet-seer), and Purana (the timeless eternal). ॥ 40 ॥

पूतात्मने नमस्तुभ्यं नमः ख्यातगुणाय ते । नमो भीतिभिदे नित्यं गुणानामेकभूतये ॥ ४१ ॥

O Lord! Salutations to You whose soul is supremely pure; salutations to You whose divine virtues are renowned throughout the universe; salutations to You who destroy the fear of birth and death; and salutations to You who are the sole origin of all supreme qualities! ॥ 41 ॥

क्षमागुणप्रधानाय नमस्ते क्षितिमूर्तये । जगदाह्लादिने तुभ्यं नमोऽस्तु सलिलात्मने ॥ ४२ ॥

O Master! Salutations to You who predominantly embody the virtue of forbearance (Kshama / peace) like the earth (Kshiti), and hence manifest the Earth-form (Kshiti-murti); salutations to You who bring delight to the whole world like water, and hence manifest the Water-form (Salila-murti). ॥ 42 ॥

निसङ्गवृत्तये तुभ्यं विभूतेरपवह्निने । नमस्तपस्विने शश्वन्महामोहमहीरहे ॥ ४३ ॥

Salutations to You who are unattached like the wind, swift in spiritual prowess, and the uprooter of the mighty tree of delusion (Maha-moha), manifesting the Wind-form (Vayu-murti). ॥ 43 ॥

कर्मेन्धनदहे तुभ्यं नमः पावक मूर्तये । पिशङ्गपिशितोद्दीपसमिद्धध्यानतेजसे ॥ ४४ ॥

Salutations to You who consume the fuel of karmas, whose robust physique shines with a golden luster, and whose radiant fire of meditation blazes perpetually, manifesting the Fire-form (Pavaka-murti). ॥ 44 ॥

अरजोऽम्बरसङ्गाय नमस्ते गगनात्मने । विभवेऽनाद्यनन्ताय महत्त्वावधये परम् ॥ ४५ ॥

Salutations to You who, like the sky, are free from the taint of the dust of sins, all-pervading in knowledge (Vibhu), beginningless and endless in essence, unblemished, and the supreme protector of all, manifesting the Space-form (Gagana-murti). ॥ 45 ॥

> शुचयज्वने नमस्तुभ्यं सर्वक्रतुमयात्मने । निर्वाणदायिने तुभ्यं नमः शीतांशुमूर्तये ॥ ४६ ॥

Salutations to You who, like the pure sacrificer (Yajaka), offer all oblations into the fire of meditation, manifesting the Sacrificer-form (Yajamana-murti); salutations to You who bestow blissful liberation (Nirvana) like the cool moon, manifesting the Moon-form (Sheetamshu-murti). ॥ 46 ॥

> नमस्तेऽनन्तबोधाकरविनिर्मुक्तशाक्तये । तीर्थंकरत्वायिने तुभ्यं नमः स्वात्ममूर्तये ॥ ४७ ॥

Salutations to You who are inseparable from the sun of Kevalajnana (Omniscience) that illuminates infinite objects, manifesting the Sun-form (Surya-murti). O Master! Thus, salutations to You who embody these eight cosmic forms (Ashtamurti: Earth, Water, Wind, Fire, Space, Sacrificer, Moon, and Sun) and who are the supreme Tirthankara!

Explanation: Other traditions attribute eight cosmic forms (Ashta-murti) to Mahadeva Shiva. Here, the Acharya extols Lord Vrishabhadeva as the true Mahadeva possessing all these eight sublime attributes. ॥ 47 ॥

> महाबलाय नमस्तुभ्यं ललिताङ्गाय ते नमः । श्रीमते वज्रजङ्घाय धर्मतीर्थप्रवर्तिने ॥ ४८ ॥

O Master! Salutations to You who possess unequaled strength (Mahabala), or who were the Vidyadhara Mahabala ten lifetimes ago; salutations to You who possess a charming body (Lalitanga), or who were the Lalitanga Deva in the Ishana heaven nine lifetimes ago; salutations to You who establish the ford of Dharma (Tirtha), endowed with spiritual glory and adamantine calves (Vajrajangha), or who were King Vajrajangha eight lifetimes ago! ॥ 48 ॥

नमः सदाऽऽर्याय ते शुद्धिविस्तृते श्रीधरो ते नमः । नमः सुविधये तुभ्यमच्युतेन्द्राय ते नमः ॥ ४९ ॥

Salutations to You who are ever venerable (Arya), or who were the noble Arya of Bhogabhumi seven lifetimes ago; salutations to You who possess divine glory (Shridhara), or who were the deity Shridhara in the sixth lifetime; salutations to You of auspicious fortune (Suvidhi), or who were King Suvidhi in the fifth lifetime; salutations to You, the imperishable Lord (Achyutendra), or who were the Indra of Achyuta heaven in the fourth lifetime! ॥ 49 ॥

वज्रस्तम्भस्थिराङ्गाय नमस्ते वज्रनाभये । सर्वार्थसिद्धिनाथाय सर्वार्थसिद्धिमीयुषे ॥ ५० ॥

Salutations to You whose body is firm as an adamantine pillar and who possess an adamantine navel (Vajranabhi), or who were the Chakravarti Vajranabhi in the third lifetime; salutations to You who are the master of all spiritual accomplishments (Sarvarthasiddhi-natha) and have attained all supreme ends, or who were the celestial sovereign of the Sarvarthasiddhi realm in the second lifetime! ॥ 50 ॥

दशावतारचरमपरमौदारिकत्विषे । सूनवे नाभिराजस्य नमोऽस्तु परमेष्ठिने ॥ ५१ ॥

O Lord! Salutations to You, the Parameshthi Lord Vrishabhadeva, the son of King Nabhiraja, who represents the culmination of ten incarnations (Dashavatara Charama)—the final transmigratory incarnation—and who bears the supremely purified physical body (Parama-audarika Sharira).

Explanation: Employing the literary device of double meaning (Shlesha Alankara), the Acharya describes the ten previous incarnations of Lord Vrishabhadeva (Mahabala, Lalitanga, Vajrajangha, Arya, Shridhara, Suvidhi, Achyutendra, Vajranabhi, Sarvarthasiddhi Ahamindra, and Vrishabhadeva). While other traditions speak of the ten avatars of Vishnu/Krishna, the Acharya establishes that Lord Vrishabhadeva is the true supreme Divinity who underwent these ten noble incarnations. ॥ 51 ॥

भवन्तमित्यभिष्टूय ताम्यदाशास्महे वयम् । भक्तिस्त्वय्येव नो भूयादफलान्यैर्मितैः फलैः ॥ ५२ ॥

O Lord! Having thus praised You, we desire only one blessing: may our unwavering devotion ever remain centered upon You alone! We have no concern for any other transient, limited worldly fruits. ॥ 52 ॥

इति संस्तूय सुरेन्द्रास्तं परमानन्दनिर्भराः । अयोध्यागमने भूयो मतिं चक्रुः कृतोत्सवाः ॥ ५३ ॥

Having thus eulogized Lord Vrishabhadeva, the celestial lords (Indras), filled with supreme ecstasy after completing the festive celebration, resolved to return once again to Ayodhya. ॥ 53 ॥

तथैवापूरितं भेरीस्तथैवाघोषितो जयः । तथैवैरावतेन्द्रेण स्कन्धारूढं व्यधुर्जितम् ॥ ५४ ॥

Just as during the journey from Ayodhya to Mount Meru, the grand festivities commenced once again. The celestial drums (Bheris) resounded in the same manner, shouts of victory echoed everywhere, and the Lord was reverently seated upon the shoulders of the great celestial elephant Airavata. ॥ 54 ॥

महाकलकलेर्गीतनृत्यैः सजयघोषणैः । गगनाङ्गणमुत्पत्य ययुस्तामेव तां पुरीम् ॥ ५५ ॥

Accompanied by magnificent resonant melodies, music, dancing, and roaring proclamations of victory, the celestials soared across the courtyard of the sky and swiftly arrived at the city of Ayodhya. ॥ 55 ॥

या चकासे गगनोल्लङ्घिशिखरैः पृथुगोपुरैः । स्वर्गमाह्वयमानेव पवनोल्लसितकेतनैः ॥ ५६ ॥

With its sky-touching spires and expansive gateway portals (Gopuras) adorned with fluttering banners waving in the breeze, the city of Ayodhya shone as though it were beckoning heaven itself to descend. ॥ 56 ॥

यस्यां मणिमयी भूमिस्तारकाप्रतिबिम्बितैः । दधौ कुमुद्वती लक्ष्मीमकण्ठां क्षणदामुखे ॥ ५७ ॥

At nightfall, the jeweled grounds of Ayodhya, reflecting the myriad twinkling stars above, appeared to possess the unbroken, pristine splendor of a lotus pool blooming with white water-lilies (Kumudas). ॥ 57 ॥

या पताकाकरैर्दूरमुत्क्षिप्तैश्चलपल्लवैः । आह्वातुमिद स्वर्गवासिनोऽभूत् कुतूहलात् ॥ ५८ ॥

With its fluttering banners swaying like outstretched hands in the far-reaching wind, the city seemed eager, out of curious joy, to invite the heavenly denizens. ॥ 58 ॥

यस्यां मणिमयैर्हर्म्यैः कृतदम्पतिसंश्रयैः । आक्षिप्तेव सुराधीशविमानभोरसंभ्रमम् ॥ ५९ ॥

Beholding the gem-encrusted palaces of the city where handsome men and women dwelt in harmony, one had to acknowledge that those palaces easily surpassed and eclipsed the grandeur of Indra's own celestial aerial cars. ॥ 59 ॥

यत्र सौधाग्रसंलग्नैरिन्दुकान्तशिलातलैः । अभ्रपादामिसंस्पर्शात् क्षरद्भिर्ज्जलदायितम् ॥ ६० ॥

Upon the rooftops of the grand mansions, hundreds of moonstones (Chandrakanta gems) were inlaid; touching the rays of the moon at night, they dripped with cool water, resembling rain-bearing clouds. ॥ 60 ॥

या धत्ते स्म महासौधशिखरैर्मणिभासुरैः । सुरक्षापक्षियं दिक्षु विततां रत्नमामयीम् ॥ ६१ ॥

The spires of the city's grand royal palaces radiated with multifaceted gems, diffusing vibrant jewel-beams in all directions, making the city appear as if it were crowned with a celestial rainbow. ॥ 61 ॥

सरोजरागमाणिक्यकिरणैः क्वचिदम्बरम् । यत्र संध्याम्बुदच्छन्नमिवालक्ष्यत पाण्डुरम् ॥ ६२ ॥

In places, the sky above the city took on a reddish-pink glow from the gleaming rays of ruby gems (Padmaraga), making it look as though it were enveloped by twilight clouds. ॥ 62 ॥

इन्द्रनीलोपलैः सौधकूटलग्नैर्विलङ्घितम् । स्फुरद्भिर्ज्योतिषां चक्रं यत्र नालक्ष्यतस्त्वरे ॥ ६३ ॥

In other spots, the radiant blue hues emanating from the sapphires (Indranila gems) studded upon the palace pinnacles cast such deep luster that the constellations of stars above became indistinguishable in the sky. ॥ 63 ॥

गिरिकूटतटानीव सौधकूटानि शारदाः । घना यत्राश्रयन्ति स्म सून्नतः कस्य नाश्रयः ॥ ६४ ॥

The spires of the city's palaces were as lofty as mountain peaks, and autumnal clouds rested peacefully upon them. This was only fitting, for who is not sheltered by that which is exceptionally elevated and noble? ॥ 64 ॥

प्राकारवरयो यस्याश्चामीकरमयोऽभवत् । मणिरत्नप्रभालक्ष्मीं श्रियं मेरौरिवाहसत् ॥ ६५ ॥

The city's golden rampart walls, reflecting the radiant brilliance of inlaid gems, seemed to mock even the resplendent beauty of Mount Sumeru. ॥ 65 ॥

यत्खातिका महाम्भोघेर्लीलां यादोभिरुद्धतैः । धत्ते स्म क्षुभितालोलकल्लोलावर्तभीषणा ॥ ६६ ॥

The moat surrounding the city of Ayodhya, agitated by vigorous aquatic creatures and surging with rolling waves and whirlpools, mirrored the fearsome grandeur of the great ocean. ॥ 66 ॥

जिनप्रसवभूमित्वाद् या शुद्धाकरभूमिवत् । सूते स्म पुरुषानर्घ्यमहारत्नानि कोटिशः ॥ ६७ ॥

Being the sacred birthplace of Lord Jinendra, that city resembled a pristine mine of gems, having given birth to crores of priceless, gem-like illustrious personalities. ॥ 67 ॥

यस्याश्च बहिरुद्यानैर्नानानोकहाकुलैः । फलच्छायाप्रदैः कल्पतरुच्छाया समं व्यधुः ॥ ६८ ॥

Its outer gardens and orchards, filled with diverse trees laden with sweet fruits and providing soothing shade, outmatched the beauty and comfort of the celestial wish-fulfilling trees. ॥ 68 ॥

यस्याः पर्यन्तमावेष्ट्य स्थिता सा सरयूनदी । लक्ष्णपुलिनसंसुप्तसारसा हंसनादिनी ॥ ६९ ॥

Encircling the city's perimeter flowed the river Sarayu, upon whose picturesque sandy banks Sarasa cranes rested peacefully and graceful swans filled the air with melodious calls. ॥ 69 ॥

यां प्राहुर्यरिदुर्लक्ष्यामयोध्यां योधसंकुलाम् । विनीताखण्डमध्यस्था या तन्नाभिरिवाबभौ ॥ ७० ॥

Because the city was invincible to enemies and brimming with valiant warriors, people called it 'Ayodhya' (the unconquerable). It was also known as 'Vineeta', situated in the center of Aryakhanda like its central navel. ॥ 70 ॥

तामारुध्य पुरीं विष्वगनीकानि सुधाशिनाम् । तस्थुर्जगन्ति तच्छोभामागतानीव वीक्षितुम् ॥ ७१ ॥

The armies of the celestials surrounded the city of Ayodhya from all sides and stood in awe, appearing as though the inhabitants of all three worlds had assembled to behold its magnificence. ॥ 71 ॥

ततः कतिपयैर्देवैर्देवमादाय सादरम् । प्रविशेश गृहं शक्रः परार्ध्यश्रीपरम्परम् ॥ ७२ ॥

Then Indra, carrying the divine infant Lord Vrishabhadeva with deep reverence along with a few select celestials, entered the magnificent palace of King Nabhiraja, which was adorned with supreme royal splendor. ॥ 72 ॥

तत्रात्मरचितानेकविन्यासे श्रीगृहाङ्गणे । हर्म्याग्रे स कुमारं तं सौधर्मेन्द्रो न्यवीविशत् ॥ ७३ ॥

There, in the courtyard of the Shri-griha where celestials had created wondrous decorations, Saudharmendra respectfully seated the divine child upon a radiant throne. ॥ 73 ॥

नाभिराजः समुत्क्षिप्तपुलकं गात्रमुद्वहन् । प्रीतिविस्फारिताक्षस्तं ददर्श प्रियदर्शनम् ॥ ७४ ॥

King Nabhiraja gazed upon his beloved, auspicious son with his entire body thrilling with horripilation (tears of joy) and his eyes wide with deep paternal affection. ॥ 74 ॥

मायानिद्रामपास्य देवी शच्या प्रबोधिता । देवीभिः सममैक्षिष्ट प्रहृष्टा जगतां पतिम् ॥ ७५ ॥

Awakened from the illusory sleep (Maya-nidra) by Indrani, Queen Mother Marudevi, filled with immense delight, gazed upon the Lord of the Three Worlds alongside the celestial goddesses. ॥ 75 ॥

तेजःपुञ्जमिवोद्भूतं सापश्यत् स्वसुतं सती । बालार्केणेव [सा] तेन दिगैन्द्रीव व्यदीप्यत ॥ ७६ ॥

The virtuous Queen Marudevi looked upon her son, who appeared like an embodiment of rising celestial radiance, and she shone beside Him just as the eastern horizon glows beside the newly risen morning sun. ॥ 76 ॥

शच्या समं च नाकेशं तावद्राशी जगद्गुरोः । पितरौ नितरां प्रीतौ वीक्षन्ते स्म कृतार्थिनौ ॥ ७७ ॥

The parents of the World Teacher, having achieved their life's ultimate fulfillment, looked with boundless joy upon Indra and Indrani. ॥ 77 ॥

ततस्तौ जगतां पूज्यौ पूजयामास सादरः । विचित्रैर्भूषणैः स्रग्भिरंशुकैश्च महार्घकैः ॥ ७८ ॥

Then Indra reverently worshipped the universally revered parents with diverse celestial ornaments, floral garlands, and priceless garments. ॥ 78 ॥

तौ प्रीतः प्रशंसन् वै सौधर्मेन्द्रः कृतीः समस्तान् । युवां पुण्यधुरीणौ स्तो ययोर्लोकाग्रणीः सुतः ॥ ७९ ॥

Thereafter, Saudharmendra, filled with immense joy, praised the parents: "You two are the foremost leaders of merit (Punya) and supremely blessed, for the crown-jewel of the entire universe has taken birth as your son! ॥ 79 ॥

युवामेव महाभागौ युवां कल्याणभागिनौ । युवां न प्रति लोकेऽस्ति युवामपि गुरोर्गुरू ॥ ८० ॥

You alone are the most fortunate in this universe, you alone are the recipients of all auspicious blessings, and none in the world can ever equal you, for you are the parents (the Gurus) of the Supreme Guru of the cosmos! ॥ 80 ॥

भो नाभिराज सत्यं त्वं समृद्धोदयाचलः । देवी प्राच्येव यज्ज्योतिरेषा वः परमुद्भौ ॥ ८१ ॥

O King Nabhiraja, truly you are the prosperous Eastern Mountain (Udayachala), and Queen Marudevi is the Eastern Direction itself, for this supreme light of the universe has arisen from you! ॥ 81 ॥

देवधिष्ण्यमिवागारमिदमावयोः सदा । युवां च नः शश्वत् पितरौ जगतां पितुः ॥ ८२ ॥

Therefore, this abode of yours is as holy and venerable to us as a Jinendra temple (Jinalaya), and being the parents of the Father of the Universe, you both are forever worthy of our highest worship. ॥ 82 ॥

इत्यभिष्टूय तौ देवं च समर्प्य तयोः करे । शतक्रतुः क्षणं तस्थौ कुर्वंस्तामेव संकथाम् ॥ ८३ ॥

Having thus eulogized the parents and placed the divine child safely into their arms, Indra (Shatakratu) stood there for a while, joyfully narrating the splendid account of the Lord's Janmabhisheka. ॥ 83 ॥

तौ तस्माद् यथावृत्तमावेदितजिनोत्सवौ । प्रमदस्य परां कोटिमारूढौ विस्मयस्य च ॥ ८४ ॥

Learning the entire wondrous account of the Jinendra's Janmabhisheka from Indra, both parents reached the highest pinnacle of joy and astonishment. ॥ 84 ॥

जातकर्मोत्सवं भूयश्चक्रतुस्तौ शतक्रतोः । लब्ध्वानुमतिमिन्द्रस्य समं पौरजनैरपि ॥ ८५ ॥

With the blessings and permission of Indra, the parents, together with the festive citizens of the capital, celebrated the post-birth festival (Jatakarma) of the Lord with immense grandeur once again. ॥ 85 ॥

सा केतुमालिकाकीर्णा पुरी साकेतसाह्वया । तदाऽऽसीत् स्वर्गमाह्वातुं संकुलेवासकोतुका ॥ ८६ ॥

At that time, the city of Saketa (Ayodhya), bedecked with endless rows of fluttering banners, appeared as if eagerly gesturing to summon heaven to earth. ॥ 86 ॥

पुरी स्वर्गपुरीवासी समाः पौरा दिवौकसाम् । तदा संभूषिताः पुरनार्योऽप्सरसः समाः ॥ ८७ ॥

At that moment, the city of Ayodhya resembled the heavenly city of Amaravati, its citizens appeared like divine gods, and the women of the city, adorned in exquisite garments and jewels, looked like celestial Apsaras. ॥ 87 ॥

धूपामोदैर्दिशो व्याप्ताः पटवासैस्ततं नभः । संगीतमुरजध्वानैर्दिचक्रं बधिरीकृतम् ॥ ८८ ॥

All quarters of the sky were filled with the fragrance of incense, the heavens were dusted with fragrant scented powders (Patavasa), and the entire horizon resonated so powerfully with music and mridanga drums that all directions seemed deafened with joy. ॥ 88 ॥

पुरवीथ्यस्तदाऽभूवन् रत्नचूर्णैर्विभूषिताः । निरुद्धातपसंपाताः प्रचलोकेतनांशुकैः ॥ ८९ ॥

All the streets and avenues of the city were embellished with crushed gemstone dust, while the dense canopies of waving flags shielded the pathways from the heat of the sun. ॥ 89 ॥

चलत्पताकामाबद्धतोरणान्वितगोपुरम् । कृतरूपशोभमारब्धसंगीतरवरुद्धदिक् ॥ ९० ॥

With fluttering flags waving throughout every quarter, the city appeared as though it were dancing; and with gateway arches (Toranas) festooned across its portals, it looked as though it were displaying its charming countenance. ॥ 90 ॥

प्रनृत्यदिव सौमुख्यमिव तद्दधत् पुरी । सनेपथ्यमिवानन्दात् प्रजल्पदिव चाभवत् ॥ ९१ ॥

Gorgeously adorned at every step, the city looked as though it had donned festive theatrical attire; and with the music resounding in all directions, it seemed as if the city itself were conversing and singing in sheer ecstasy. ॥ 91 ॥

प्रवृत्तैर्गीतनृत्यैश्च वाद्यैश्च बहुमंगलैः । संसक्तः पौरजनः सर्वोऽप्यासीदानन्दनिर्भरः ॥ ९२ ॥

Engaged in melodious singing, graceful dancing, instrumental concerts, and various auspicious rituals, all the citizens were immersed in overflowing joy. ॥ 92 ॥

नासीत् कश्चिद् दरिद्रोऽत्र दीनो वाऽत्र न कोऽपि च । नासीत् कोऽप्यपूर्णकामों न तदा कोऽप्यकौतुकः ॥ ९३ ॥

At that time, there was no one in the city who was poor, no one who was distressed, no one whose desires remained unfulfilled, and no one who did not experience profound joy. ॥ 93 ॥

सप्रमोदमयं विश्वमित्यातन्वन्महोत्सवः । यथा मेरौ तथैवास्मिन् पुरे सान्तःपुरेऽभवत् ॥ ९४ ॥

Thus, this grand festival that delighted the entire world took place in the city of Ayodhya and its royal palace with the same magnificence as it had on Mount Meru. ॥ 94 ॥

दृष्ट्वा प्रमुदितं तेषां हृष्टः प्रमोदं प्रकाशयन् । संक्रन्दनो मनोवृत्तिमानन्दानन्दनाटके ॥ ९५ ॥

Witnessing the exuberant delight of the citizens, Indra, expressing his own supreme happiness, turned his heart toward performing the dramatic cosmic dance named Anandananda Nataka (the Dance of Supreme Bliss). ॥ 95 ॥

कृतारम्भे महेन्द्रस्य प्रवृत्तः संगीतविस्तरः । गन्धर्वस्तद्विधानज्ञैर्माद्भौपवहनादिभिः ॥ ९६ ॥

As soon as Indra commenced his dance, the Gandharvas, well-versed in the science of music, tuned their instruments and began an elaborate musical symphony. ॥ 96 ॥

कृतानुकरणं नाट्यं तत्प्रयोज्यं गुणान्वितम् । स चागमो महेन्द्राणां यथान्यायमनुस्मृतः ॥ ९७ ॥

Natya (drama/dance) is the artistic imitation of deeds performed previously; it is worthy of being performed strictly in accordance with the classical treatises of dramaturgy (Natya-shastra), and Indra alone is the consummate master of this sacred art. ॥ 97 ॥

वस्तृणां तत्प्रयोक्तृत्वे लालित्यं वच्य वर्ण्यते । पात्रान्तरेऽपि संक्रान्तं यत् सतां चित्तरञ्जनम् ॥ ९८ ॥

When an art of dance—which charms the hearts of virtuous people even when transmitted through ordinary disciples and actors—is performed in person by the supreme master of the art himself, what words could ever describe its enchanting grace? ॥ 98 ॥

ततः श्रव्यं च दृश्यं च तत्प्रयुक्तं महात्मनाम् । पाठ्यैर्नानाविधैश्चित्रैरङ्गाभिनयैरपि ॥ ९९ ॥

Thereafter, accompanied by various poetic recitations and exquisite bodily gestures (Abhinaya), that divine dance performed by Indra became a wondrous spectacle worthy of being seen and heard by noble souls. ॥ 99 ॥

विलिखितः कुतपोऽस्य क्षितिः सकुलाभोधरा । रङ्गो त्रिभुवनाभोगः सहस्राक्षो महानटः ॥ १०० ॥

Diverse musical instruments played melodiously; the entire earth spanning across the Kulachala mountain ranges became the stage, the expanse of the three worlds formed the auditorium, and the thousand-eyed Indra himself was the grand master dancer (Mahanata). ॥ 100 ॥

आदिपुराण - भाग ८ (Chunk 2)

चतुर्दशं पर्व (भगवान् जातकर्मोत्सववर्णन - शेषांश)

प्रेक्षका नाभिराजाद्याः समाराध्यो जगद्गुरुः । फलं त्रिवर्गसंशुद्धिः परमानन्द एव च ॥ १०१ ॥

Noble personalities like King Nabhiraja were the spectators of that dance; Lord Vrishabhadeva, the Preceptor of the Universe, was the revered deity to be pleased by it; and the purification of the three human pursuits (Dharma, Artha, and Kama) along with the attainment of the supreme bliss of Liberation (Moksha) was its ultimate fruit. ॥ 101 ॥

इत्येकशोऽपि संत्रीत्यै वस्तुजातमिदं सताम् । किं तु तत्सर्वसंदोहः पुण्योदयात् समागतः ॥ १०२ ॥

Each one of the aforesaid auspicious factors individually is capable of generating immense delight in the hearts of virtuous people; what then to say when, by the fruition of supreme merit (Punya), all these divine elements assemble together in one single place? ॥ 102 ॥

कृतं समवतारं तु त्रिवर्गफलसाधनम् । जन्माभिषेकसंबद्धं प्रायुङ्क्तानन्तरं तदा हरिः ॥ १०३ ॥

At that time, Indra first performed the drama depicting the Lord's descent into the womb (Garbhavatara), which fulfills the fruits of the three pursuits (Trivarga), and then commenced the dramatic performance concerning the Lord's birth-ablution (Janmabhisheka). ॥ 103 ॥

तदा प्रयुक्तमन्यच्च दशावतारसंभ्रमैः । दशावतारसंदर्भमधिकृत्य जिनेशिनः ॥ १०४ ॥

Thereafter, taking up the narratives of the ten previous incarnations of the Jinendra (such as Mahabala and others), Indra performed several other theatrical presentations assuming numerous splendid forms. ॥ 104 ॥

तत्प्रयोगविधौ पूर्वं पूर्वरङ्गं समाहितः । प्रारेभे मञ्चबाधानां विघाताय समाहितः ॥ १०५ ॥

While performing these dramatic presentations, Indra first offered an invocation (Mangalacharana) for the eradication of all obstacles, and then, attentively collected in mind, commenced the preliminary stage-ritual (Purvaranga). ॥ 105 ॥

पूर्वरङ्गप्रसङ्गेन पुष्पाञ्जलिपुरःसरम् । ताण्डवारम्भमेवाग्रे सुरप्राग्रहोऽग्रहीत् ॥ १०६ ॥

In commencing the Purvaranga, the foremost leader of the celestials (Indra) began by scattering a handful of flowers (Pushpanjali) and initiated the vigorous Tandava dance. ॥ 106 ॥

प्रयोज्य नान्दीमन्तेऽस्याः प्रविशन् रङ्गभूमिम् हरिः । उत्तमं सङ्गीतनेपथ्यं नाटयवेदावतारवित् ॥ १०७ ॥

At the beginning of the Tandava dance, he recited the benedictory Nandi verse, and upon completing the auspicious invocation, entered the stage. Master of the Natyaveda (dramaturgy) and resplendent in auspicious theatrical attire and ornaments, Indra appeared exceedingly magnificent. ॥ 107 ॥

स रङ्गाङ्गणमासाद्य वैशाखस्थानमास्थितः । लोकस्कन्ध इवोद्भूतो मरुद्भिरभितो वृतः ॥ १०८ ॥

Stepping onto the stage, he assumed the Vaishakha posture (standing with feet apart and hands resting upon the waist). Surrounded on all sides by the Maruts (celestial Devas), he

looked like the cosmic trunk (Lokaskandha) surrounded by the three atmospheric layers of air (Vatavalayas / Maruts). ॥ 108 ॥

रङ्गमध्यगतो रेजे क्षिपन् पुष्पाञ्जलिं हरिः । विभजन्निव पीतावशेषनाट्यरसं स्वयम् ॥ १०९ ॥

Standing in the center of the stage and scattering handfuls of flowers, Indra looked as though he were distributing among others the residual nectar of theatrical aesthetic emotion (Natya-rasa) that remained after drinking his fill. ॥ 109 ॥

लक्षितोच्चैर्नेपथ्यो लसन्नयनसन्ततिः । स बभौ कल्पशाखीव सप्रसूनसमूषणः ॥ ११० ॥

Indra, radiant in glorious garments and ornaments and displaying his host of brilliant eyes, shone like a celestial Kalpavriksha tree adorned with blossoms and glittering jewels. ॥ 110 ॥

पुष्पाञ्जलिः पतन् रेजे मत्तालिभिरनुद्रुतः । ददृशे यत्र वृत्रघ्नः कल्माषितनभोऽङ्गणः ॥ १११ ॥

The falling shower of flower petals, pursued by swarms of intoxicated bees, looked as exquisite as Indra's myriad eyes variegating the expanse of the sky. ॥ 111 ॥

स्फुरन्ती परितस्तार तारास्य नयनावली । यवनिकाच्छदप्रख्या रङ्गभूमेर्बभौ श्रियम् ॥ ११२ ॥

The radiating brilliance emanating from his rows of large, twinkling eyes covered the stage from all sides, assuming the splendor of a lustrous theatrical curtain (Yavanika). ॥ 112 ॥

तालबद्धैः पदविक्षेपैः समन्ताद्रङ्गमण्डपे । परिक्रामन्नसौ रेजे विमानेनेव काश्यपीम् ॥ ११३ ॥

Circling around the stage with rhythmic footsteps timed to perfection with musical beats, Indra shone as though he were measuring the entire earth with his aerial car. ॥ 113 ॥

कृतपुष्पाञ्जलेरस्य ताण्डवारम्भसंभ्रमे । पुष्पवर्षं दिवो मुमुचुः सुरास्तद्भक्तिहर्षिताः ॥ ११४ ॥

When Indra offered the floral tribute and commenced his Tandava dance, the Devas, delighted by his devotion, showered continuous streams of celestial blossoms from heaven. ॥ 114 ॥

तदा पुष्करवाद्यानि सर्वाण्यपि दध्वनुः क्रमात् । दिक्प्रान्तेषु प्रतिध्वानमातन्वानानि कोटिशः ॥ ११५ ॥

At that moment, crores of percussion instruments such as the Pushkara drums resonated in unison, sending deep reverberations to the farthest ends of the horizon. ॥ 115 ॥

वीणा च मधुरमाराद् वल्गु वंशा रराणिषुः । समतालप्रबन्धाश्च समं तालैरराणिषुः ॥ ११६ ॥

The Vinas produced sweet melodies, the flutes resonated with charming tones, and musical compositions accompanied by rhythmic cymbals sounded in perfect harmony with the instruments. ॥ 116 ॥

उपवादकवाद्यानि परिवादकवादितैः । युक्तानि संगतास्तेव साङ्गत्यं हि सयोनिषु ॥ ११७ ॥

The instrumentalists playing accompanying instruments matched their pitch and rhythm flawlessly with the lead Vina player; fittingly so, for harmonious unity is natural among kindred things. ॥ 117 ॥

काकलीकलमव्यक्ततारमूर्च्छनमुज्जगौ । तदोपवीणयन्तीभिः किन्नरीभिरनुल्बणम् ॥ ११८ ॥

At that time, the Kinnara maidens, strumming their Vinas, sang in soft, sweet, gently profound, high-pitched yet subtle and balanced modulations (Murchhanas). ॥ 118 ॥

ध्वनन् मधुरं मौखं संबन्धं प्राप्य शिष्यवत् । वृत्तं वंशोचितं वंशे प्रयोगेष्वविवादिभिः ॥ ११९ ॥

Just as an exemplary disciple, upon receiving oral instruction from his Guru, speaks sweet and respectful words, avoids all dispute during logical exposition, and acts in a manner befitting his noble lineage (Vamsha), so too the bamboo flutes (Vamsha), upon touching the lips of the players, produced melodious notes and, maintaining flawless harmony without discord during the performance, proved true to their bamboo lineage. ॥ 119 ॥

प्रयुज्य शुद्धां सधवा पूर्वरङ्गमनुक्रमात् । करणैरङ्गहारैश्च चित्रं प्रायुङ्क्त तं पुनः ॥ १२० ॥

Having thus performed the pure preliminary stage-ritual (Purvaranga) in proper sequence, Indra further elaborated it into manifold artistic forms using diverse Karanas (hand gestures) and Angaharas (graceful bodily movements). ॥ 120 ॥

चित्रैश्च रेचकैः पादकटिकण्ठकराञ्चलैः । ननाट ताण्डवं शक्रः प्रदर्शयन् रसमूर्जितम् ॥ १२१ ॥

Swirling his feet, waist, neck, and hands in various dynamic pirouettes (Rechakas), Indra performed the vigorous Tandava dance, manifesting powerful aesthetic emotion (Rasa). ॥ 121 ॥

तस्मिन् बाहुसहस्राणि विकृत्य प्रनृत्यति । धरा चरणविन्यासैः स्फुटन्तीव तदाचलत् ॥ १२२ ॥

As Indra danced, magically manifesting a thousand arms through his psychic powers (Vikriya), the earth trembled beneath the impact of his rhythmic steps as if it were cracking open. ॥ 122 ॥

चेलुश्च कुलाद्रयः सम्यक् तृणानामिव राशयः । प्रभूज्जलाधिरुद्वेलः प्रमदादिव निस्स्वनन् ॥ १२३ ॥

The mighty Kulachala mountain ranges swayed like heaps of grass, and the ocean surged with roaring waves as if swelling with ecstatic joy. ॥ 123 ॥

लसद्बाहुमहोत्सर्पिप्रविग्रहः सुरनायकः । कल्पद्रुम इवाभासीच्चलदुत्सुकभूषणः ॥ १२४ ॥

With his radiant arms outstretched, towering form, and fluttering robes and glittering ornaments, the lord of celestials looked like a dancing Kalpavriksha tree whose branches sway with rustling ornaments and garments. ॥ 124 ॥

चलन्मौलिप्रभाभासा परिवेषेण भूस्तलम् । तदा विदीप्यते विद्युत्सहस्रैरिव सर्वतः ॥ १२५ ॥

The sky, filled with the circular halos of light radiating from the gems of his swaying crown, appeared as though illuminated by thousands of simultaneous lightning flashes. ॥ 125 ॥

विक्षिप्ता बाहुविक्षेपैस्तारकाः परितोऽभ्रमन् । भ्रमणाविद्धविच्छिन्नहारमुक्ताफलश्रियः ॥ १२६ ॥

Scattered by the sweeping motions of Indra's arms, the stars spun all around, resembling pearls from a broken necklace dispersed during rapid whirling. ॥ 126 ॥

नृत्यतोऽस्य भुजोल्लासैः पयोदाश्चाभिघातिताः । पयोलवच्युतो मुञ्चन् मुदाऽश्रूणीव सर्वतः ॥ १२७ ॥

Brushed by the expansive sweep of his arms during the dance, the clouds shed tiny sprays of water, looking as though they were weeping tears of sheer joy. ॥ 127 ॥

रेचकेषु चलन्मौलिप्रोच्छलन्मणिरोतयः । वेगाविद्धाः समं भ्रमुरलातवलयायिताः ॥ १२८ ॥

Whenever Indra whirled in swift pirouettes (Rechakas), the rows of gleaming gems upon his swaying crown revolved with such velocity that they formed glowing circles of fire like whirling firebrands (Alatachakra). ॥ 128 ॥

नृत्तक्षोभान्महीक्षोभे क्षुभिता जलराशयः । क्षालयन्ति स्म दिग्भित्तीः क्षोभ्यच्छज्जलशीकरैः ॥ १२९ ॥

From the agitation of his dance, the earth shook; from the tremor of the earth, the oceans churned; and with splashing sprays of water, they seemed to wash the walls of all directions. ॥ 129 ॥

क्षणादेकः क्षणात् सर्वः क्षणाद् व्यापी क्षणादणुः । क्षणादारात् क्षणाद् दूरे क्षणाद् व्योम्नि क्षणाद् भुवि ॥ १३० ॥

While dancing, Indra appeared solitary in one moment and manifold in the next; all-pervasive in one instant and atomic (tiny) in another; close at hand one moment and far away the next; soaring in the sky one instant and standing upon the ground the next. ॥ 130 ॥

इति प्रतन्वतात्मीयं सामर्थ्यं विक्रियोत्थितम् । इन्द्रजालमिवेन्द्रेण प्रयुक्तमभवत् तदा ॥ १३१ ॥

Thus displaying his marvelous psychic power of manifestation (Vikriya-shakti), Indra performed a dance that seemed like a grand display of cosmic magic (Indrajala). ॥ 131 ॥

नेदुरप्सरसः शक्रभुजशाखासु सस्मिताः । सलीललललतोत्क्षेपमङ्गहारैश्च सञ्चिताः ॥ १३२ ॥

Smiling sweetly upon the bough-like arms of Indra, celestial Apsaras danced gracefully, playfully moving their creeper-like eyebrows, swaying their bodies, and stepping with exquisite rhythmic footwork. ॥ 132 ॥

वर्धमानकयैः काश्चित् ताण्डवनृत्यकैः । ननृतुः सुरनर्तक्यश्चित्रैरभिनयैस्तदा ॥ १३३ ॥

At that time, some celestial dancing maidens danced to the accelerating tempo of the Vardhamanaka rhythm, others performed Tandava, while still others danced displaying diverse expressive acting (Abhinaya). ॥ 133 ॥

काश्चिदैरावतं पिण्डीं बद्ध्वामराङ्गनाः । प्रानर्तिषुः सुविभ्रान्ताः पिण्ड्यादीन् बिभ्रतीस्तदा ॥ १३४ ॥

Some goddesses assumed forms like lightning and others took forms like Indra, performing choreography strictly according to dramaturgy, demonstrating formations like Pindi and Vibhranta. ॥ 134 ॥

कल्पद्रुमस्य सदृशाः कल्पवल्ल्य इवामराः । रेजिरे सुरराजस्य बाहुशाखासु तास्तदा ॥ १३५ ॥

Dancing upon the branches of Indra's arms, those celestial maidens looked as radiant as wish-fulfilling creepers (Kalpalatas) entwined around the branches of the Kalpavriksha tree. ॥ 135 ॥

स ताभिः सममारब्धरेचको व्यरुचत्तराम् । चक्रान्दोल इव श्रीमान् चलन्मुकुटशेखरः ॥ १३६ ॥

When glorious Indra whirled in sync with those goddesses, the garland atop his swaying crown swung gracefully, making him appear like a magnificent revolving wheel. ॥ 136 ॥

सहस्राक्षसमुत्फुल्लविकसत्पद्मजाकरे । ताः पद्मिन्य इवाभूवन् स्मेरवक्त्राम्बुजश्रियः ॥ १३७ ॥

Endowed with a thousand eyes, Indra appeared like a lake brimming with blooming lotuses; while those goddesses dancing on his arms, with gently smiling lotus faces, looked like lovely lotus plants (Padminis) flourishing within it. ॥ 137 ॥

स्मितांशुभिर्विमिश्राणि तद्वक्त्राणि चकासिरे । विकस्वराणि पद्मानि प्लुतानीवामृतप्लवैः ॥ १३८ ॥

Intermingled with the radiant beams of their gentle smiles, their faces shone like blooming lotuses submerged in a stream of nectar. ॥ 138 ॥

कुलशैलायितानस्य भुजानध्यास्य योषितः । रेजिरे परिनृत्यन्त्यो मूर्तिमन्त्य इव श्रियः ॥ १३९ ॥

Ascending upon Indra's arms that resembled the great Kulachala mountain peaks, several celestial damsels danced with such elegance that they looked like embodied goddesses of fortune (Lakshmis). ॥ 139 ॥

ऐरावतायतालापस्तम्भवृत्तिसमायतान् । अध्यासीना भुजानस्य वीरलक्ष्म्य इवापराः ॥ १४० ॥

Perched upon Indra's arms, which were as long and sturdy as the tying-posts of the elephant Airavata, other dancing goddesses appeared like personified Goddesses of Valorous Victory (Vira-Lakshmi). ॥ 140 ॥

हारमुक्ताफलेष्वन्याः संक्रान्तप्रतियातनाः । ननृतुर्बहुरूपिण्यो विद्या इव विडौजसः ॥ १४१ ॥

The reflections of many dancing maidens falling upon the large pearls of his necklace made them look like the multi-form supernatural Vidyas (Bahurupini Vidya) of Indra dancing simultaneously. ॥ 141 ॥

सुगुल्फं पाणिभिः शक्रस्य न्यस्यन्त्यः क्रमपल्लवान् । सलीलं च नटन्त्यन्याः सूचीनाट्यमिवास्थिताः ॥ १४२ ॥

Placing their tender sprout-like feet delicately upon Indra's fingertips, other goddesses danced with such graceful poise that it seemed as though they were performing the marvelous Suchinatya (needle-point dance). ॥ 142 ॥

अङ्गुलीः करशाखानां सुपर्वाङ्घ्रिदिवेशिनः । वंशयष्टीरिवारुह्य तदग्रे प्रापि ताः पुनः ॥ १४३ ॥

Placing their navels upon the tips of Indra's well-jointed fingers, some maidens pirouetted so beautifully that it appeared as though they were performing acrobatics balanced upon the tip of a bamboo pole. ॥ 143 ॥

प्रतिबाहुममरेन्द्रस्य संपन्नवन्त्योऽमराङ्गनाः । लीलया संचरन्ति स्म पाटयन्त्योऽक्षिसंकुलम् ॥ १४४ ॥

Dancing across each arm of the king of gods and casting enchanting sidelong glances, the celestial maidens moved about with consummate artistry. ॥ 144 ॥

स्फुटन्तीव दृशोत्पाते कपोलेषु स्फुरन्निव । प्रसरन्निव पादेषु करेषु विलसन्निव ॥ १४५ ॥

Enhancing the festival, the aesthetic essence of dance (Natya-rasa) intensified within the bodies of those goddesses—appearing to flash forth in their glances, tremble upon their cheeks, surge through their feet, and play in their hands; ॥ 145 ॥

विहसन्निव वक्त्रेषु नेत्रेषु विकसन्निव । रज्यन्निवाङ्गरागेषु निमज्जन्निव नाभिषु ॥ १४६ ॥

laughing upon their faces, blooming in their eyes, glowing red in their cosmetic pigments, plunging deep into their navels; ॥ 146 ॥

चलन्निव कटीष्यासां मेखलासु स्खलन्निव । तदा नाट्यरसोऽङ्गेषु ववृधे वर्धितोत्सवः ॥ १४७ ॥

swaying upon their waists, and jingling upon their jeweled girdles—thus did the aesthetic essence of dance flourish across every limb. ॥ 147 ॥

प्रत्यङ्गममरेन्द्रस्य याश्चेष्टा नृत्यतोऽभवन् । ता एव तेषु पात्रेषु संविभक्ता इवारुचन् ॥ १४८ ॥

Whatever expressions and movements occurred across each limb of dancing Indra were simultaneously mirrored by all the other performers, looking as though Indra had distributed his own movements among them all. ॥ 148 ॥

भावा एव ते रसा एव तदनुभावास्तदिङ्गितम् । अनुप्रवेशितो नूनमात्मा तेष्वमरेशिना ॥ १४९ ॥

The same emotions (Bhavas), aesthetic sentiments (Rasas), bodily expressions (Anubhavas), and gestures seen in Indra were manifest in all the performers, making it seem as if the lord of celestials had projected his very soul into each of them. ॥ 149 ॥

सोऽभ्यासस्वभुजदण्डेषु नर्तयन् सुरसुन्दरीः । दारवीः पुत्रिका यन्त्रफलकेष्विव यान्त्रिकः ॥ १५० ॥

Causing the celestial dancers to perform upon his staff-like arms, Indra appeared like a master puppeteer operating wooden puppets upon a mechanical stage. ॥ 150 ॥

ऊर्ध्वमुच्छलयन् व्योम्नि नटन्तीर्दर्शयन् पुनः । क्षणात् कुर्वन्नदृश्यास्ताः सोऽभून्माहेन्द्रजालिकः ॥ १५१ ॥

Tossing the dancing goddesses high into the sky at one moment, revealing them dancing right in front the next, and making them vanish in an instant, Indra appeared like a master magician (Mahendrajalika). ॥ 151 ॥

गुप्ताङ्गं स्वदोर्जाले पृष्ठतो दर्शयन् मुहुः । संभवान् हस्तसंचारमिवासीदाचरन् हरिः ॥ १५२ ॥

Concealing and revealing the dancing maidens mysteriously within the network of his arms, Indra appeared like an adept conjurer demonstrating sleight of hand. ॥ 152 ॥

नर्तयन्नेकतो यूनो युवतीरन्यतो हरिः । भुजशाखासु सञ्जाते दर्शिताद्भुतविक्रियः ॥ १५३ ॥

Indra had youthful gods dancing upon his arms on one side and youthful goddesses on the other, while he himself danced upon his bough-like arms, displaying wondrous supernatural powers. ॥ 153 ॥

तद्भुजारङ्गभूमौ च ते च नृत्यन्ति परिक्रमैः । सुत्रामा सूत्रधारोऽभून्नाट्यवेदविदांवरः ॥ १५४ ॥

As those gods and goddesses danced in circumambulation upon the stage of his arms, Indra (Sutrama) shone like the master director (Sutradhara), supreme among knowers of the Natyaveda. ॥ 154 ॥

दीप्तरसोदयं नृत्यं ताण्डवमेकतः । अन्यतो ललितं लास्यमन्यतः ॥ १५५ ॥

On one side, the vigorous, impassioned Tandava dance surged with blazing heroic fervor; on the other side, the graceful, tender Lasya dance was performed with delicate artistic nuance. ॥ 155 ॥

विभिन्नरसमित्युच्चैर्दर्शयन् नाट्यमद्भुतम् । सामाजिकजने शक्रः परां प्रीतिमजीजनत् ॥ १५६ ॥

Thus presenting an extraordinary, marvelous dance brimming with diverse aesthetic sentiments, Indra inspired supreme delight and reverence in the assembled audience. ॥ 156 ॥

गन्धर्वनायकारब्धविविधातोद्यसंविधिः । आनन्दनृत्यमित्युच्चैर्मघवा निरवर्तयत् ॥ १५७ ॥

Accompanied by various musical instruments played masterfully by the Gandharva chieftains, Indra (Maghava) brought this grand dance called Ananda Nritya to a flawless and triumphant conclusion. ॥ 157 ॥

सकंसतालसमुद्देशविततध्वनिसंकुलम् । साभ्रं सरसमुद्यानं नृत्यं तदुद्यानमिवोद्बभौ ॥ १५८ ॥

That dance resembled a celestial pleasure garden (Udyana)—for just as an orchard contains Kamsa (white grass) and Tala (palm) trees, the dance resonated with Kamsa (bronze) and Tala (cymbals); just as a garden is filled with tall bamboo thickets making gentle sounds, the dance was filled with the far-reaching notes of sweet flutes; just as a garden contains watery lotus ponds (Apsaras / waters), the dance was adorned with celestial dancing nymphs (Apsaras); and just as a garden is juicy and lush (Sarasa), the dance was saturated with rich aesthetic sentiments (Sarasa, such as Shringara and others). ॥ 158 ॥

> नाभिराजः स देव्या स दृष्ट्वा तन्नाट्यमद्भुतम् । विसिस्मिये परां श्लाघां प्रापञ्च सुरसत्तमैः ॥ १५९ ॥

Beholding that wondrous dance alongside Queen Marudevi, King Nabhiraja was filled with immense astonishment and received high praise and honor from the foremost celestials. ॥ 159 ॥

> यद्वृषो जगज्ज्येष्ठो वर्षिष्यति जगद्धितम् । धर्मामृतमितीन्द्रास्तमकार्षुर्वृषभाह्वयम् ॥ १६० ॥

Because He is the foremost (Vrishabha / eldest) in the entire world and because He would shower (Varshana) the nectar of Dharma beneficial to all living beings, the Indras gave Him the name **Vrishabhadeva**. ॥ 160 ॥

> वृषेण हि विराजन्ते धर्मास्तेन यतो जिनः । ततोऽयं वृषभस्वामीत्याह्वयेत स्म पुरन्दरः ॥ १६१ ॥

Or, because 'Vrisha' signifies supreme Dharma and the Jinendra shines resplendent through that supreme Dharma, Indra named Him **Vrishabha-Swami** (Lord of Dharma). ॥ 161 ॥

> स्वर्गावतरणे दृष्टः स्वप्नेऽस्य वृषभो यतः । जनन्या वृषभं देवास्ततस्तं समजीजनन् ॥ १६२ ॥

Or, because Mother Marudevi had beheld an auspicious bull (Vrishabha) in her dream at the time of His descent into her womb, the Devas named Him **Vrishabha**. ॥ 162 ॥

पुरुदेव इति ख्यातिं बभारान्वर्थतां गताम् । पुरुहूतः स्वयं देवमाहूयन्नाख्ययानया ॥ १६३ ॥

Because Indra personally invoked the Lord by the name **Purudeva**, Indra truly justified his own traditional title Puruhuta (the one who invokes Purudeva). ॥ 163 ॥

ततस्तस्य सवयोभ्यान् वेषान्सुरकुमारकान् । निरूप्य परिचर्यायै दिवं जग्मुः शचीश्वराः ॥ १६४ ॥

Thereafter, having appointed celestial youth (Devakumaras) of equal age, equal beauty, and equal attire for the loving service and companionship of the Lord, the lords of Shachi (Indras) departed for their respective heavenly abodes. ॥ 164 ॥

धात्रीत्वेन नियोजिताश्चास्य देव्यः शक्रेण सादरम् । मज्जने मण्डने पाने संस्कारे क्रीडनेऽपि च ॥ १६५ ॥

Indra reverently appointed several celestial goddesses as foster-mothers (Dhatris) to tend to the Lord's bathing, dressing, nursing, grooming (anointing with oils and collyrium), and playful recreation. ॥ 165 ॥

ततोऽसौ स्मितमातन्वन् संसर्पन् मणिभूमिषु । पित्रोर्मुदं तताना‌ग्रे चेष्टाभिर्लोभनान्वितः ॥ १६६ ॥

Thereafter, during His infancy, Lord Vrishabhadeva delighted His parents with His charming child-like gestures—smiling sweetly and crawling gracefully across the gem-inlaid floors. ॥ 166 ॥

जगदानन्दि नेत्राणामुत्सवप्रदमूर्जितम् । कलाभिरुज्ज्वलं तदस्यासीद् बाल्यं शशिनो यथा ॥ १६७ ॥

The Lord's childhood was just like the waxing crescent moon: for just as the young moon gladdens the world, so His childhood brought delight to the universe; just as the young moon provides a feast for the eyes, so His infancy offered supreme joy to all gazes; and

just as the moon shines bright with waxing phases (Kalas), so His childhood shone brilliant with innate arts and sciences (Kalas). ॥ 167 ॥

मुग्धस्मितमभूदस्य मुखे चन्द्रिकया समम् । तेन पित्रोर्मनस्तोषजलधिर्ववृधे तराम् ॥ १६८ ॥

The innocent gentle smile upon the moon-like face of the Lord shone like pure moonlight, causing the ocean of contentment in His parents' hearts to swell boundlessly. ॥ 168 ॥

गीतबन्धः सरस्वत्या लक्ष्म्या हसितविभ्रमः । कीर्तिवल्ल्या विकासोऽस्य मुखे मुग्धस्मयोऽभवत् ॥ १६९ ॥

The charming, sweet smile radiating upon the Lord's face appeared like the opening melody of Goddess Saraswati's music, or the playful laughter of Goddess Lakshmi, or the blossoming of the creeper of His universal renown. ॥ 169 ॥

श्रीमन्मुखाम्बुजेऽस्यासीदव्यक्तपदवाग्झरी । सरस्वतीव तद् बाल्यमनुकर्तुं तदाश्रिता ॥ १७० ॥

From the Lord's radiant lotus face flowed sweet, lisping baby syllables, appearing as though Goddess Saraswati herself had descended to imitate His enchanting infancy. ॥ 170 ॥

स्खलत्पदशनैरिन्द्रनीलभूमौ विनिःसरन् । स रेजे वसुधां रक्तोत्पलैरभ्युपहारयन् ॥ १७१ ॥

Walking with slow, tottering steps upon the sapphire (Indranila) courtyard, the infant Lord looked as though He were offering red lotuses as tributes to Mother Earth with His tender rosy feet. ॥ 171 ॥

रत्नपांसुषु चिक्रीड स समं सुरदारकैः । पित्रोर्मनसि सन्तोषमातन्वँल्ललिताकृतिः ॥ १७२ ॥

Possessing a charming form, the Lord played in the dust of crushed gemstones alongside the celestial children, expanding deep satisfaction in the hearts of His parents. ॥ 172 ॥

प्रजानां गुणैराह्लादं कुर्वन् सुरहृदि प्रियः । कीर्तिज्योत्स्नापरीतश्च स बभौ बालचन्द्रमाः ॥ १७३ ॥

Gladdening the people with His delightful virtues, beloved to the hearts of the celestials, and enveloped by the moonlight of His renown, the infant Lord shone like the young crescent moon. ॥ 173 ॥

बालावस्थामतीतस्य तस्याभूद् रुचिरं वपुः । सुरासुरेन्द्रमुकुटैरर्चितस्याथ चक्रिणः ॥ १७४ ॥

When His childhood passed into youth, the body of the illustrious Lord—worshipped by the crowns of Devas and Asuras and destined to be the spiritual sovereign (Chakri)—became exceedingly magnificent. ॥ 174 ॥

वपुषा वृद्धिमन्वस्य गुणा ववृधिरेऽधिकाः । शुक्लपक्षशशाङ्कस्य कान्तिदीप्त्यादयो यथा ॥ १७५ ॥

Just as the radiance, luster, and splendor of the moon increase daily during the bright fortnight (Shukla Paksha), similarly, with the growth of the Lord's physical form, His sublime virtues multiplied day by day. ॥ 175 ॥

वपुः कान्तं प्रिया वाणी मधुरं यच्च वीक्षितम् । जगतः प्रीतिमातेनुः सस्मितं च प्रजल्पितम् ॥ १७६ ॥

His enchanting physique, endearing speech, gentle gaze, and smiling conversation spread joy and love throughout the entire world. ॥ 176 ॥

कलाश्च सकलास्तस्य ववृधुः सर्वतोदिशम् । हृदयानन्दिने लोकात् सतो यस्य जगत्पतेः ॥ १७७ ॥

Just as all the digits (Kalas) of the moon expand to delight the world, similarly, all the arts and sciences (Kalas) expanded in every direction within the Lord of the universe, who delighted the hearts of all beings. ॥ 177 ॥

मतिश्रुतावधिसंज्ञानं सहोत्पन्नास्त्रयो गुणाः । ततोऽबोधि स निःशेषा विद्या लोकस्थितीरपि ॥ १७८ ॥

Mati-jnana (sensory knowledge), Shruta-jnana (scriptural knowledge), and Avadhi-jnana (clairvoyance)—these three types of knowledge were innately present with the Lord from His very birth; hence, He inherently comprehended all sciences and the order of the cosmos. ॥ 178 ॥

विश्वविद्येश्वरस्यास्य विद्याः परिणताः स्वयम् । तस्य जन्मान्तराभ्यासः संस्कारः पुष्कलो यतः ॥ १७९ ॥

He was the supreme Lord of all knowledge; therefore, all branches of learning manifested spontaneously within Him, for the impressions (Samskaras) of intense practice in previous lifetimes keep one's faculties richly mature. ॥ 179 ॥

कलासु कौशलं श्लाघ्यं विश्वविद्यासु पाटवम् । क्रियासु कर्मशूरत्वं स भेजे शिक्षया विना ॥ १८० ॥

Without needing any formal schooling, the Lord possessed praiseworthy expertise in all arts, consummate mastery over all sciences, and peerless competence in all practical tasks. ॥ 180 ॥

वाग्जालमखिलं तस्य प्रत्यक्षं वाङ्मयं बभौ । येन विश्वस्य लोकस्य वाचस्पतित्वादभूद् गुरुः ॥ १८१ ॥

He was the sole master of speech (Vachaspati); hence the entire realm of scriptural wisdom (Vangmaya) was directly perceived by Him, making Him the supreme Guru of the whole world. ॥ 181 ॥

पुराणः स कविर्वाग्मी गमकश्चेति विश्रुतः । कोष्ठबुद्ध्यादयो बोधा येन सन्ति निसर्गजाः ॥ १८२ ॥

He was renowned as the ancient sage (Purana), the omniscient poet (Kavi), the eloquent orator (Vagmi), and the elucidator of subtle truths (Gamaka), for extraordinary intellectual faculties like Kostha-buddhi (treasury-like memory) were natural to Him. ॥ 182 ॥

क्षायिकं दर्शनं यस्य चेतोमलमपाहरत् । वाग्दोषानखिलान् जित्वा प्रवृत्तास्य सरस्वती ॥ १८३ ॥

His destructive-subsidence Right Faith (Kshayika Samyagdarshana) had eradicated all defilements of mind, and the goddess of speech (Saraswati), flowing naturally from Him, was free from all linguistic blemishes. ॥ 183 ॥

श्रुतं निसर्गतोऽस्यासीत् प्रसूतः प्रशमः श्रुतात् । चेष्टा जगद्धितास्यासीत् साऽपालयत् प्रजाः सदा ॥ १८४ ॥

The Lord possessed innate scriptural wisdom, from which arose profound serenity of mind; through this tranquil composure, all His actions were dedicated to the welfare of the world, thereby protecting and nurturing all living beings. ॥ 184 ॥

यथा यथास्य वर्धन्ते गुणांशा वपुषा समम् । तथा तथास्य जनता बन्धुता चागमन्मुदम् ॥ १८५ ॥

As His virtues expanded alongside the growth of His divine body, all the people and His royal relatives experienced ever-increasing joy. ॥ 185 ॥

स पित्रोः परमानन्दं बन्धुतायाश्च संमदम् । जगज्जनस्य संप्रीतिं वर्धयन् संवृद्धिमगात् ॥ १८६ ॥

Thus, multiplying the supreme joy of His parents, the happiness of His kin, and the affectionate love of all worldly beings, the Lord grew gracefully. ॥ 186 ॥

परमायुरथास्याभूत् संख्यातं पूर्वलक्षकैः । संपूर्णा पूर्वलक्षाणामशीतिश्चतुरोत्तरा ॥ १८७ ॥

The total lifespan of the Lord, who held His final physical incarnation (Charama Sharira), was measured at eighty-four lakh Purvas (8,400,000 Purvas). ॥ 187 ॥

सुदीर्घदर्शी दीर्घायुर्दीर्घबाहुर्महाद्युतिः । स दीर्घसूत्रो लोकानां बभौ सूत्रविशारदः ॥ १८८ ॥

Possessing profound far-sighted vision (Dirghadarshi), long lifespan (Dirghayu), long arms (Dirghabahu), large radiant eyes, and great deliberation in action (Dirghasutra / thoughtful consideration), the Lord shone as the master guide and supreme preceptor across the three worlds. ॥ 188 ॥

कदाचिद्विरचिसंख्यानं गान्धर्वादेकतानताम् । स्वमभ्यस्तपूर्वमभ्यस्यन् स्वयमभ्यासयत् परान् ॥ १८९ ॥

Sometimes Lord Vrishabhadeva practiced scripts (writing), mathematics, and classical music—disciplines already mastered by Him in past lives—and instructed others in their practice. ॥ 189 ॥

छन्दोऽवचित्यलङ्कारप्रस्तारादिविवेचनैः । कदाचिदन्वितो गोष्ठीश्चित्राद्यैश्च कलागमैः ॥ १९० ॥

At times, He engaged in assemblies analyzing prosody (Chhanda-shastra), poetics and figures of speech (Alankara-shastra), mathematical permutations and combinations (Prastara, Nashta, Uddishta), or the fine arts of painting and sketching. ॥ 190 ॥

कदाचित् पदगोष्ठीभिः काव्यगोष्ठीभिरन्यदा । वावदूकैः समं कैश्चिज्जल्पगोष्ठीभिरेकदा ॥ १९१ ॥

At other times, He participated in grammatical discussions with grammarians, literary dialogues with poets, and philosophical debates with eloquent dialecticians. ॥ 191 ॥

क्वचिच्च गीतगोष्ठीभिर्नृत्तगोष्ठीभिरेकदा । क्वचिद् वाद्यप्रगोष्ठीभिर्वीणागोष्ठीभिरन्यदा ॥ १९२ ॥

Sometimes He spent His time in vocal music assemblies, sometimes in dance forums, sometimes in instrumental concerts, and sometimes in gatherings dedicated to the Vina. ॥ 192 ॥

नर्तयन् बहुरूपेण वेषैः सुरचेटकान् । नटयन् करतालेन कथमार्गानुयायिना ॥ १९३ ॥

Sometimes He caused the celestial attendants, attired in various theatrical guises, to dance, guiding their movements by clapping His hands in perfect rhythm to the musical melody. ॥ 193 ॥

कांश्चिच्छुकरूपेण समासादितविक्रियान् । सुव्यक्तं पाठयंश्च्छ्लोकान् श्लिष्टं मधुराक्षरम् ॥ १९४ ॥

At times, He taught verses composed of distinct, sweet, and elegant syllables to the young Devas who had assumed the form of parrots through their psychic powers. ॥ 194 ॥

हंसविक्रियया लीनान् कूजतो मन्दमन्थरम् । बिसखण्डैः स्वहस्तेन दत्तैः संभावयन्मुहुः ॥ १९५ ॥

Sometimes He fed pieces of lotus stalks with His own hands to the Devas who had assumed the form of swans, gliding softly and warbling with gentle, sweet notes. ॥ 195 ॥

गजविक्रियया कांश्चित् कलभैः कारितां दशाम् । सान्त्वयन्मुहुरानाड्यकराग्रांश्चीकरन् मुदा ॥ १९६ ॥

At times, He stroked and played joyfully with Devas who had magically assumed the forms of elephant calves, gently patting them or tapping their trunks in playful affection. ॥ 196 ॥

मणिकुट्टिमसंक्रान्तैः स्वैरैः प्रतिबिम्बकैः । कृकवाकुस्थितान् कांश्चिद् योद्धुकामान् समैक्षत ॥ १९७ ॥

Sometimes He observed and petted the Devas transformed into roosters, who eagerly fought with their own reflections cast upon the gemstone floor. ॥ 197 ॥

मल्लविक्रियया कांश्चिद् युयुत्सून्नमितद्विषः । प्रोत्साहयन् कृतास्फोटान् बहूनस्थानमितस्ततः ॥ १९८ ॥

At times, He cheered and encouraged the Devas who, having assumed the guise of wrestlers without any real hostility, roared and slapped their arms playfully, wrestling and leaping about purely for sport. ॥ 198 ॥

क्रौञ्चसारसरूपेण तारक्रेङ्कारकारिणाम् । शृण्वन्ननुगतं शब्दं केषांचित् श्रुतिपेशलम् ॥ १९९ ॥

Sometimes He listened to the melodious, ear-pleasing calls of Devas who had taken the forms of Krauncha (curlew) and Sarasa (crane) birds, crying out in high, harmonious tones. ॥ 199 ॥

स्रग्विणः शुचिलिप्ताङ्गान् समेतान् सुरदारकान् । दण्डक्रीडां समायोज्य नर्तयामास वै कदा ॥ २०० ॥

At times, He organized the celestial youth—wearing fragrant garlands and anointed with sandalwood paste—into joyful circle-stick dances (Danda-krida / stick play) and had them dance merrily. ॥ 200 ॥

अनारतं च कुन्देन्दुसुधासिन्धुप्लवामलम् । सुरवन्दिभिरुद्गीतं यशः समाकर्णयत् प्रभुः ॥ २०१ ॥

Frequently, the Lord listened to His own pure renown—as immaculate as the Kunda flower, the autumn moon, and the spray of the ocean of nectar—sung continuously by celestial bards. ॥ 201 ॥

अनलसाभिश्च देवीभिः स्मस्यमानं गृहाङ्गणे । रत्नचूर्णैर्बलिं चित्रं सानन्दमवलोकयन् ॥ २०२ ॥

Sometimes He joyfully admired the multicolored rangoli patterns crafted from crushed jewel dust in the palace courtyard by diligent celestial goddesses. ॥ 202 ॥

संभावयन् कदाचिच्च प्रकृतीरभिगम्य ताम् । वीक्षितैर्मधुरैः स्निग्धैः सस्मितैः सादरभाषितैः ॥ २०३ ॥

At times, He warmly received the citizens who came to pay Him homage, honoring them with sweet, affectionate glances, gentle smiles, and gracious words. ॥ 203 ॥

कदाचिद् दीर्घिकासत्त्वैः समं सुरकुमारकैः । जलक्रीडाविनोदेन रममाणः ससंमदम् ॥ २०४ ॥

Sometimes He enjoyed blissful aquatic sports in the pleasure pools and step-wells alongside the celestial youth. ॥ 204 ॥

सारसं जलमासाद्य सारवं हंसकूजितैः । ताम्बूलयन्त्रकैः क्रीडन् जलास्फालकृतारवैः ॥ २०५ ॥

Reaching the waters of the Sarayu river, resounding with the melodious calls of swans, He engaged in water sports using wooden water-squirting instruments that splashed water with resonant sounds. ॥ 205 ॥

जलकेलिविधावेनं भक्त्या मेघकुमारकाः । भेजुर्धारागृहीभूय फुत्काराः समन्ततः ॥ २०६ ॥

During these water sports, the Meghakumara deities out of deep devotion assumed the form of fountainhouses (Dharagriha), spraying refreshing fountains of water from all sides in His service. ॥ 206 ॥

कदाचिन्नन्दनस्पर्शिशोभाभासिते वने । वनक्रीडां समातन्वन् वयस्यैरन्वितः सुरैः ॥ २०७ ॥

Sometimes, in pleasure gardens that rivaled the heavenly Nandana grove in splendor, He engaged in woodland sports accompanied by His celestial friends. ॥ 207 ॥

वनक्रीडाविनोदेऽस्य विरजोकृतभूतलाः । मन्दं मन्दाररजसा ववुरभ्रं पवनकुमाराः ॥ २०८ ॥

During these woodland recreations, the Pavankumara deities swept the ground free of dust and gently shook the garden trees, wafting fragrant Mandara pollen through the air. ॥ 208 ॥

इति कालोचिताः क्रीडा विनोदांश्च स निर्विशन् । आसांचक्रे सुखं देवः समं देवकुमारकैः ॥ २०९ ॥

Thus enjoying appropriate games and recreations suited to every occasion alongside the celestial youth, Lord Vrishabhadeva lived in great comfort and happiness. ॥ 209 ॥

इति भुवनपतीनामर्चनीयोऽभिगम्यः सकलगुणमणीनामाकरः पुण्यमूर्तिः । सममरकुमारैर्निर्वशन् दिव्यभोगानरमत चिरमस्मिन् पुण्यगेहे स देवः ॥ २१० ॥

In this manner, Lord Vrishabhadeva—revered by the rulers of the three worlds (the Indras), the supreme sanctuary for all beings, a mine of all jewel-like virtues, and the embodiment of holiness—reveled for a long time in the holy palace of King Nabhiraja, enjoying divine pleasures in the company of celestial youth. ॥ 210 ॥

प्रतिदिनममरेन्द्रेणोपानीतान् भोगसारान् सुरभिकुसुममालाचित्रभूषाम्बरादीन् ।
ललितसुरकुमारैर्विज्ञतैर्वयस्यैः सममुपहितरागः सोऽन्वभूत् पुण्यपाकात् ॥ २११ ॥

Through the fruition of supreme merit, the Lord joyfully enjoyed the finest luxuries sent daily by Indra—such as fragrant floral garlands, colorful garments, and exquisite ornaments—in the company of graceful celestial companions who intuitively understood His every wish. ॥ 211 ॥

स श्रीमान् नृसुरासुरार्चितपदो बाल्येऽप्यबालक्रियो लीलाहासविलासवेषचतुरो बिभ्रद्वपुश्चोत्तमम् ।
वाग्भिः सूनृतहृद्यसद्गुणयुताभिश्चाह्लादयञ्जगज्जनान् बालेन्दुर्ववृधे शनैरमलिनः कीर्त्युज्ज्वलच्चन्द्रिकः ॥ २१२ ॥

His lotus feet worshipped by humans, celestials, and Asuras; acting with mature wisdom even in childhood; adept in play, posture, grace, and attire; bearing a supreme physical form; gladdening the hearts of worldly beings with truthful, endearing, and virtuous words; stainless and adorned with the bright moonlight of fame—Lord Vrishabhadeva grew gradually like the waxing young moon. ॥ 212 ॥

तारालीतरलां दधत् समुचितां वक्षःस्थलसङ्गिनीं लक्ष्म्यान्दोलनवल्लरीमिव ततां तां रत्नमालां पृथुम् ।
ज्योत्स्नासंनभमर्थांशुकं परिदधत् काञ्चीकलापाञ्चितं रेजेऽसौ सुरदारकैरनुसमे क्रीडञ्जिनेन्दुर्भृशम् ॥ २१३ ॥

Wearing a magnificent, extensive necklace of gems that glistened upon His chest like trembling rows of stars or like the swinging creeper of Goddess Lakshmi; draped in pure white garments resembling moonlight and girdled with a jeweled waist-band—that Jinendra Moon shone resplendently as He played among the star-like celestial youth. ॥ 213 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणश्रीमहापुराणसंग्रहे भगवज्जातकर्मोत्सववर्णनं नाम चतुर्दशं पर्व समाप्तम् ॥ १४ ॥

Thus ends the Fourteenth Parva, entitled "Description of the Lord's Post-Birth Festivities (Jatakarma)," of the Mahapurana Sangraha composed by Acharya Shri Jinasena. ॥ 14 ॥

आदिपुराण - भाग ८ (Chunk 3)

पञ्चदशं पर्व (भगवान् विवाह एवं भरतोत्पत्ति वर्णन - भाग १)

यौवनारम्भविकसत् पूर्णं वपुरभून्मनोहरम् । स्वभावसुन्दरः शश्वच्छशी किं पुनः शरदागमे ॥ १ ॥

Thereafter, with the arrival of blooming youth, the Lord's physical form became exceedingly enchanting. This was only natural, for the moon is inherently beautiful by nature; what then to say when the clear autumn season (Sharad Ritu) arrives? ॥ 1 ॥

तप्तकाञ्चनच्छायं निस्स्वेदं नीरजोऽमलम् । क्षीराच्छरक्तं दिश्यसंस्थानं वज्रसंहतम् ॥ २ ॥

His form became extraordinarily magnificent and peerless—radiant like molten gold, devoid of sweat, free from dust and blemish, endowed with blood as white as pure milk, possessing the perfectly symmetrical physical proportion named Samachaturasra Samsthana, and structured with the supreme adamantine bone-joint constitution named Vajra-vrishabha-naracha Samhanana. ॥ 2 ॥

सौरूप्यस्य परां कोटिं दधानं सौरभस्य च । अष्टोत्तरसहस्रेण लक्षणानामलंकृतम् ॥ ३ ॥

His body touched the supreme pinnacle of beauty and fragrance, and was adorned with the one thousand and eight auspicious primary bodily marks (Lakshanas). ॥ 3 ॥

अप्रमेयमहावीर्यं दधत् प्रियहितं वचः । कान्तमविर्भूदस्य रूपमप्राकृतं वपुः ॥ ४ ॥

Possessing immeasurable spiritual and physical prowess and speaking words that were ever endearing and beneficial, His transcendent, non-ordinary body manifested radiant charm. ॥ 4 ॥

मुकुटालंकृतं कान्तं शिरो नीलशिरोरुहम् । सुरेन्द्ररत्ननिचितं मेरोः शृङ्गमिवोबभौ ॥ ५ ॥

Adorned with lustrous dark curls of hair and crowned with a diademed crown, His head shone like the summit of Mount Meru encrusted with brilliant sapphires by the lord of celestials. ॥ 5 ॥

मस्तकन्यस्तविस्तीर्णा मालास्य कल्पानोकहसंभवा । हिमवत्कूटमावेष्ट्य पतन्तीवामरापगा ॥ ६ ॥

The wide garland of Kalpavriksha blossoms resting upon His head looked as exquisite as the celestial river Mandakini cascading down after encircling the peaks of the Himalayas. ॥ 6 ॥

ललाटपट्टे विस्तीर्णे रुचिरस्य महत्यभूत् । शारदाकेलिललिता क्रीडास्थललीलां वितन्वती ॥ ७ ॥

The expansive splendor of His broad forehead looked as though it were expanding the charming sporting grounds dedicated to the playful pastimes of Goddess Saraswati. ॥ 7 ॥

भ्रूलते रेजतुर्भूयस्तरङ्गाङ्कितटालिते । वागुरौ मदनैणस्य रन्ध्रसंवरणाय कल्पिते ॥ ८ ॥

The two creeper-like eyebrows of the Lord, resting beside the shore of His forehead-lake, appeared like two snares fashioned to trap the deer of Cupid (Kamadeva). ॥ 8 ॥

नयनोत्पलयोरस्य कान्तिरानीलतारयोः । आसीद् द्विरिफसंसक्तमहोत्पलदलश्रियोः ॥ ९ ॥

The luster of the Lord's lotus eyes, adorned with dark pupils, resembled the petals of magnificent blooming blue lotuses upon which black bees are serenely seated. ॥ 9 ॥

मणिकुण्डलभूषाभ्यां कर्णावस्य व्यराजतुः । पर्यन्तौ गगनस्येव चन्द्राभ्याममलंकृतौ ॥ १० ॥

Adorned with brilliant gem-set earrings (Kundalas), His two ears shone like the two horizons of the sky illuminated simultaneously by the sun and the moon. ॥ 10 ॥

मुखेन्दौ या द्युतिस्तस्य न सान्यत्र त्रिविष्टपे । सुधायां या तृप्तिः सा किं क्वचिदन्यत्र लक्ष्यते ॥ ११ ॥

The singular splendor that resided in the moon of the Lord's face was found nowhere else in all the three worlds; fittingly so, for can the supreme satisfaction found in nectar ever be experienced elsewhere? ॥ 11 ॥

स्मितांशुरुचिरं तस्य मुखमापाटलाधरम् । लसद्दलस्य पद्मस्य सफेनस्य श्रियं दधौ ॥ १२ ॥

His face, charming with the gentle rays of a smile and endowed with reddish-pink lips, possessed the beauty of a blooming lotus surrounded by glistening white foam. ॥ 12 ॥

नासिकांशुका क्रियमायति शोभिनीम् । सरस्वत्यवताराय कल्पितेव प्रणालिका ॥ १३ ॥

The Lord's long and elevated nose appeared like an auspicious divine conduit fashioned for the descent of Goddess Saraswati. ॥ 13 ॥

धत्ते स्म रुचिरा रेखाः कन्धरोऽस्याभ्युपायतः । उल्लिख्य घटितो धात्रा वक्त्रप्रासादकनकस्तम्भः ॥ १४ ॥

His neck bore graceful three-fold lines (Kambu-kantha), appearing as though the Creator had carved a golden pillar to support the grand mansion of His countenance. ॥ 14 ॥

महानायकसंसक्तां हारयष्टिमुरो दधे । गुणवद्राजपुत्राणां प्रवृत्तामिव संहताम् ॥ १५ ॥

The radiant necklace resting upon His chest, centered with a magnificent focal gem (Mahanayaka), appeared like a well-marshaled army of virtuous warrior-princes led by a great commanding general (Mahanayaka). ॥ 15 ॥

इन्द्रच्छदं महाहारमघत्तासौ स्फुरद्द्युतिः । वक्षसा सानुनाद्रीन्द्रो यथा निर्झरसंप्लवम् ॥ १६ ॥

Just as the king of mountains, Meru, bears cascading waterfalls upon its slopes, so Lord Vrishabhadeva wore the dazzling, resplendent necklace named Indrachchhada upon His broad chest. ॥ 16 ॥

रुचिरेण हारिणा तेन तद्वक्षो रुचिमानशे । गङ्गाप्रवाहसंसक्तहिमाद्रितटसंभवाम् ॥ १७ ॥

With that enchanting necklace, the Lord's chest attained the majestic beauty of the Himalayan mountain cliffs embraced by the surging currents of the Ganges. ॥ 17 ॥

वक्षस्सरसि रम्येऽस्य हाररोचिश्छटाम्भसा । चकार सुचिरं खेलं दिव्यश्रीकलहंसिका ॥ १८ ॥

The Lord's chest was charming like a pristine lake filled with the waters of the necklace's luminous rays, upon which the celestial female swan of Divine Fortune (Divya-Shri) sported for all time. ॥ 18 ॥

वक्षःश्रीगेहपर्यन्ते प्रोच्चैरंसौ व्यराजतुः । जयलक्ष्मीकृतावासो समुच्चाट्टालकाविव ॥ १९ ॥

The Lord's chest was the royal palace of Goddess Lakshmi, and His two elevated shoulders on either side looked like lofty turrets raised for the abode of the Goddess of Victory (Jaya-Lakshmi). ॥ 19 ॥

बाहू केयूरसंघट्टमसृणांसौ दधे विभुः । कल्पपादपशाखेवाभीष्टफलदौ श्रीलताश्रितौ ॥ २० ॥

The Lord possessed two mighty arms, smooth at the shoulders from the friction of armlets and embraced by the creeper of divine splendor, which appeared like two branches of the wish-fulfilling Kalpavriksha tree that bestow all desired fruits. ॥ 20 ॥

नखानूहे सुखाळोकान् सरलाङ्गुलिसंश्रितान् । दशावतारसंभुक्तलक्ष्मीविभ्रमदर्पणान् ॥ २१ ॥

I consider the pleasing, radiant nails resting upon His straight fingers to be the mirrors reflecting the playful pastimes of Goddess Lakshmi enjoyed during His ten previous incarnations (such as Mahabala and others). ॥ 21 ॥

मध्यकायेऽसौ नाभिमद्धन्नाभिनन्दनः । सरसीमिव मन्दाक्षलक्ष्मीहंसीनिषेविताम् ॥ २२ ॥

Lord Vrishabhadeva, the son of King Nabhiraja, bore upon the middle of His torso a deep navel that resembled a tranquil lake with whirlpools, frequented by the modest swan of Goddess Lakshmi. ॥ 22 ॥

समेखलमथात् काञ्चीदामसहितं सांशुकम् । नितम्बमिव भूभर्तुः सतडिच्छरदम्बुदम् ॥ २३ ॥

Girdled with a jeweled waist-band (Kanchi) and draped in fine garments, the Lord's waist possessed the grandeur of a mountain ridge adorned with lightning flashes and autumnal clouds. ॥ 23 ॥

ऊरूयुगं दधे धीरः काञ्चनेश्वरीभास्वरम् । आन्दोलनयुगस्तम्भाविव श्रियोर्जयोद्धुरौ ॥ २४ ॥

The resolute Lord possessed two thighs radiant like golden pillars, looking like the two lofty pillars supporting the swing of Goddess Lakshmi and the Goddess of Victory. ॥ 24 ॥

जङ्घे मदनमातङ्गलङ्घ्यार्गेलविभ्रमे । लक्ष्म्या सम्मर्दितेवेव परां कान्तिमवापताम् ॥ २५ ॥

His two shanks (Janghas), possessing the splendor of unyielding bolts impassable even to the elephant of Cupid, attained supreme luster as though Goddess Lakshmi herself had anointed and burnished them. ॥ 25 ॥

पादारविन्दयोः कान्तिः केनोपमीयते । त्रिजगल्लक्ष्म्याः समाश्लेषसौभाग्यमदशालिनोः ॥ २६ ॥

With what in the universe can the luster of His lotus feet ever be compared?—feet that shone with the proud auspicious glory of being embraced by the prosperity of the entire three worlds! ॥ 26 ॥

इत्थमस्याविर्भूत् कान्तिरालकाग्रान्नखाग्रतः । नूनमन्यत्र नालब्ध सा प्रतिष्ठां स्ववाञ्छिताम् ॥ २७ ॥

In this manner, radiant splendor manifest throughout the Lord's body from the tips of His toenails to the crown of His hair, appearing as though, having found no other worthy abode in the cosmos, it had sought sole sanctuary in the Lord's person. ॥ 27 ॥

निसर्गसुन्दरं तस्य वपुरवज्रास्थिबन्धनम् । विषशस्त्राद्यभेद्यं च भेजे मेरुसमां छविम् ॥ २८ ॥

The Lord's body was naturally beautiful, framed with adamantine bones, impenetrable to poisons and weapons alike, and consequently shone with the steadfast grandeur of Mount Meru. ॥ 28 ॥

यत्र वज्रमयास्थीनि वज्रेण वेष्टितानि च । वज्रनाराचकीलितानि तत्संहननमीशितुः ॥ २९ ॥

That bone-joint constitution wherein adamantine bones are bound with adamantine bands and secured with adamantine pins—namely, the supreme Vajra-vrishabha-naracha Samhanana—was the physical constitution of the Lord. ॥ 29 ॥

अदोषजा महातन्त्रा नास्य देहे व्यधुः स्थितिम् । वायोश्चलिताङ्गानां यथा मेरुरगोचरः ॥ ३० ॥

Diseases arising from the imbalance of the three humors (Vata, Pitta, and Kapha) could find no foothold within the Lord's body; fittingly so, for the violent gale that uproots trees and shakes other hills has no power over Mount Meru. ॥ 30 ॥

न जराऽस्य न खेदो वा नोपघातोऽपि जातुचित् । केवलं सुखसापेक्षं महीतलेऽप्यमहीयत ॥ ३१ ॥

Old age never touched His body, He never experienced physical fatigue, nor could any premature accidental demise (Upaghata) ever befall Him. Subservient only to supreme bliss, He was revered across the earth. ॥ 31 ॥

तदस्य रुरुचे रूपं परमौदारिकाख्यम् । महाभ्युदयनिःश्रेयसार्थानां मूलकारणम् ॥ ३२ ॥

That supreme physical body of the Lord, termed Parama-audarika Sharira, shone with immense majesty, serving as the foundational cause for the ultimate attainment of supreme elevation and liberation (Nihshreyasa / Moksha). ॥ 32 ॥

मानोन्मानप्रमाणानामन्यूनाधिकतां श्रितम् । संस्थानमाद्यमस्यासीच्चतुरस्रं समन्ततः ॥ ३३ ॥

The Lord possessed the first and foremost bodily configuration, Samachaturasra Samsthana, perfectly proportioned in standard height, breadth, and symmetry without any deficiency or excess. ॥ 33 ॥

यथास्य रूपसंपत्तिस्तथा सौख्यं च पप्रथे । न हि कल्पपादपोद्भूतिरनाभरणभासुरा ॥ ३४ ॥

Just as His wealth of personal beauty was renowned, so too were His celestial accessories of enjoyment; fittingly so, for the blossoming of a Kalpavriksha tree is never devoid of radiant ornaments. ॥ 34 ॥

लक्षणानि बभुर्मत्तु देहमाश्रित्य निर्मलम् । ज्योतिषामिव बिम्बानि मेरोर्मणिमयं तटम् ॥ ३५ ॥

Just as the planetary spheres of luminous bodies shine with immense brilliance upon reaching the gem-inlaid slopes of Mount Sumeru, so the auspicious marks described in the treatises of physiognomy (Samudrika Shastra) shone resplendently upon the Lord's pure body. ॥ 35 ॥

विभुः कल्पतरुच्छायां बभाराभरणोज्ज्वलः । शुभानि लक्षणास्यस्मिन् कुसुमानीव रेजिरे ॥ ३६ ॥

Or, radiant with numerous ornaments, the Almighty Lord assumed the beauty of a Kalpavriksha tree, upon which the various auspicious bodily marks shone like blossoming flowers. ॥ 36 ॥

तानि श्रीवृक्षशङ्खाब्जस्वस्तिकाङ्कुशतोरणम् । प्रकीर्णकसितच्छत्रसिंहासनध्वजकेतनम् ॥ ३७ ॥

Those auspicious marks include: the Shrivriksha (auspicious tree symbol), Conch (Shankha), Lotus (Padma), Svastika, Goad (Ankusha), Gateway Arch (Torana), Fly-whisk (Chamara), White Umbrella (Shveta Chhatra), Throne (Simhasana), and Flag (Dhvaja); ॥ 37 ॥

मत्स्यौ कुम्भौ च कूर्म्मं च चक्रमम्भोधिः सरोवरम् । विमानमभवनं नागो नरनार्यौ वृषो हरिः ॥ ३८ ॥

Pair of Fish (Matsya-yugma), Pair of Pitchers (Kumbha-yugma), Tortoise (Kurma), Wheel (Chakra), Ocean (Ambhodhi), Lake (Sarovara), Celestial Aerial Car (Vimana), Mansion (Bhavana), Elephant (Naga), Man, Woman, Bull (Vrisha), and Lion (Hari); ॥ 38 ॥

बाणबाणासने मेरुः सुरराट् सुरनिम्नगा । पुरं गोपुरमन्दार्कौ जात्यश्वस्तालवृन्तकम् ॥ ३९ ॥

Arrow, Bow, Mount Meru, King of Gods (Indra), Celestial River (Suranimnaga), City, Gateway (Gopura), Moon, Sun, Noble Steed (Jatyashva), and Fan (Talavrinta); ॥ 39 ॥

वेणुर्वीणा शिखी जम्बूपद्मांशुकविपणिः । स्फुरन्ति कुण्डलादीनि विचित्राभरणानि च ॥ ४० ॥

Flute (Venu), Vina, Peacock (Shikhi), Jambu fruit, Lotus, Silk cloth, Market-stall (Vipani), gleaming Earrings (Kundala), and diverse ornaments; ॥ 40 ॥

उद्यान फलितं क्षेत्रं सुपक्वकलमावृतम् । रत्नद्वीपः समुद्रश्च क्षितिः श्रीश्च सरस्वती ॥ ४१ ॥

Fruitful Garden, Farm laden with ripe golden harvest, Island of Jewels (Ratnadvipa), Ocean, Earth, Goddess Lakshmi, and Goddess Saraswati; ॥ 41 ॥

सुरभिः सौरभयश्च चूडारत्नं महार्णवः । कल्पवल्ली हिरण्यं च जम्बूद्वीपः शशी रविः ॥ ४२ ॥

Kamadhenu cow, Bull, Crest-gem (Chudaratna), Great Ocean, Wish-fulfilling Creeper (Kalpavalli), Gold (Hiranya), Jambudvipa, Moon, and Sun; ॥ 42 ॥

ग्रहास्तारास्तथा दीप्तं सिद्धार्थपादपः । प्रातिहार्याण्यहार्याणि मङ्गलान्यपराणि च ॥ ४३ ॥

Planets, Constellations, Stars, radiant Siddhartha tree, the Eight Inviolable Divine Attributions (Pratihariyas), and the Eight Auspicious Emblems (Ashta Mangala Dravyas). ॥ 43 ॥

लक्षणान्येवमादीनि विभोरष्टोत्तरं शतम् । व्यञ्जनान्यपराण्यासन् शतानि नवसंख्यया ॥ ४४ ॥

These and other primary auspicious marks numbered one hundred and eight (108 Lakshanas), along with nine hundred secondary characteristic signs (900 Vyanjanas, such as moles and beauty marks) manifest upon the Lord's body. ॥ 44 ॥

अभिरामं वपुर्भर्तुर्लक्षणैरिरुज्ज्वलैः । ज्योतिर्भिरिव संकीर्णं गगनप्राङ्गणं बभौ ॥ ४५ ॥

Endowed with these charming and exalted auspicious marks, the Lord's body shone like the celestial courtyard of the sky filled with radiant luminous orbs. ॥ 45 ॥

लक्ष्मणां शुभं किंचिदस्त्यन्तर्लक्षणं शुभम् । येन तैः संगतं स्पष्टं लब्धमकल्मषम् ॥ ४६ ॥

Because those auspicious signs were blessed with the fortune of touching the Lord's stainless body, it is evident that those signs themselves must have possessed some deep inner auspicious merit! ॥ 46 ॥

शुद्धस्वान्तनिकेतान्तर्विरागस्य जगद्गुरोः । लक्ष्मीः कथमपि प्रापदवकाशं महौजसः ॥ ४७ ॥

Within the pure mansion of the mind of Lord Vrishabhadeva, the Preceptor of the Universe, who was completely detached and free from attachment and aversion, worldly royal fortune (Rajyalakshmi) could find entry only with the utmost difficulty.

Explanation: The Lord was inherently passionless (Vitaraga) and held no attraction for royal opulence. ॥ 47 ॥

सरस्वती प्रियास्यासीत् कीर्तिश्चाकल्पवर्तिनी । लक्ष्मीं विद्युल्लतालोलां मन्दप्रेम्णेव सोऽवहत् ॥ ४८ ॥

The Lord held only two beloveds close to His heart: Goddess Saraswati (Wisdom) and enduring Fame (Kirti) that lasts until the end of the cosmic age; as for Royal Fortune (Lakshmi), flickering like lightning, He regarded her with very slight affection. ॥ 48 ॥

तदीयरूपलावण्ययौवनादिगुणोद्गमैः । आकृष्टा जनतानेत्रभ्रमरा नान्यतो रेमिरे ॥ ४९ ॥

Drawn by the blossoming flowers of the Lord's physical beauty, graceful elegance, youth, and supreme virtues, the bee-like eyes of the people found delight nowhere else. ॥ 49 ॥

नाभिराजोऽथैकदा दृष्ट्वा यौवनारम्भमीशितुः । परिणाययितुं देवमिति चिन्तां मनस्यधात् ॥ ५० ॥

One day, observing the dawn of youth in the Lord, King Nabhiraja reflected in his mind regarding the Lord's marriage in this manner: ॥ 50 ॥

देवोऽयमनिकाङ्क्षोऽङ्ग कास्य स्याच्चित्तहारिणी । सुन्दरी मन्दरागेऽस्मिन् प्रारम्भः कठिनः किल ॥ ५१ ॥

"This Lord possesses an exceptionally charming form, yet who is that beautiful maiden capable of captivating His heart? Even if such a maiden were found, His worldly desires are exceedingly faint; therefore, even initiating His marriage is a formidable task. ॥ 51 ॥

अपि चायं महानस्ति प्रारम्भो धर्मतीर्थप्रवर्तने । सोऽसिपत्रीय गन्तेभो नियमात् प्रविशेद् वनम् ॥ ५२ ॥

Furthermore, His supreme mission is to establish the Ford of Dharma (Dharma-tirtha); therefore, relinquishing all worldly possessions like a majestic elephant snapping its tethers, He will certainly enter the forest to take ascetic renunciation (Diksha). ॥ 52 ॥

तथापि काललब्धिः स्याद्यावदस्य तपस्यितुम् । तावत्कलत्रमुचितं चिन्त्यं लोकानुरोधतः ॥ ५३ ॥

Nonetheless, until the opportune moment (Kala-labdhi) for His asceticism arrives, a suitable consort must be arranged for Him out of respect for worldly social convention. ॥ 53 ॥

अतः पुण्यवता काचित्तुलिताभिजनो वधूः । कलहंसीव निष्पङ्कमस्यावसतु मानसम् ॥ ५४ ॥

Therefore, just as a royal female swan dwells peacefully in the mud-free, crystal-clear Manasarovar lake, so may some noble, meritorious maiden of equal lineage reside within His spotless, tranquil heart." ॥ 54 ॥

इति निश्चित्य लक्ष्मीवान् नाभिराजोऽतिसंभ्रमी । समास्थ्यमुपगम्येदमुवाच वदतां वरम् ॥ ५५ ॥

Having so resolved, the illustrious King Nabhiraja, filled with deep respect and joy, approached the Lord—the foremost among the eloquent—and spoke to Him gently in this manner: ॥ 55 ॥

देव किंचिद् विवक्षामि सावधानमितः शृणु । त्वयोपकारो लोकस्य करणीयो जगत्पते ॥ ५६ ॥

"O Lord! I wish to express something to You; please listen attentively. You are the Sovereign of the Universe, and therefore You must bestow Your beneficial guidance upon the world. ॥ 56 ॥

हिरण्यगर्भः स्रष्टा त्वं जगतः स्वयंभूरसि । निमित्तमात्रं नृपतेः पितृमन्या वयं त्वयि ॥ ५७ ॥

O Lord! You are the Creator (Hiranyagarbha) of the cosmic order, and You are self-manifest (Svayambhu). We, who consider ourselves Your parents, are merely an instrumental pretext in Your advent. ॥ 57 ॥

रवेश्चोद्यसमुद्भूतौ निमित्तमुदयाचलः । स्वतस्तु भास्वानुद्याति तथैवास्मद् भवानपि ॥ ५८ ॥

Just as the Eastern Mountain (Udayachala) is merely an instrumental cause for the rising of the sun, which ascends by its own inherent nature, so we are merely instrumental causes in Your birth, for You have appeared of Your own divine will. ॥ 58 ॥

यदस्य गर्भगृह मातुस्त्वं स्थित्वा पद्मविष्टरे । निधाय स्वां परां शक्तिमद्भूतो निष्कलोऽस्यतः ॥ ५९ ॥

Having resided upon a divine lotus seat in the sacred womb of Mother Marudevi, manifesting Your supreme power, You are in reality transcendental and immaculate. ॥ 59 ॥

गुरुरप्यहमथापि स्वामिन्यभ्यर्थये विभुम् । दृष्टिं विधेहि लोकस्य सर्जनं प्रति संप्रति ॥ ६० ॥

O Lord! Though I am called Your elder and father only conventionally, I make this humble entreaty unto You: please turn Your attention toward the governance and social order of the world at this time. ॥ 60 ॥

त्वामादिपुरुषं दृष्ट्वा लोकोऽप्येवं प्रवर्तताम् । महतां मार्गवर्तिन्यः प्रजाः सुप्रजसो ह्यमूः ॥ ६१ ॥

Beholding You, the Adi Purusha (Primal Sovereign), the world will follow Your example, for these people, destined to produce virtuous progeny, walk strictly along the path charted by exalted beings. ॥ 61 ॥

अतः कलत्रमग्र्येष्टं परिणेतुं मनः कुरु । प्रजासन्ततिरेवं हि नोच्छेत्स्यति विदांवर ॥ ६२ ॥

Therefore, O foremost among the wise, set Your mind to enter into matrimony with an exemplary, noble bride, so that the lineage of society may be preserved without disruption. ॥ 62 ॥

प्रजासन्तत्यविच्छेदे धर्मस्य च परंपरः । मनुजधर्माऽयं तनो देवेनमच्युतः ॥ ६३ ॥

When the continuity of society is preserved, the unbroken tradition of Dharma flourishes; therefore, O Lord, pray accept this sacred duty of human social order. ॥ 63 ॥

देवेमं गृहिणां धर्मं विद्धि दारपरिग्रहम् । सन्तानरक्षणे यत्नः कार्यो हि गृहमेधिनाम् ॥ ६४ ॥

O Lord! Know marriage (taking a wife) to be a foundational duty for householders, for householders must make earnest efforts to safeguard and perpetuate their progeny. ॥ 64 ॥

त्वया गुरुमतोऽयं जनः केनापि हेतुना । न चेन्मोघं वचोऽस्य स्यादिष्टं हि गुरुलङ्घनम् ॥ ६५ ॥

If You regard me as Your elder and father for any reason, You should not render my words in vain, for transgressing the counsel of elders is never auspicious." ॥ 65 ॥

इत्युदीर्य गिरं धीरो व्यरंसीन्नाभिपार्थिवः । देवस्तु सस्मितं चक्रे वचः प्रतिच्छदोमिति ॥ ६६ ॥

Having spoken these words, the noble King Nabhiraja fell silent, and the Lord, smiling gently, accepted his counsel with the sacred word 'Om', consenting to enter into marriage. ॥ 66 ॥

किमेतत् पितृदाक्षिण्यं किं प्रजानुग्रहेषिता । नियोगः कोऽपि वा तादृग् येनैच्छत्तादृशं वशी ॥ ६७ ॥

Was that consent given by the self-mastered Lord out of deference to His father, or out of a desire to benefit society, or due to some preordained karmic dispensation? ॥ 67 ॥

ततोऽस्यानुमतिं ज्ञात्वा विशङ्को नाभिभूपतिः । महद् विवाहकल्याणमकरोत्परया मुदा ॥ ६८ ॥

Then, having received the Lord's consent, King Nabhiraja, free from hesitation, celebrated the grand wedding festival with boundless delight. ॥ 68 ॥

सुरेन्द्रानुमतात् प्राप्य सुशीले चारुलक्षणे । सती सुरुचिराकारे वरयामास नाभिभूपतिः ॥ ६९ ॥

With the approval of Indra, King Nabhiraja sought the hand of two noble, virtuous, auspiciously marked, chaste, and exceptionally beautiful maidens. ॥ 69 ॥

स्वसारौ कच्छमहाकच्छयोर्वयस्याः पतिंवरे । यशस्वती सुनन्दाख्ये स एवं पर्यणीनयत् ॥ ७० ॥

Those two maidens were the sisters of Kachha and Mahakachha, blooming with youth and beauty, named **Yashasvati** and **Sunanda**. With both of these noble princesses, King Nabhiraja solemnized the marriage of the Lord. ॥ 70 ॥

विभोः पुरुगुणो देवः परिणेतेति संभ्रमात् । परं कल्याणमातेनुः सुराः प्रीतिपरायणाः ॥ ७१ ॥

Rejoicing that Lord Vrishabhadeva, endowed with boundless virtues, was being wed, the Devas, filled with affection and reverence, celebrated magnificent divine festivities. ॥ 71 ॥

पश्यन् पाणिगृहीतौ ते नाभिराजः सनाभिभिः । समं समतुषत् प्रायः लोकधर्मप्रियो जनः ॥ ७२ ॥

Beholding the two married daughters-in-law alongside his family, King Nabhiraja experienced deep contentment; naturally so, for worldly people find great joy in social institutions like marriage. ॥ 72 ॥

पुरुदेवस्य कल्याणे मरुदेवी मुदं ययौ । दारकर्मणि पुत्राणां प्रीत्युत्कर्षो हि योषिताम् ॥ ७३ ॥

Mother Marudevi felt immense joy during the wedding festival of Lord Purudeva; fittingly so, for mothers experience the highest joy in the marriages of their sons. ॥ 73 ॥

विवृद्धा सा मुदा देवी पुत्रकल्याणसंपदा । कलयेन्दोरिवाम्भोधिर्वेला कल्लोलमालिनी ॥ ७४ ॥

Just as the ocean surges with rolling waves at the waxing phase of the moon, so Queen Marudevi swelled with maternal joy at the auspicious wedding fortune of her son. ॥ 74 ॥

पुरोर्विवाहकल्याणे प्रीतिं भेजे जनोऽखिलः । स्वभोगीनतया भर्तुर्भोगान् लोकोऽनुरुध्यते ॥ ७५ ॥

All the people rejoiced in the wedding celebration of Lord Purudeva; fittingly so, for people, harboring their own desires for enjoyment, eagerly follow the example of their sovereign. ॥ 75 ॥

प्रमोदाय नृलोकस्य न परं स महोत्सवः । स्वर्गलोकेऽप्यसौ संप्रीतिमतनोद् गरीयसीम् ॥ ७६ ॥

That grand wedding festival was not merely a source of delight for the human realm, but also spread profound joy throughout the heavenly world of the celestials. ॥ 76 ॥

वरोरू चारुजङ्घे ते मृदुपादपयोरुहे । सुश्रोणिनाधरेणापि कायेनाजयतां जगत् ॥ ७७ ॥

Both queens of Lord Vrishabhadeva possessed shapely thighs, graceful shanks, and tender lotus feet. Though their slender waists were positioned below (Adhara), through the charm of their radiant persons, they conquered the entire world. ॥ 77 ॥

वराङ्गे तनुमुदरे रोमराजिं तनीयसीम् । दधाने कामसन्धेममदस्तुतिमिवाग्रिमाम् ॥ ७८ ॥

Both queens were exceptionally beautiful, possessing slender waists upon which the delicate line of fine down (Romaraji) appeared like the leading streak of ichor flowing from the rutting elephant of Cupid. ॥ 78 ॥

नाभिं कामरसस्यैककूपिकां बिभृतः स्म ते । रोमराजीलतामूलबद्धां पालीमिवोभितः ॥ ७९ ॥

Their deep navels looked like little cisterns containing the essence of love, or like an embanked basin formed at the root of the delicate creeper of their abdominal hair-line. ॥ 79 ॥

उत्तुङ्गाब्जकुड्मले दीर्घरोमराज्येकनालके । ते पद्मिन्यौ वियाधर्ते सह चूचुकषट्पदे ॥ ८० ॥

Just as a lotus plant bears lotus buds, they bore high, budding breasts; just as lotuses rest upon a single stalk, their breasts seemed connected to the single stem of their fine abdominal hair-line; and just as black bees alight upon lotuses, their dark nipples appeared like bees resting upon lotus buds. Thus, both queens shone like personified lotus ponds. ॥ 80 ॥

आदिपुराण - भाग ८ (Chunk 4)

पञ्चदशं पर्व (भगवान् विवाह एवं भरतोत्पत्ति वर्णन - भाग २)

मुक्ताहारेण ताभ्यान्तस्तपस्तेपे स्वनामजम् । यतोऽवाप स तत्कण्ठकुचस्पर्शसुखामृतम् ॥ ८१ ॥

It appeared as though the pearl necklaces (Mukta-hara) adorning their necks had practiced severe penance in the form of total fasting (Mukta-ahara / renouncing food) strictly in accordance with their name; and as a reward for that arduous asceticism, those pearl necklaces attained the blissful nectar born of the tender touch of the queens' necks and breasts. ॥ 81 ॥

एकावल्या स्तनोपान्तस्पर्शिन्या ते विरेजतुः । सख्या कण्ठसङ्गिन्या स्वच्छया स्निग्धमुक्तया ॥ ८२ ॥

Both queens shone resplendently with the single-stringed pearl necklace (Ekavali) resting upon their necks, as if in the loving embrace of a faithful female companion (Sakhi)—for just as a companion touches the region near the breasts, the necklace touched their bosom; just as a companion embraces the neck in close friendship, the necklace clasped their neck; just as a companion is pure-hearted and guileless (Svachchha), the necklace was clear and flawless; and just as a companion is sent with deep love and affection (Snigdha-mukta), the necklace was strung with glistening, smooth pearls (Snigdha-mukta). ॥ 82 ॥

हारं नक्षत्रमालाख्यं ते स्तनान्तरलम्बिनम् । दधतुः कुचसंस्पर्शाद् हसन्तमिब रोचिषा ॥ ८३ ॥

Wearing the twenty-seven-gem necklace named Nakshatramala dangling between their breasts, the necklace seemed to radiate laughter through its glittering beams out of sheer delight at touching their bosom. ॥ 83 ॥

भुजलते चार्व्यौ वधिषातां सुसंहते । नखांशुकुसुमोद्भेडे दधाने हसितश्रियम् ॥ ८४ ॥

The two queens possessed delicate, shapely, and well-knit creeper-like arms, which displayed the grace of smiling blossoms through the radiant rays emanating from their fingernails. ॥ 84 ॥

मुखेन्दुभ्यां कान्तिमधान्मुग्धस्मितांशुभिः । ज्योत्स्नालक्ष्मीं समातन्वन् जगतां कान्तदर्शनः ॥ ८५ ॥

The moon-like countenances of both queens radiated immense splendor, expanding the beauty of moonlight through the gentle rays of their sweet smiles, appearing captivatingly charming to the entire world. ॥ 85 ॥

सुपक्ष्मणी तयोर्नेत्रे रेजाते स्निग्धतारके । यथोत्पले समुत्फुल्ले केसरालग्नषट्पदे ॥ ८६ ॥

Endowed with dense eyelashes and glistening, affectionate pupils, their eyes appeared like blooming blue lotuses upon whose golden filaments black bees are gracefully seated. ॥ 86 ॥

नामकर्मविनिर्माणरुचिरे भ्रूलते तयोः । मन्मथस्यापि कोदण्डलता नानुग्रहीतुमलं तराम् ॥ ८७ ॥

Fashioned so exquisitely by their auspicious physique-determining karma (Nama-karma), their graceful eyebrows were so perfect that even the bow-creeper of Cupid could not rival their curved beauty. ॥ 87 ॥

नीलोत्पलावतंसेन श्रुती दधतुः प्रियम् । मिथः प्रमित्सुनेवोच्चैरायतिं नयनाब्जयोः ॥ ८८ ॥

Their ears, adorned with blue lotus ear-ornaments, appeared as if eagerly measuring against one another the extraordinary elongation of their lotus eyes. ॥ 88 ॥

ते ललाटतटालम्बानलकान् दधतुः शुभान् । सुवर्णपट्टपर्यन्तखचितेन्द्रोपलत्विषः ॥ ८९ ॥

The auspicious curling locks of hair (Alakas) resting upon their foreheads shone with the deep luster of sapphires (Indranila gems) inlaid along the edge of a golden diadem. ॥ 89 ॥

स्रस्तस्रक्कबरीग्रन्थस्तयोरत्प्रेक्षितो जनैः । कृष्णाहिरिव शुक्लाहिं निगीर्योद्गिरन् मुहुः ॥ ९० ॥

Beholding their braided hair-buns from which floral garlands loosened and cascaded downward, people poetically imagined that black serpents had swallowed white snakes and were vomiting them forth again and again. ॥ 90 ॥

मूर्तिं स्वभावमधुरामाकृतिं भूषणोज्ज्वलाम् । दधतुर्विपुलां लीलां कल्पवल्ल्योः स्फुरन्त्योः ॥ ९१ ॥

Endowed with naturally sweet physiques and forms made brilliant by ornaments, both queens displayed the enchanting grace of blooming wish-fulfilling creepers (Kalpalatas). ॥ 91 ॥

मुनयोरपि रूपं जनानामतिरिच्यभूत् । एताभ्यां निर्जिताः सर्वाः स्त्रियम्मन्याः सुरस्त्रियः ॥ ९२ ॥

Beholding their extraordinary beauty, all observers recognized that these two queens had effortlessly surpassed even the celestial nymphs who prided themselves on their feminine charm. ॥ 92 ॥

स ताभ्यां कीर्तिलक्ष्मीभ्यामिव तस्थौ नरोत्तमः । ते च तेन समं रेजतुर्महानद्यौ सागरेणेव संगताः ॥ ९३ ॥

Lord Vrishabhadeva, the foremost among beings, shone beside both queens as though accompanied by Embodied Renown (Kirti) and Divine Prosperity (Lakshmi); and both queens were as harmoniously united with the Lord as two mighty sacred rivers merging into the ocean. ॥ 93 ॥

रूपवत्यौ द्युतिमती कान्ते ते मनो जह्नतुर्विभोः । जयपताके इवाशेषं जिगीषोर्वैजयन्तिके ॥ ९४ ॥

Both queens, endowed with extraordinary beauty, radiance, and elegance, resembled the triumphal victory banners of Cupid seeking to conquer the world, and thus they captivated the heart of the Lord. ॥ 94 ॥

आकृष्टमनसोऽभूवन् ता अपि भुवनेशिना । हारयष्ट्योरिवारक्तमणिना मध्यमुद्गतेन ॥ ९५ ॥

Just as a glowing ruby (Padmaraga gem) placed in the center of a pearl necklace casts a pleasing rosy luster upon its strands, similarly, the Lord of the Universe, possessing supreme brilliance and divine virtue, delighted and captivated the hearts of both queens. ॥ 95 ॥

बहुशो भग्नमानोऽपि पुरोऽस्य मनोभवः । चचार गूढसंचारं कारणं चात्र चिन्त्यताम् ॥ ९६ ॥

Although Cupid (Manobhava) had been vanquished and humiliated in the presence of Lord Vrishabhadeva on numerous occasions, he nonetheless continued his secret, subtle operations; let the wise reflect upon the philosophical reasons for this. ॥ 96 ॥

नूनं प्रकाशात्मा यदुद्रेकं हृदिशयोऽक्षमः । अनङ्गतां तदा भेजे सोपाया हि जिगीषवः ॥ ९७ ॥

Unable to confront the Lord openly and directly, Cupid assumed the formless state of bodilessness (Anangatva); fittingly so, for those who crave victory devise clever stratagems. ॥ 97 ॥

अनङ्गत्वात्तन्नूनमेनयोः प्रविशन् वपुः । दुर्गाश्रित इवानङ्गो विव्याध तं स्वसायकैः ॥ ९८ ॥

Being bodiless, Cupid entered into the bodies of both queens as if taking refuge inside an impregnable fortress, and from there shot his flowery arrows at the Lord. ॥ 98 ॥

ताभ्यामिति समं भोगान् भुञ्जानस्य जगद्गुरोः । कालो महानगादेकक्षणवत् सततक्षणैः ॥ ९९ ॥

In this manner, as the World Teacher enjoyed righteous worldly pleasures in the company of both queens amidst continuous festivals, a vast span of time passed away like a single fleeting moment. ॥ 99 ॥

अथान्यदा महादेवी सौधे सुप्ता यशस्वती । स्वप्नेऽपश्यन् महीं मेरुं दधिं चार्कं च सोडुपम् ॥ १०० ॥

Then, on a certain occasion, Chief Queen Yashasvati was asleep upon the terrace of her palace. During her slumber, she beheld in a dream: the radiant Earth, Mount Meru, the Ocean with surging waves, and the Sun accompanied by the Moon. ॥ 100 ॥

सरः सहसमम्भोधिं च चलद्वीचिकमैक्षत । दृष्ट्वैवं सा व्यबुद्धासौ बन्दिगणानां स्तुतिनिःस्वनैः ॥ १०१ ॥

She also beheld a lotus lake graced with royal swans and an ocean surging with rolling waves. Having seen these auspicious dreams, she was awakened by the auspicious eulogies chanted by the royal bards. ॥ 101 ॥

अयि विबुध्यस्व यशस्वति कल्याणशतभागिनि । प्रबोधसमयोऽयं ते सहाब्जिन्या प्रबोधिनी ॥ १०२ ॥

At that dawn, the bards recited the morning benediction: "Awake, O Queen Yashasvati, recipient of hundreds of blessings and bringer of welfare unto all! This is the auspicious time for your awakening, just as it is the hour for the lotus pool to blossom into bloom! ॥ 102 ॥

मुदे तवाद्य भूयासुरीमे स्वप्नाः शुभावहाः । महीमेरूदधीन्द्वर्कसरोवरपुरःसराः ॥ १०३ ॥

O Mother! May these auspicious dreams that you have beheld—the Earth, Mount Meru, the Ocean, the Sun, the Moon, and the Lotus Lake—bestow supreme joy and fulfillment upon you! ॥ 103 ॥

नमस्सरोवरेऽन्विष्य चिरं तिमिरशैवलम् । खेदादिवाधुनाभ्येति शशिहंसोऽस्तपादपम् ॥ १०४ ॥

O Queen! The royal swan of the moon, having searched long for the moss of darkness within the lake of the sky, now approaches the setting mountain (Astachala) as if seeking rest out of fatigue. ॥ 104 ॥

ज्योत्स्नाम्भसि चिरं तीर्त्वा तारहंस्यो नभोह्रदे । नूनं निवेष्टुमस्ताद्रेः शिखराण्याश्रयन्त्यमूः ॥ १०५ ॥

Having swum for long in the moonlight waters of the celestial lake, the female swans of stars now take refuge upon the crests of the setting mountain to rest. ॥ 105 ॥

निद्राकषायितैर्नेत्रैः कोकीनां सेर्ष्यमीक्षितः । तद्दृष्टितृषितात्मेष विधुर्विच्छायतां गतः ॥ १०६ ॥

O Queen! The moon has lost its luster; it seems that the female Chakravaka birds, gazing upon it with jealousy through eyes reddened by sleeplessness, have drained its brilliance with their envious glances. ॥ 106 ॥

प्रयाति यामिनी यामान् निवास्तेतुं पुरोगतान् । ज्योत्स्नांशुक्रेन संवेष्ट्य तारासर्वस्वमात्मनः ॥ १०७ ॥

Now the night too is departing, bundling her entire treasure of stars within the cloth of moonlight, as though hurrying to follow the night-watches (Praharas) that have already elapsed. ॥ 107 ॥

इतोऽस्तमेति शीतांशुरितो भास्वानुदीयते । जगत्संपद नेचित्र्यमुपदेष्टुं समुद्यतौ ॥ १०८ ॥

On one side the cool moon sets, and on the other the radiant sun ascends, as if both are intent upon teaching the world the transient and cyclical nature of worldly fortunes. ॥ 108 ॥

तारका गगनाम्भोदौ मुक्ताफलनिश्रियाः । अरुणीर्बानलेनेसा विलीयन्ते गतत्विषः ॥ १०९ ॥

The stars, resembling glistening pearls in the ocean of the sky, now lose their luster and dissolve before the rising fiery glow of the morning sun. ॥ 109 ॥

सरितः सैकतादेव चक्रवाको रुवन् रुवन् । अन्विच्छति प्रियां चक्रीं निशाविरहविह्वलः ॥ ११० ॥

Having suffered the pangs of separation through the long night, the male Chakravaka bird stands upon the sandy riverbank, calling out anxiously in search of his beloved mate. ॥ 110 ॥

अत्र हंसयुवा प्रियं सुषुप्सति स्म सति । मृणालशकलेनाङ्गं कण्डूयञ्श्चञ्चुलम्बिना ॥ १११ ॥

O virtuous Queen! Here, a youthful swan, gently preening his feathers with a bit of lotus stalk held in his beak, prepares to rest peacefully beside his mate. ॥ 111 ॥

अब्जिनीयमितो धत्ते विकसत्पङ्कजाननम् । दिवा ग्लानिमासाद्य नम्रास्येयं कुमुद्वती ॥ ११२ ॥

On this side, the day-blooming lotus plant unfolds her smiling lotus face; while on the other, the night-blooming white water-lily (Kumudvati), fading at daylight, bows her head. ॥ 112 ॥

सरःपुलिनेष्वेताः कुरर्यः कुर्वते रुतम् । युष्मन्नूपुरसंवादि तारं मधुरमेव च ॥ ११३ ॥

Along the shores of the lake, the female Kurara ospreys utter loud, sweet calls that harmonize with the jingling melody of your golden anklets. ॥ 113 ॥

नीडेभ्य उच्चलन्त्येते कृतकोलाहलस्वनाः । प्राभातिकमिव स्तोत्रं पठन्तोऽमी शकुन्तयः ॥ ११४ ॥

Chirping joyously, the birds take flight from their nests, appearing as though they are chanting sacred morning hymns of praise. ॥ 114 ॥

अप्राप्ततैलसंस्काराः परिक्षीणदशा इमे । काञ्चुकीयैः समं दीपा यान्ति कालेन मन्दताम् ॥ ११५ ॥

With the arrival of dawn, the oil lamps fade alongside the aged chamberlains (Kanchukis)—for just as chamberlains are devoid of cosmetic oil and have reached old age (Parikshina Dasha), so the lamps are exhausted of oil and have reached the end of their wicks (Parikshina Dasha). ॥ 115 ॥

तव गेहे स्थिता देवि स्वस्त्यङ्गलविधित्सया । कुब्जवासनिकाप्रायः परिवारः प्रतीक्षते ॥ ११६ ॥

O Queen! In your palace, your devoted attendants—including dwarfs and hunchbacks—eagerly await your awakening to perform auspicious morning rituals for your welfare. ॥ 116 ॥

विमुञ्च शयनां तल्पं नदीपुलिनसंनिभम् । हंसीव राजहंसस्य वल्लभा मानसाश्रया ॥ ११७ ॥

Therefore, just as the beloved female swan dwelling in Manasarovar departs from the riverbank, so you, the beloved queen residing in the heart of Lord Vrishabhadeva, pray arise from your couch resembling a sandy riverbank!" ॥ 117 ॥

इत्युच्चैर्वन्दिवृन्देषु पठत्सु समयोचितम् । प्राबोधिकानकध्वानैः सा विनिद्रामवच्छनैः ॥ ११८ ॥

As the assembled bards loudly chanted these timely morning praises to the accompaniment of morning drums, Queen Yashasvati gently awoke from her sleep. ॥ 118 ॥

विमुक्तशयना चैषा कृतमङ्गलमज्जना । प्रष्टुकामा स्वदृष्टानां स्वप्नानां तत्त्वतः फलम् ॥ ११९ ॥

Arising from her couch and performing her auspicious morning ablutions, with her body thrilling with joyous goosebumps, she sought to inquire into the true significance of the dreams she had beheld. ॥ 119 ॥

प्रीतिकण्टकिता भेजे पद्मिनीवार्कमुद्गतम् । प्राणनाथं जगत्प्राणिस्रान्तध्वान्तनुदं विभुम् ॥ १२० ॥

She approached her beloved Lord Vrishabhadeva—the dispeller of inner darkness for all living beings, supremely radiant and Lord of the cosmos—just as a lotus plant turns towards the newly risen sun. ॥ 120 ॥

तमुपेत्य सुरासीना स्वोचिते मणिविष्टरे । लक्ष्मीरिव रुचिं भेजे भर्तुरभ्यर्णवर्तिनी ॥ १२१ ॥

Approaching the Lord, she seated herself comfortably upon an exquisite gem-set throne befitting her rank, looking as radiant as Goddess Lakshmi seated beside her divine consort. ॥ 121 ॥

सा पप्रच्छ स्वप्नमालां तस्मै न्यवेदयत् । दिव्यचक्षुरसौ देवस्तत्फलानीत्यभाषत ॥ १२२ ॥

She narrated the series of dreams seen during the night to the Lord; and the Lord, endowed with the divine vision of clairvoyance (Avadhi-jnana), expounded their fruits as follows: ॥ 122 ॥

अद्रिणा देवि पुत्रमाप्तासि गिरीन्द्राच्चक्रवर्तिनम् । वदत्या प्रतापितामर्कः शास्तीन्दुः कान्तिसंपदम् ॥ १२३ ॥

"O Queen! The vision of the king of mountains, Meru, signifies that you will give birth to a sovereign son—a Chakravarti. The Sun signifies his supreme valor and burning prowess, while the Moon indicates his magnificent beauty and pleasant fortune. ॥ 123 ॥

सरोजाक्षि सरोदृष्टेस्तेजस्वी पद्मवासिनीम् । वोढा व्यूढोरसा पुण्यलक्षणाहितविग्रहः ॥ १२४ ॥

O lotus-eyed Queen! By beholding the lotus lake, your son, endowed with a body marked by numerous auspicious signs, shall bear Goddess Lakshmi (Padmavasini) upon his broad chest. ॥ 124 ॥

महीप्रसन्नतां दृष्ट्वा महीं सागरवाससम् । प्रतिपालयिता देवि विश्वराट् तव पुत्रकः ॥ १२५ ॥

O Queen! Seeing the serene Earth indicates that your son will become the Universal Sovereign (Chakravarti) and rule over the entire earth girdled by the oceans. ॥ 125 ॥

सागराच्चरमस्त्वेष तरीता जन्मसागरम् । ज्यायान् पुत्रशतस्यायमिक्ष्वाकुकुलनन्दनः ॥ १२६ ॥

And beholding the Ocean signifies that he will be a final-bodied soul (Charama-shariri) destined to cross the ocean of mundane existence (Samsara). Moreover, this joy of the Ikshvaku dynasty shall be the eldest among your one hundred sons." ॥ 126 ॥

इति श्रुत्वा वचो भर्तुः सा तदा प्रमदोदयात् । ववृधे जलधेर्वेला चन्द्रे समुदिते यथा ॥ १२७ ॥

Hearing these words from her Lord, Queen Yashasvati swelled with overflowing joy, just as the ocean tide swells upon the rising of the full moon. ॥ 127 ॥

ततः सर्वार्थसिद्धिस्थो योऽसौ व्याघ्रचरः सुरः । सुबाहुरहमिन्द्रोऽतश्च्युत्वा तद्गर्भमावसत् ॥ १२८ ॥

Thereafter, the soul who was previously the tiger (converted by the ascetics), then born as a Deva, then as Prince Subahu, and subsequently as an Ahamindra deity in the supreme heaven of Sarvarthasiddhi—descended from heaven and entered the sacred womb of Queen Yashasvati. ॥ 128 ॥

सा गर्भमवहद् देवी देवाद् दिव्यानुभावजम् । येन नासहताकं च समाक्रान्तमदम्बरे ॥ १२९ ॥

The Queen carried that fetus born of the divine glory of Lord Vrishabhadeva. Such was the royal pride and majesty generated by the fetus that she could not even tolerate the sun crossing the sky above her head! ॥ 129 ॥

सापश्यत् स्वमुखच्छायां वीरसूरसिदर्पणे । तत्र प्रातोपिकीं दृष्ट्वा छायां नासोढ मानिनी ॥ १३० ॥

Destined to give birth to a heroic warrior, the proud Queen gazed at her reflection in the mirror of a drawn sword blade held in her hand, and could not tolerate even her own opposing reflection! ॥ 130 ॥

अन्तर्वत्नीमपश्यत् तां पतिरुत्सुकया दृशा । जलगर्भामिवाम्भोदमालीं काले शिखावलः ॥ १३१ ॥

Just as a peacock in the rainy season gazes eagerly upon rain-bearing dark clouds, so Lord Vrishabhadeva looked upon the pregnant Queen Yashasvati with affectionate, joyful eyes. ॥ 131 ॥

रत्नगर्भा यथा भूमिः फलगर्भेव वल्लरी । तेजोगर्भा च दिक् प्राची बभौ सा रुचिमानशे ॥ १३२ ॥

Queen Yashasvati shone with immense radiant grace—resembling the earth concealing precious gems within her womb, a vine bearing luscious fruit, or the eastern horizon holding the blazing sun. ॥ 132 ॥

सा मन्दं गमनं भेजे मणिकुट्टिमभूमिषु । हंसाव नूपुरोदारशिञ्जानैमञ्जुभाषिणी ॥ १३३ ॥

Walking gracefully with slow, dignified steps across the gemstone floors like a royal swan, she produced sweet musical sounds from her ringing anklets. ॥ 133 ॥

सावष्टम्भपदन्यासैर्मुद्रयन्तीव सा धराम् । स्वभुङ्क्त्यै मन्थरं यातमभजन् मणिकुट्टिमे ॥ १३४ ॥

Stepping firmly and slowly upon the jewel-paved courtyards, Queen Yashasvati seemed to be stamping her royal seal upon the earth, proclaiming: 'This earth belongs solely to the enjoyment of my son!' ॥ 134 ॥

उदरेऽस्या वलीभङ्गो नादृश्यत यथा पुरा । अङ्गं सत्सूनुस्त्वेवं दिग्विजयं सूचयन्नसौ ॥ १३५ ॥

The three-fold abdominal folds (Valibhanga) upon her waist remained unbroken during pregnancy just as before, as if symbolizing that her illustrious son would achieve an unbroken, unassailable conquest of the quarters (Digvijaya).

(Though pregnant women usually experience disruptions in abdominal skin lines, due to her noble nature as a queen-mother, her beauty remained intact.) ॥ 135 ॥

नीलिमा तत्कुचाग्राण्यसंस्पृशद् गर्भसंभवे । गर्भस्थोऽस्याः सुतोऽन्येषां निर्दहेन्नूनमुन्नतिम् ॥ १३६ ॥

During her pregnancy, the darkening of her nipples symbolized that the mighty son within her womb would certainly scorch and vanquish the lofty pride of all rival kings. ॥ 136 ॥

दोहदः परमोदात्तमाहारे मन्दिता रुचिः । सालसं गतमावासात् स्रस्ताङ्गं शयनं भुवि ॥ १३७ ॥

She developed noble and exalted maternal longings (Dohada), reduced appetite for food, languid graceful movements, and relaxed rest upon the couch. ॥ 137 ॥

मुखमापाण्डु गण्डान्तं वीक्षणं सालसेक्षितम् । आपाटलाधरं वक्त्रं सस्नासुरभि वासितम् ॥ १३८ ॥

Her face and cheeks assumed a delicate pale complexion, her gaze became languid, her lips displayed a tender rosy hue, and her breath emitted an exquisite natural fragrance. ॥ 138 ॥

इत्येतानि गर्भचिह्नानि मनः पत्युररञ्जयन् । ववृधे च शनैर्गर्भः द्विषच्छक्तीररञ्जयन् ॥ १३९ ॥

All these signs of pregnancy delighted the heart of Lord Vrishabhadeva, and the royal fetus grew gradually, destined to eclipse the power of all adversaries. ॥ 139 ॥

नवमासेष्वतीतेषु तदा साऽसूत सुतम् । प्राचीवार्कं स्फुरत्तेजःपरिवेषं महोदयम् ॥ १४० ॥

When nine months were complete, Queen Yashasvati gave birth to a supremely meritorious son endowed with blazing radiance—just as the eastern horizon gives birth to the glorious, luminous sun. ॥ 140 ॥

शुभे दिने शुभे लग्ने योगे धुरुधुराह्वये । सा प्रासोष्ट सुताग्रण्यं स्फुरत्साम्राज्यलक्षणम् ॥ १४१ ॥

Under the same auspicious planetary alignments that graced the birth of Lord Vrishabhadeva—the ninth day of the dark half of the month of Chaitra (Chaitra Krishna Navami), Pisces ascendant (Meena Lagna), Dhurudhura Yoga, Moon in Sagittarius (Dhanu Rashi), and Uttarashadha constellation—Queen Yashasvati brought forth her eldest son, adorned with all the marks of universal sovereignty. ॥ 141 ॥

आलिङ्ग्य पृथिवीं दोर्भ्यां यदसावुदपद्यत । अतोऽयं सार्वभौमस्त्वं जगुर्नेमित्तिकास्तदा ॥ १४२ ॥

Because the child was born embracing the earth with both his outstretched arms, the astrologers and masters of omens proclaimed that he would be the universal sovereign of the entire earth—a Chakravarti. ॥ 142 ॥

सुतेन्दुनातिसौम्येन व्यद्योतच्छर्वरीव सा । बालार्केण पितुरासीद् दिवसस्येव दीप्तता ॥ १४३ ॥

The son was gentle and soothing like the moon, so Mother Yashasvati shone like the night illuminated by the full moon; he was also blazing with valor like the morning sun, so Father Lord Vrishabhadeva shone with brilliance like the radiant day. ॥ 143 ॥

पितामहौ च तं दृष्ट्वा प्रमोदं परमियतुः । यथा सबेलो जलधिरुदये शशिशशिनोः ॥ १४४ ॥

Just as the ocean surges with tidal waves at moonrise, so his grandparents—Queen Mother Marudevi and King Nabhiraja—experienced supreme ecstasy upon the birth of Prince Bharata. ॥ 144 ॥

तां तदा वर्धयामासुः पुण्याशीर्भिः पुरन्ध्रिकाः । सुखं प्रसूता पुत्राणां शतमित्यधिकोत्सवः ॥ १४५ ॥

Filled with great joy, noble matrons showered blessings upon Queen Yashasvati, saying: "May you safely give birth to a hundred valiant sons in this same glorious manner!" ॥ 145 ॥

तदानन्दमहाभेर्यः क्षुभिताः कोणकोटिभिः । दध्वनुर्घनदम्भोदगम्भीरं राजमन्दिरे ॥ १४६ ॥

In the royal palace, struck by countless golden drumsticks, the grand drums of joy (Bheris) resounded with deep, thunderous beats like rain clouds. ॥ 146 ॥

त्रुटिपटहझल्लर्यः पणवास्तुणवास्तदा । सतूर्यकाहलास्तालाः प्रमदादिव सस्वनुः ॥ १४७ ॥

At that moment, all musical instruments—Truti, Pataha, Jhallari, Panava, Tunava, Turya, Kahala, and Tala cymbals—sounded harmoniously as if echoing in sheer bliss. ॥ 147 ॥

तदा सुरभिरम्लानिरपतत् कुसुमोध्करः । दिवो देवकरोन्मुक्तो भ्रमद्भ्रमरसेवितः ॥ १४८ ॥

Showers of fragrant, unwithering celestial blossoms, released from the hands of the Devas and swarmed by humming bees, fell in streams from the heavens. ॥ 148 ॥

मदुमन्दममन्देन मन्दाररजसा ततः । ववावधावद् रजसाम्छटाशिशिरो मरुत् ॥ १४९ ॥

Then blew a gentle, fragrant breeze, cooled by fine water sprays and carrying the dense pollen of Mandara flowers to settle all worldly dust. ॥ 149 ॥

जयेत्यमानुषी वाग् जजुम्भे पथि वायुचाम् । दध्वंसिरे दिशः सर्वा दिशो दिशन्त्यः परम् ॥ १५० ॥

In the skyways of the celestials echoed the divine proclamation: "Victory! Victory!", and all quarters of the earth became filled with supreme joy and serenity. ॥ 150 ॥

वर्धमानलयैनृत्तमारभन्त जिताप्सरः । साभिनयाः सुरनर्तक्यो यत्कान्तिर्हेलया जिताः ॥ १५१ ॥

Celestial dancing maidens, consummate in dramatic expression (Abhinaya) and surpassing all Apsaras in grace, commenced a spectacular dance to the accelerating tempo of the Vardhamanaka rhythm. ॥ 151 ॥

पुरवीध्यस्तदा रेजुश्चन्दनाम्बुछटोक्षिताः । कृताभिरूपशोभाभिः प्रहसन्त्यो दिवं श्रिया ॥ १५२ ॥

Sprinkled with fragrant sandalwood water and festively decorated, all the avenues of the city shone with such wondrous beauty that they seemed to mock the splendor of heaven itself. ॥ 152 ॥

रत्नतोरणविन्यासाः पुरे तत्र गृहे गृहे । इन्द्रचापतडिद्वल्लीललिता बभुरुद्भभाः ॥ १५३ ॥

Gem-studded ornamental arches (Toranas) festooned at every home throughout the city radiated brilliant beams, resembling rainbows and streaks of flashing lightning. ॥ 153 ॥

तदानन्दमहाभेर्यः शतशः कोणकोटिभिः । दध्वनुर्घनदम्भोदगम्भीरं राजमन्दिरे ॥ १४६ ॥

At that time, in the royal palace, struck by millions of drumsticks, hundreds of great kettledrums of joy resounded with a deep rumble resembling thunderous clouds. || 146 ||

तुटीपटहझल्लर्यः पणवास्तुणवास्तदा । सतूर्यकाहलास्तालाः प्रमदादिव नेदिरे ॥ १४७ ॥

At that time, numerous musical instruments such as the tuti, pataha, dundubhi, jhallari, shahnai, panava, tunava, conches, turya, kahala, and cymbals sounded and played aloud, as if out of sheer joy and exultation. || 147 ||

तदा सुरभिरम्लानिरपतत् कुसुमोध्करः । दिवो देवकरोन्मुक्तो भ्रमद्भ्रमरसेवितः ॥ १४८ ॥

At that time, fragrant, unfading, fresh showers of flowers, released by the hands of the celestial beings and hovered over by wandering bees, fell and rained down from the sky. || 148 ||

मुहुर्मन्दममन्देन मन्दाररजसा ततः । ववावधूतधूलीको रजसामपच्छटाशिशिरो मरुत् ॥ १४९ ॥

A gentle breeze blew softly again and again, laden with abundant pollen of Mandara flowers from the wish-fulfilling Kalpavrikshas, dispelling all dust, and cooled by sprays of pure water. || 149 ||

जयेत्यमानुषी जज्ञे जृम्भे पथि च वामुचाम् । जिगीषन्त्यो दिशः सर्वा विबुधानां प्रपथिरे ॥ १५० ॥

At that time, the divine voices of the devas shouting "Victory! Victory!" swelled in the heavens, and the words of the devis proclaiming "May you live long!" spread exceedingly across all directions. || 150 ||

वर्धमानलयैर्नृत्तमारप्सत जिताप्सरः । वराङ्गनाः सुरनर्तक्यो यकाभिर्हेलया जिताः ॥ १५१ ॥

Accomplished dancing damsels—who surpassed the celestial Apsaras in beauty and easily vanquished the dancing nymphs of the gods with their mastery of dance—commenced dancing and singing in escalating rhythm and tempo. || 151 ||

पुरवीथ्यस्तदा रेजुश्चन्दनाम्भश्छटोक्षिताः । कृताभिरुपशोभाभिः प्रहसन्त्यो दिवः श्रियम् ॥ १५२ ॥

At that time, the avenues and streets of the city, sprinkled with fragrant sandalwood water, shone so resplendently that through their opulent decoration they seemed to mock the splendor of heaven itself. || 152 ||

रत्नतोरणविन्यासाः पुरे गेहे गृहे तदा । इन्द्रचापतडिद्वल्लीललितं विदधुर्नभः ॥ १५३ ॥

At that time, magnificent jewel-studded archways (toranas) adorned every household in the city, imparting to the skies the exquisite charm of rainbows and creeping lightning vines. || 153 ||

कृतललन्तिका रत्नचूर्णैर्भूमिषु महोदराः । कुम्भा हिरण्मया रेजुः हैमाब्जपिहिताननाः ॥ १५४ ॥

On the courtyards where diverse ornamental patterns and floral designs were drawn with powder of crushed gems, large-bellied golden urns were placed. Because their mouths were covered with golden lotuses, they appeared exceedingly radiant. || 154 ||

तस्मिन् पुरे नृपस्यासीद् या पुरी सापि सोत्सवा । यथाब्धिवृद्धौ वर्धेत याति वेलाश्रिता नदी ॥ १५५ ॥

Just as when the ocean swells, the coastal rivers bordering it also swell, similarly, owing to the joyous festival in the king's palace, the entire city of Ayodhya was permeated with festive celebration. || 155 ||

न दरिद्रस्तदासीत् तन्नदीनोदकभूयसीम् । दानधारां नृपेन्द्रेऽद्रौ मुञ्चत्यन्वर्थदानिनि ॥ १५६ ॥

At that time, when Lord Vrishabhadeva—the elephant-like emperor—showered a torrential stream of charity (a continuous bestowal of gold and precious treasures; and in the case of the elephant, streams of rutting fluid) resembling the boundless waters of the ocean, not a single person remained impoverished. || 156 ||

इति प्रमोदमुत्पाद्य पुरेऽन्तःपुरके परम् । उदियाय विधुः श्रीमान् प्रालेयद्युतिसप्रभः ॥ १५७ ॥

Thus, producing supreme delight throughout the entire city as well as within the royal inner chambers, that moon-like child arose from the eastern mountain of Lord Vrishabhadeva, radiant as the glorious moon. || 157 ||

प्रमोद्भरतः प्रेमनिर्भरा बन्धुता तदा । तमाह भरतं नाम्ना समस्तभरताधिपम् ॥ १५८ ॥

At that time, filled with boundless affection and immense joy, the assembly of kinsmen named that prince 'Bharata', who was destined to be the sovereign lord of the entire Bharata-kshetra. || 158 ||

तन्नाम्ना भारतं वर्षमिति हासीज्जनास्पदम् । हिमाद्रेरासमुद्रान्तं क्षेत्रं चक्रभृतामिदम् ॥ १५९ ॥

Historians and the wise declare that this vast realm of the Chakravartins, extending from the Himavan mountains to the shores of the ocean and inhabited by noble people, came to be famously known across the world as 'Bharatavarsha' after the name of this illustrious son, Bharata. || 159 ||

स तन्वन्परमानन्दं बन्धुताकुमुदाकरे । धुन्वन् वैरिकलध्वान्तमवृधद् बालचन्द्रमाः ॥ १६० ॥

That child-moon grew steadily, expanding supreme bliss among the cluster of night-blooming lotuses of his kinsmen and dispelling the darkness of the hostile lineages of enemies. || 160 ||

प्रपीतं धयतो मातुः स्तन्यं गण्डूषितं मुहुः । समुद्गिरन् यशो दिक्षु विभजन्निव विद्यते ॥ १६१ ॥

While nursing milk from the breasts of his mother Yashasvati, whenever the infant filled his mouth and repeatedly spilled or spewed it forth, he shone so radiantly as if he were distributing his immaculate fame across all the quarters of the earth. || 161 ||

स्मितैश्च हसितैर्मुग्धैः सर्पणैर्मणिभूमिषु । मन्मनालपितैः पित्रोः स संप्रतिमजीजनत् ॥ १६२ ॥

Through his gentle smiles, charming laughter, crawling upon the jeweled floors on his knees, and delightful, indistinct babblings, that child evoked supreme delight in the hearts of his parents. || 162 ||

यथायं वृद्धिमगमद् वृद्धिर्गुणानां सहजन्मनाम् । नूनं ते सौन्दर्यात् तद्वृद्धयमुविधायिनः ॥ १६३ ॥

As the child grew day by day, his inborn, innate virtues grew alongside him, appearing as though, enraptured by his supreme beauty, those virtues were expanding in harmony with his physical growth. || 163 ||

अन्नप्राशनचौलोपनयनादीननुक्रमात् । क्रियाविधीन् विधाज्ञस्तस्य चक्रे पिता स्वयम् ॥ १६४ ॥

Lord Vrishabhadeva, who was fully conversant with all sacred rites and injunctions, personally performed in proper order all the consecratory rites for his son, such as Annaprashana (first feeding of solid food), Chaula (tonsure), and Upanayana (sacred thread investiture). || 164 ||

ततः क्रमभुवो बाल्यकौमारान्तर्भुवो भिदाः । सोऽतीत्य यौवनावस्थां प्रापदानन्दिनीं दृशाम् ॥ १६५ ॥

Thereafter, crossing successively the various developmental stages between infancy and boyhood, Bharata attained youthfulness, which brought immense delight to the eyes of all onlookers. || 165 ||

गतिः पैतृकगत्याभा समाक्रान्तत्रिविष्टपम् । तदेवास्य वपुर्दीप्तं तदेव हसितं स्मितम् ॥ १६६ ॥

Bharata possessed a majestic gait resembling that of his father, Lord Vrishabhadeva, a luminous physical form capable of transcending the three worlds, and the same gentle, captivating smile. || 166 ||

सैव वाणी कला सैव सा विद्या सैव च द्युतिः । तदेव शीलं विज्ञानं सर्वमस्य पितुर्यथा ॥ १६७ ॥

His speech, his mastery of the arts, his learning, his brilliance, his noble conduct, and his profound intellect—everything mirrored precisely the exalted qualities of his father, Lord Vrishabhadeva. || 167 ||

इति तन्मयतां प्राप्तं पुत्रं दृष्ट्वोदिताः प्रजाः । आत्मा वै पुत्रनामासीदित्यगीषत यन्मृषा ॥ १६८ ॥

Beholding the son who had attained such complete identity with his father, the subjects used to say that the scriptural maxim "The father's own self is indeed born as the son" (ātmā vai putranāmāsīt) was unequivocally true. || 168 ||

पित्रा ख्यातरूपादिगुणः प्रत्यक्षमनमथः । स संमतः सतामासीत् स्वैर्गुणैरभिरामितः ॥ १६९ ॥

Praised by his own father for his form, beauty, and virtues, resembling Kamadeva (the god of love) incarnate, Bharata became exceedingly revered and beloved among noble people through his delightful qualities. || 169 ||

पितुर्मनोऽप्ययं प्रीत्या मनुरेवोद्गतः परम् । मनो मनोभवाकारः प्रजानामप्युवास सः ॥ १७० ॥

With his deep filial love, that prince captivated the heart of Lord Vrishabhanatha, so people remarked that he had arisen as the sixteenth Manu; and possessing a form handsome as Kamadeva, he took up residence in the hearts and minds of all the subjects. || 170 ||

जयलक्ष्म्यानपायिन्या वपुस्तस्यातिभास्वरम् । पुञ्जीकृतमिवैकत्र क्षात्रं तेजः प्रकाशते ॥ १७१ ॥

His body, ever radiant with imperishable Vijayalakshmi (goddess of victory), shone so brilliantly that it appeared as though the entire martial valor and prowess of the Kshatriyas had been concentrated into a single physical form. || 171 ||

दिव्यमानुषतामस्य व्यापयद्वपुरूर्जितम् । तेजोमयैरिवारब्धमणुभिरित्यद्भुततरम् ॥ १७२ ॥

Revealing the fact that he was an extraordinary, divine human being (a celestial being incarnate in human guise), Bharata's robust and powerful physique appeared so marvelous, as if fashioned solely from radiant particles of pure light. || 172 ||

तस्योत्तमाङ्गमुत्तुङ्गं मौलिरत्नांशुकोशलम् । सचूलिकमिवादीन्द्रशिखरं सुविराजते ॥ १७३ ॥

His elevated head, illuminated by the dazzling rays of the gems in his towering crown, shone magnificently like the crest of Mount Meru endowed with its towering pinnacle. || 173 ||

क्रमसम्वर्धितं सुवृत्तं च शिरोऽस्य व्यराजत । धात्रा निवेशितं दिव्यमातपत्रमिव श्रियः ॥ १७४ ॥

His round, symmetrically elevated head appeared splendid, looking as if the Creator had fashioned a divine umbrella over the Goddess Lakshmi residing upon his chest. || 174 ||

शिरोऽस्याकुञ्चितस्निग्धविनीलैः सहजैः कचैः । विनीलरत्नविन्यस्तं शिरस्त्राणमवारुहत् ॥ १७५ ॥

Adorned with naturally curled, glossy, and pitch-black locks of hair, his head appeared as if it were crowned with a helmet fashioned of sapphires (Indranila gems). || 175 ||

ऋज्वीं मनोवचःकायवृत्तिमुद्वहतो भृशम् । केशान्तानलिसङ्काशां भेजे कुटिलता परा ॥ १७६ ॥

Because Bharata maintained utmost straightforwardness and rectitude in all the activities of his mind, speech, and body, it seemed as if all crookedness (curviness) had fled and taken refuge only in the tips of his hair, which were black as bees. || 176 ||

रराज वदनं तस्य दशनांशुप्रकेसरम् । सदा सुरभिनिःश्वासपवनाहूतषट्पदम् ॥ १७७ ॥

His lotus-face shone resplendently with the filaments formed by the rays of his teeth, constantly summoning swarms of bees with the fragrant breeze of his gentle breath. || 177 ||

मुखमस्य मुखालोकमखण्डपरिमण्डलम् । शशाङ्कमण्डलस्याधात् कान्तिं संपूर्णकान्तिकम् ॥ १७८ ॥

Alternatively, his face bore the consummate splendor of the full orb of the moon: just as beholding the full moon imparts bliss, so too gazing upon his face brought delight to everyone; just as the full moon has an unbroken circular orb, his face possessed flawless symmetry; and just as the full moon radiates consummate luster, his face was endowed with uninterrupted, flawless splendor. || 178 ||

कर्णाभरणदीप्तांशुपरिवेषेण सङ्गता । मुखेन्दुरस्य दन्तोत्थचन्द्रिकामभितः किरन् ॥ १७९ ॥

Radiating the moonbeams formed by the luster of his teeth all around, his face-moon shone exceptionally bright, haloed by the circular aura of dazzling rays emanating from his ear-ornaments. || 179 ||

रवौ दीप्तिर्विधौ कान्तिर्विकासोऽब्जे महोत्पले । इति व्यस्ता गुणाः प्रापुस्तदास्ये सहयोगिताम् ॥ १८० ॥

Brilliance resides in the sun, soothing charm in the moon, and blooming grace in the lotus; while these virtues exist separately in nature, in Bharata's face they all attained harmonious union and existed together. || 180 ||

क्षयी विधुः परिक्षेपी पद्मः संकोचभाग् निशि । मुखं सदा पूर्णमस्य निर्दोषं क्वोपमीयते ॥ १८१ ॥

The moon undergoes waxing and waning, and the lotus closes its petals every night; but his face was ever fully blossomed and never underwent any contraction—it remained eternally complete. With what, therefore, could his face be compared? It was truly beyond comparison. || 181 ||

सदा विकासिन्या तन्मुखाब्जस्य शोभया । पराजितं वनवासाय प्रस्थितं वनजं ध्रुवम् ॥ १८२ ॥

Vanquished by the ever-blossoming splendor of his lotus-face, the lotus flower of the pond seemed to have retired to dwell in water and wilderness out of sheer defeat. || 182 ||

पट्टबन्धोचितस्यास्य ललाटस्याहता द्युतेः । तिग्मांशोरंशवो नूनं विनिर्माणाङ्गतां गताः ॥ १८३ ॥

In fashioning his forehead, worthy of bearing the royal coronet (pattabandha) and endowed with immense radiance, the blazing rays of the sun had surely served as constituent elements. || 183 ||

विलोक्य विकसत्कान्ती तत्कपोलौ विमण्डलः । स्वपराजयनिर्वेदाद् गतः शङ्के कलङ्किताम् ॥ १८४ ॥

Beholding his two radiant and glowing cheeks, the moon was undoubtedly humbled in defeat, and thus, out of despondency over its vanquishment, it seemed to have incurred its dark spots (stains). || 184 ||

भ्रूलते ललिते तस्य लीलां दधतुरूर्जिताम् । वैजयन्त्याविवोत्क्षिप्ते मदनेन महीतले ॥ १८५ ॥

The two lovely creepers of his eyebrows displayed such grand elegance as if they were twin banners unfurled by Kamadeva upon the earth to signify his conquest of all directions. || 185 ||

मुखप्राङ्गणपुष्पोपहारः शोभितदिङ्मुखः । नेत्रोत्पलविकासोऽस्य परां प्रथयन् मुदम् ॥ १८६ ॥

The blooming of his blue-lotus-like eyes, resembling an offering of scattered flowers upon the courtyard of his face, illumined the faces of all directions and spread supreme joy, achieving great renown. || 186 ||

तरलापाङ्गमाभास्य सश्रुतावपि लङ्घितौ । कर्णौ लोलात्मनां प्रायो नानुल्लङ्घ्योऽस्ति कश्चन ॥ १८७ ॥

The luster of his restless, darting side-glances extended all the way past his ears, which were endowed with the faculty of hearing (and metaphorically, adorned with deep knowledge of scriptures); this is indeed fitting, for who is there whom those of restless and unsteady disposition will not overstep? || 187 ||

अर्धापाङ्गेक्षणेनापि शरेणेव मनोभुवः । कामिन्यो हृदि सम्भिन्ना ययुः सद्योऽतिरक्तताम् ॥ १८८ ॥

Pierced to the core of their hearts by his half-glances resembling the arrows of Cupid, passionate women were instantly filled with deep affection (and metaphorically, stained red with blood from the wound). Meaning: Just as a woman struck by an arrow is drenched in red blood, so too women wounded by his side-glances became deeply impassioned and attached to him. || 188 ||

रत्नकुण्डलयुग्मेन गण्डपर्यन्तचुम्बिना । श्रुतार्थस्य प्रतिमानं विधित्सन्निव सोऽद्युतत् ॥ १८९ ॥

He shone splendidly with a pair of jeweled earrings kissing his cheeks, looking as though he were setting a standard for comparing the scriptural sound (shruta) with its profound meaning (artha). || 189 ||

मदनाग्नेरिबोद्बोधनालिका ललिताकृतिः । नासिकास्य बभौ किञ्चिदवाग्रा शुकतुण्डवत् ॥ १९० ॥

His shapely nose, slightly curved downward and resembling the reddish beak of a parrot, appeared radiant, as if it were a blowpipe crafted to kindle the fire of Kamadeva. || 190 ||

प्रवालः पयःकणाकीर्णो बिम्बो वा सुरसच्छविः । सिक्तस्तस्यामृतेनेव स्मितांशुच्छुरितोऽधरः ॥ १९१ ॥

Just as a sprout of coral glistens when sprinkled with drops of water, or a ripe bimba fruit glows with delicious beauty, his lower lip, bathed in the rays of his gentle smile, looked as if it were sprinkled with nectar. || 191 ||

कण्ठे हारलता काप्यस्य श्रीरभूद् विभोः । प्रत्यग्रोद्भिन्नमुक्ताघैः कम्बोरिवोपमोचिता ॥ १९२ ॥

Around the neck of Prince Bharata, adorned with a necklace like a trailing creeper, there was an extraordinary grace, worthy of being compared to a conch shell embellished with clusters of newly blossomed pearls. || 192 ||

कण्ठाभरणरत्नांशुसङ्कीर्णं तदुरःस्थलम् । रत्नद्वीपश्रियं धत्ते हारवल्लीपरिष्कृतम् ॥ १९३ ॥

Interfused with the radiant rays of jewels from his neck ornaments, his broad chest, embellished with trailing strings of pearl necklaces, bore the wondrous beauty of a jewel-island (Ratnadvipa). || 193 ||

स बभार भुजस्तम्भपर्यन्तपरिलम्बिनीम् । लक्ष्मीदेव्या इवान्दोलवल्लरीं हारवल्लरीम् ॥ १९४ ॥

The long pearl garland he wore, hanging down to the ends of his pillar-like arms, looked like the suspension rope of a swing fashioned for the Goddess Lakshmi. || 194 ||

जयश्रीर्भुजयोरस्य बबन्ध प्रेमनिर्भरम् । केयूरकोटिसंघट्टकिणीभूतांसपीठयोः ॥ १९५ ॥

Calluses had formed on his shoulders due to the constant friction of the ends of his armlets; therefore, the Goddess of Victory bound herself in profound love and subservience to his mighty arms. || 195 ||

बाहुदण्डेऽस्य भूलोकमानदण्ड इवायते । कुलाचलास्थया तत्र तस्थौ लक्ष्मीः परां रतिम् ॥ १९६ ॥

His powerful arms were exceedingly long, like measuring rods of the earthly domain; and regarding them as the immovable Kulachala mountain ranges, the Goddess of Fortune resided upon them with supreme delight. || 196 ||

शङ्खचक्रगदाकूर्मझषादिशुभलक्षणैः । रेजे हस्ततलग तस्य नभस्तलमिवोडुभिः ॥ १९७ ॥

Just as the sky is adorned with numerous constellations of stars, the palms of his hands shone with auspicious signs such as the conch, discus, mace, tortoise, and fish. || 197 ||

अंसावलम्बिना ब्रह्मसूत्रेणासौ दधे श्रियम् । हिमाद्रिरिव गङ्गायाः स्रोतसोत्सङ्गसङ्गिना ॥ १९८ ॥

With the sacred thread (Brahmasutra) resting across his shoulder, Bharata appeared magnificent, just as the mighty Himalaya shines with the flowing current of the Ganga cascading over its slopes. || 198 ||

इसन्निवोधरं कायमुर्ध्वकायोऽस्य दिद्युते । कटकाङ्गदकेयूरहाराद्यैः स्वैर्विभूषणैः ॥ १९९ ॥

The upper half of his body, resplendent with ornaments such as bracelets, armlets, torques, and necklaces, shone so dazzlingly as if it were smiling upon his lower body. || 199 ||

वर्णिते पूर्वकायेऽस्य कायो व्यावणितोऽधरः । यथोपरि तथाधश्च ननु श्रीः कल्पपादपे ॥ २०० ॥

With the description of the upper part of Prince Bharata's body, the lower part should also be understood to be similarly described, for just as the Kalpavriksha is splendid above, so it is equally splendid below. || 200 ||

पुनरुक्तं तथाप्यस्य क्रियते वर्णनादरः । पङ्क्तिभेदे महान् दोषः स्यादित्यद्देशमात्रतः ॥ २०१ ॥

Even though his lower body has already been implicitly described above, it is nevertheless described again explicitly, for in continuous poetic enumeration, omitting any single part is considered a major poetic flaw. || 201 ||

लावण्यरसनिष्यन्दवाहिनीं नाभिकूपिकाम् । स बभारापतत्कायगन्धेभस्येव पद्धतिम् ॥ २०२ ॥

He possessed a deep navel cavity filled with the streaming essence of loveliness, which appeared like a pathway carved for the approaching, rut-maddened elephant of Kamadeva. || 202 ||

स शाररसनोल्लासिदुकूलं जघनं दधौ । सेन्द्रचापशरन्मेघनितम्बमिव भूधरः ॥ २०३ ॥

Exalted Bharata wore a pristine white silk garment adorned with a radiant girdle around his waist and hips, looking like a mountain whose middle slopes are enveloped by autumn clouds adorned with a rainbow. || 203 ||

ऊरू स पीवरावूरू युक्तायामौ कनद्द्युती । मनोभुवेव विन्यस्तौ स्तम्भौ स्वे वासवेश्मनि ॥ २०४ ॥

His two thighs were robust, fleshy, perfectly proportioned in length, and endowed with a golden complexion; they appeared like two pillars erected by Kamadeva in his own abode. || 204 ||

जङ्घे सुरुचिराकारे चारुकान्ती दधेऽधिराट् । घृष्टे निशितास्त्रेण निखाते चित्तजन्मना ॥ २०५ ॥

Emperor Bharata possessed well-shaped calves of lovely form and enchanting luster, which appeared as though Kamadeva had sculpted and rounded them with a sharp chisel. || 205 ||

तत्पदाम्बुजयोर्युग्ममध्युवासानपायिनी । स्फुरदङ्गुलीपत्रेषु रमेवाभ्रमरोद्भवे ॥ २०६ ॥

The pair of his feet shone like lotuses with sparkling petal-like toes, upon which the imperishable Goddess of Prosperity resided constantly like a female bee hovering upon a lotus. || 206 ||

तत्क्रमौ तद्गुणं कान्त्या जित्वाप्यब्जजन्मनः । प्रहासमिव चक्राते नखोद्द्योतैर्विसारिभिः ॥ २०७ ॥

Both his feet appeared so radiant that, having surpassed the beauty of the lotus with their charm, they seemed to laugh at the lotus with the spreading radiance of their toenails. || 207 ||

चक्रच्छत्रासिदण्डादिरत्नान्यस्य पदाब्जयोः । लग्नानि लक्षणव्याजात् पूर्वसेवामिव व्यधुः ॥ २०८ ॥

Upon his lotus-feet were etched the auspicious signs of the fourteen treasures—such as the discus, royal umbrella, sword, and staff—appearing as though these fourteen gems were already offering their prior service to the future Chakravartin under the guise of auspicious bodily marks. || 208 ||

समाक्रान्तधराचक्रः क्रमयोरेव विक्रमः । सर्वाङ्गीणस्तु केनास्य सोढव्यः स मानिनः ॥ २०९ ॥

When the prowess of his feet alone was capable of subduing the entire terrestrial realm, who indeed could withstand the full physical might and valor of this proud Bharata? || 209 ||

चरमाङ्गतयैवास्य वर्णितं परमाङ्गिकम् । सात्त्विकं तु बलं बाह्यलिङ्गैर्दिग्विजयादिभिः ॥ २१० ॥

The supreme strength of his physical body is adequately described merely by the fact that he was a Charama-shariri (one in his final incarnation, destined for liberation in that very life); and his spiritual and mental fortitude is demonstrated by external marks such as his conquest of the entire world (Digvijaya). || 210 ||

बलं यच्चक्रभृत्क्षेत्रवर्तिनां नृसुधाशिनाम् । ततोऽधिकतरं तस्य सात्त्विकं भुजयोर्बलम् ॥ २११ ॥

Whatever combined strength exists among all the humans and celestial beings inhabiting the realm of the Chakravartin, several times greater than that was the pure spiritual and martial might residing in the arms of the Chakravartin. || 211 ||

रूपानुरूपमेवास्य बभूवे गुणसम्पदा । गुणैर्विमुच्यते जातु नहि तादृग्विधं वपुः ॥ २१२ ॥

Commensurate with his exquisite physical form was the wealth of his virtuous qualities; and this is fitting, for such a peerless body is never deserted by exalted virtues. || 212 ||

यत्राकृतिर्गुणास्तत्र वसन्तीति न संशयः । यतोऽस्यानीदृगाकारो गुणैरङ्गीकृतः स्वयम् ॥ २१३ ॥

There is no doubt in the popular saying: "Where there is a noble and beautiful form, there reside noble virtues," for all sublime virtues had voluntarily come and taken up residence in Bharata's incomparable, handsome body. || 213 ||

सत्यं शौचं क्षमा त्यागः प्रज्ञोत्साहौ दया दमः । प्रशमो विनयश्चेति गुणाः सत्त्वानुषङ्गिणः ॥ २१४ ॥

Truthfulness, purity, forgiveness, renunciation, wisdom, enthusiasm, compassion, self-restraint, serenity, and modesty—these virtues were ever attendant upon his noble soul. || 214 ||

कान्तिः शरीरे दीप्तिश्च लावण्यं प्रियवाक्यता । कलाकुशलता चेति शरीरान्वयिनो गुणाः ॥ २१५ ॥

Bodily radiance, brilliance, gracefulness, agreeable speech, and proficiency in all arts—these were the virtues associated with his physical form. || 215 ||

निसर्गरुचिराकारो गुणैरेभिर्विभूषितः । स रेजे नितरां मणिरिव संस्कारयोगतः ॥ २१६ ॥

Just as a gemstone that is naturally exquisite becomes exceedingly brilliant when polished and refined, similarly Bharata, naturally possessed of a charming form, shone all the more resplendently when adorned with the aforesaid virtues. || 216 ||

अप्राकृताकृतिर्दिव्यमनुष्यो महसां निधिः । लक्ष्म्याः पुञ्ज इवोच्चैस्तैरभवाद्भुतचेष्टितः ॥ २१७ ॥

He was a divine human being of extraordinary form, a repository of luster, and all his deeds were marvelous; thus, he shone like a towering embodiment of supreme prosperity and glory. || 217 ||

रूपसम्पदमित्युच्चैर्दृष्ट्वा नान्यत्रभाविनीम् । जनाः पुरातनीमस्य शशंसुः पुण्यसम्पदम् ॥ २१८ ॥

Beholding his peerless wealth of beauty, which was not to be found anywhere else, the people praised the great store of meritorious karma (punya) accumulated by him in his previous lives. || 218 ||

वपुरारोग्यमैश्वर्यं कान्तिः कामनीयकम् । बलमायुर्यशो मेधा वाक्सौभाग्यं विदग्धता ॥ २१९ ॥

A handsome body, freedom from disease, sovereignty, wealth, charm, strength, longevity, fame, intellect, eloquence of speech, and cleverness—whatever pursuits in this world bring happiness are known as worldly prosperity (abhyudaya), and all of it is attained by living beings through the fruition of merit (punya). || 219 ||

अपि यावान् जगत्यस्मिन् पुरुषार्थः सुखोचितः । स सर्वोऽभ्युदयः पुण्यपरिपाकादिहाङ्गिनाम् ॥ २२० ॥

Whatever human pursuit in this world brings true happiness is termed abhyudaya (prosperity), and all of it is obtained by embodied souls in this world through the maturation of meritorious deeds (punya). || 220 ||

न विनाभ्युदयः पुण्यादस्ति कश्चन भूयसा । तस्मादभ्युदयं प्रेप्सुः पुण्यं संचिनुयाद् बुधः ॥ २२१ ॥

No great prosperity is ever attained without merit (punya); therefore, the wise man who desires to attain prosperity should accumulate merit. || 221 ||

इत्यानन्दपरम्परां प्रतिदिनं संवर्धयन् स्वैर्गुणैः पित्रोर्बन्धुजनस्य च प्रशमयन् दुःखावहाम् दुःखासिकाम् । नाभेयोदयभूधरादधरितक्षोणीधरादुद्गतः प्रालेयांशुरिवावभौ प्रतिदिनं भूलोकमुद्भासयन् ॥ २२२ ॥

Thus, Bharata shone like the moon: just as the moon, with its coolness and beauty, increases the sequence of joy for all, Bharata daily increased the continuous stream of joy

for his parents and kinsmen through his virtues of compassion and generosity; just as the moon dispels sorrowful darkness, Bharata assuaged the sorrowful conditions of the people; just as the moon rises from the eastern mountain that overlooks all other peaks, Bharata arose from the eastern mountain of Lord Vrishabhadeva, who humbled all worldly kings; and just as the moon illuminates the entire terrestrial sphere, Bharata illumined the whole world day after day. || 222 ||

श्रीमान् हेमशिलाघनैरपघनैस्तुङ्गो गुरुः प्रकृत्या पादाक्रान्तधरातलो गुरुभरं वोढुं क्षमायाः क्षमः ।
हारैर्निर्झरचारुकान्तिमुरसा बिभ्रद् विभूषाधरश्चक्राकस्य च भूधरः स सुबभौ मौल्युद्भटोद्भासुरः ॥ २२३ ॥

Alternatively, Bharata shone like the eastern mountain that gives rise to the sun in the form of the Sudarshana Chakra: just as the Udayachala mountain is magnificent with solid golden rocks, Bharata was magnificent with robust, golden-complexioned limbs; just as the mountain is lofty, Bharata was noble and towering; just as the mountain is naturally heavy and firm, Bharata was naturally grave and exalted; just as the mountain extends across the earth with its foothills, Bharata traversed the entire earth with his feet during his world-conquest (Digvijaya); just as the mountain is capable of bearing the immense burden of the earth, Bharata was capable of sustaining the governance and welfare of the realm; just as the mountain bears the captivating beauty of cascading waterfalls on its slopes, Bharata wore pearl necklaces rivaling the beauty of waterfalls upon his chest; and just as the mountain is crowned with luminous peaks, Bharata was adorned with a dazzling crown. || 223 ||

सम्पश्यन्नयनोत्सवं सुवदनं तद्वक्त्रमप्रार्थितं संशृण्वन् वचनामृतं श्रुतिसुखं सप्रश्रयं सस्पृहः ।
आलिङ्गन् प्रणतोत्थितं मुहुर्मुहुः स्वोत्सङ्गमध्यापयन् श्रीमानाभिसुतः परां धृतिमगाद्
वर्त्स्यज्जिनेशविभुः ॥ २२४ ॥

Beholding the handsome face of Bharata—which was an unrequested festival for the eyes—listening eagerly to the nectar of his sweet and modest speech that delighted the ears, and repeatedly embracing him as he rose after offering obeisance, seating him upon his lap, the glorious son of Nabhi, Lord Vrishabhadeva, who was destined to attain the

supreme majesty of an Arhat (Jinesha), experienced profound contentment and joy. || 224 ||

Thus concludes the Fifteenth Parva of the Mahapurana collection (known as the Arsha), composed by Acharya Jinasena, which narrates the youth of the Lord, the weddings of Yashasvati and Sunanda, and the birth of Bharata. || 15 ||

अथ प्राक् सम्प्रणीता ये यशस्वत्यां स्फुरिमे सुताः । अवतीर्य मूर्ध्नस्तेऽहमिन्द्राः पुरोहिताः ॥ १ ॥

Thereafter, the exalted Ahamindra deities of Sarvarthasiddhi, who were described previously, descended from the celestial realm and were sequentially born of Queen Yashasvati to Lord Vrishabhadeva as the sons mentioned below. || 1 ||

पीठो यवीयान् भरतेश्वरात् । महापीठोऽभवत्तस्य सोऽनन्तविजयोऽनुजः ॥ २ ॥

He who was the brother named Pitha in the previous incarnation of Lord Vrishabhadeva was now born as Pitha, the younger brother of Bharata. He who was Mahapitha, the soul of the royal merchant (Rajasreshthi), was born as Anantavijaya, the younger brother of Vrishabhasena. || 2 ||

विजयोऽनन्तवीर्योऽभूज्जयन्तोऽच्युतोऽभवत् । वैजयन्तो वीर इवास्यासीद्वरवीरोपराजितः ॥ ३ ॥

The soul of the tiger named Vijaya was born as prince Anantavirya, younger to Anantavijaya; the soul of the wild boar named Vaijayanta became Achyuta, younger brother to Anantavirya; the soul of the monkey named Jayanta became the younger brother Vira; and the soul of the mongoose named Aparajita became Varavira, younger to Vira. || 3 ||

इत्येकोनशतं पुत्रा बभूवुर्वृषभेशिनः । भरतस्यानुजन्मानश्चरमाङ्गा महौजसः ॥ ४ ॥

In this manner, ninety-nine illustrious sons were born to Lord Vrishabhadeva from Queen Yashasvati following the birth of Bharata. All of them were Charama-shariris (in their final incarnation before liberation) and endowed with great prowess. || 4 ||

यशस्वत्यां ब्रह्मा समुदपादयत् । कलामिवापराशायां ज्योत्स्नापक्षोऽपरं विधोः ॥ ५ ॥

Subsequently, just as the bright fortnight of the moon reveals the tender digit of the moon in the western horizon, so too Brahma—Lord Adinatha—begot a daughter named Brahmi in Queen Yashasvati. || 5 ||

सुनन्दायां महाबाहुरहमिन्द्रोऽवतीर्य । च्युत्वा बाहुबलीत्यासीत् कुमारोऽमरसंनिभः ॥ ६ ॥

The soul of priest Ananda—who had previously been Mahabahu and subsequently an Ahamindra in the Sarvarthasiddhi heaven—descended from heaven and was born to Lord Vrishabhadeva's second queen, Sunanda, as the god-like prince named Bahubali. || 6 ||

वज्रजङ्घभवे भगिन्यासीदनुन्दरी । सा सुन्दरीत्यभूत् पुत्री वृषभस्यातिसुन्दरी ॥ ७ ॥

She who was the sister named Anundhara of Lord Vrishabhadeva during his incarnation as Vajrajangha was now born from Queen Sunanda to Lord Vrishabhadeva as the exquisitely beautiful daughter named Sundari. || 7 ||

सुन्दरीं सुतां बाहुबलीशिनम् । लब्ध्वा रुचिं परां भेजे प्राचीवार्कं सह ॥ ८ ॥

Having obtained her daughter Sundari and her son Bahubali, Queen Sunanda shone with supreme splendor, just as the eastern direction radiates in glory upon receiving the brilliant sun together with its morning light (Prabha). || 8 ||

प्रथमो कामदेवोऽभूद् युवा बाहुबली बली । रूपसम्पदमुत्तुङ्गां दधानोऽनुमतां मताम् ॥ ९ ॥

Endowed with towering and universally acclaimed wealth of beauty, the mighty young Bahubali became the very first Kamadeva among the twenty-four Kamadevas of the cosmic era. || 9 ||

तद्रूपमन्यत्र न क्वचित् । किं मन्दारतरुं मुक्त्वा किमस्त्यन्यत्र हारिभूषणम् ॥ १० ॥

Such beauty as Bahubali possessed was nowhere else to be seen; and truly, apart from the wish-fulfilling Mandara tree, where else can such captivating ornaments be found? || 10 ||

कुटिलास्तस्य केशान्ता विबभुर्भ्रमरत्विषः । मनोभुवः शिरस्त्राणसूक्ष्मलोहवलयैः समाः ॥ ११ ॥

The tips of his curly locks of hair, black as bees, shone splendidly, resembling the fine iron ringlets of the armor-helmet of Kamadeva. || 11 ||

ललाटमष्टमीचन्द्रचारु तस्य रुचिमत् । धात्रेव राज्यपट्टस्य निवेशाय पृथुकृतम् ॥ १२ ॥

His radiant forehead, lovely like the crescent moon of the eighth day (Ashtami), appeared as though the Creator had broadened it specifically to bind the royal diadem (rajyapatta). || 12 ||

कुण्डलद्वयसंशोभि वक्त्रमदीप्यत । सरोरुहमिवोपान्तवर्तिचक्राह्वयुग्मकम् ॥ १३ ॥

Adorned with a pair of sparkling earrings, his face shone brightly, looking like a blooming lotus near which a pair of Chakravaka birds rested on either side. || 13 ||

नेत्रोत्पलाभ्यां वक्त्रसरोरुहम् । स्मितानन्दपयःपूर्णं लक्ष्म्यावासपवित्रितम् ॥ १४ ॥

His lotus-face was like a holy pool filled with the waters of joyous smiles and sanctified by the dwelling of the Goddess Lakshmi, looking exceedingly beautiful with his two eyes resembling blue lotuses. || 14 ||

विजयच्छन्दहारेण वक्षःस्थलप्रलम्बिना । सोऽधान्मरकतागस्य निर्झरशोभिनः ॥ १५ ॥

With the long Vijayachhanda necklace cascading over his broad chest, Bahubali displayed the majestic splendor of an emerald mountain adorned with streaming waterfalls. || 15 ||

अंसावुभौ वक्षसः प्रान्ते श्रियमातेनतुः पराम् । द्वीपस्थलस्य प्रान्ते स्थितौ क्षुद्रनगाविव ॥ १६ ॥

His two massive shoulders flanking the edges of his broad chest enhanced his magnificence, looking like two mountain peaks situated at the borders of an island continent. || 16 ||

बाहू तस्य महाबाहोरधातां बलमूर्जितम् । यतो बाहुबलीत्यासीन्नामास्य महसां निधेः ॥ १७ ॥

The long arms of that mighty prince, who was a repository of luster, possessed immense physical prowess, and on that account the name 'Bahubali' (mighty-armed) became truly meaningful. || 17 ||

मध्येगात्रमसौ धत्ते गम्भीरं नाभिमण्डलम् । कुलाद्रिरिव पद्मायाः सेवनीयं महत्सरः ॥ १८ ॥

Just as a Kulachala mountain holds in its midst a vast lake worthy of being frequented by Lakshmi, so too Bahubali possessed a deep and noble navel at the center of his torso. || 18 ||

कटीतटं बभावास्य कटिसूत्रेण वेष्टितम् । महाहिनेव विस्तीर्णं तटं हेमागशैलराट् ॥ १९ ॥

Encircled by a jeweled waistband (katisutra), his expansive waist shone resplendently, looking like the wide slope of the golden king of mountains, Mount Meru, coiled by a great celestial serpent. || 19 ||

कदलीस्तम्भनिर्भासावूरू तस्य विरेजतुः । लक्ष्मीकरतलाजस्रस्पर्शादिव समुज्ज्वलौ ॥ २० ॥

His thighs, radiant like plantain pillars, appeared splendid, looking as if they had become exceedingly lustrous through the constant gentle touch of Lakshmi's palms. || 20 ||

शुशुभाते जङ्घे तस्य विक्रमशालिनः । भविष्यत्प्रतिमायोगतपःसिद्ध्-यङ्गतां गते ॥ २१ ॥

The calves of that valorous Bahubali were auspicious and endowed with noble signs, appearing as though they were already perfected instruments for accomplishing the supreme penance of Pratima-yoga that he would undertake in the future. || 21 ||

पादौ मृदुतलौ यस्य लसदङ्गुलिसङ्कुलौ । रुचिं दधतुरारक्तौ रक्ताम्भोजस्य सान्निधौ ॥ २२ ॥

Both his feet bore the exquisite charm of red lotuses: just as a lotus is soft, the soles of his feet were delicate and soft; just as a lotus is adorned with petals, his feet were adorned with well-formed toes; just as a lotus is reddish, his feet were rosy red; and just as Lakshmi resides in the lotus, supreme beauty ever rested upon his feet. || 22 ||

इत्यसौ सुतनुर्धत्ते दधानश्चरमं वपुः । सम्माति स्म कथं नाम मानिनीहृत्कुटीरके ॥ २३ ॥

How indeed did Bahubali—possessing such a colossal, noble, and final incarnation body (charama-sharira)—fit into the tiny cottage of the hearts of proud women? (Meaning: A woman's heart is very small, while Bahubali's physique was colossal, measuring 525 dhanushas in height; moreover, he was an ascetic-natured Charama-shariri who would attain Moksha. Yet despite all this, his sublime charm dissolved the pride of haughty women and entered their hearts—a truly wondrous paradox!) || 23 ||

स्वप्नेऽपि तस्य रूपं तदनन्यमनसो जनाः । पश्यन्ति स्म मनोहारि निखातमिव चेतसि ॥ २४ ॥

Women whose minds were singularly devoted to Bahubali beheld his captivating form even in their dreams, as though that form had been permanently engraved into their consciousness. || 24 ||

मनोभवो मनोजश्च मनोभूर्धन्मथो मदनः । कामोऽनङ्गश्चेति व्याजह्रुस्तं मृगीदृशः ॥ २५ ॥

At that time, fawn-eyed damsels addressed him with epithets of Cupid, such as Manobhava, Manoja, Manobhu, Manmatha, Angaja, Madana, and Anangaja. || 25 ||

सुमनोमञ्जरीबाणैरिक्षुधन्वा किलाङ्गकः । जगत्सम्मोहकारीति कः श्रद्दध्यादयुक्तिकम् ॥ २६ ॥

Who could believe such an illogical myth that the bodiless Kamadeva, armed only with a bow of sugarcane and arrows of flower blossoms, could conquer the entire universe? The conventional poetic lore is indeed unfounded; in reality, it was only a Kamadeva of such physical beauty and divine strength as Bahubali who could enchant the whole world. || 26 ||

समा भरतराजेन रूपेण सर्व एव ते । विद्याकलाद्युतिदीप्त्या सौन्दर्यकला ॥ २७ ॥

In this manner, all those royal princes were comparable to Prince Bharata in learning, arts, brilliance, luster, and the graceful expression of beauty. || 27 ||

शतमेकोत्तरं पुत्रास्ते भरतादयः । क्रमात् प्रापुर्युवावस्थां मदावस्थामिव द्विपाः ॥ २८ ॥

Just as elephants gradually attain the state of rut, so too the one hundred and one sons of Lord Vrishabhadeva, led by Bharata, progressively attained the blooming state of youth. || 28 ||

यौवनमभूत्तेषु रमणीयतरं तदा । उद्यानपादपौघेषु वसन्तस्येव जृम्भितम् ॥ २९ ॥

Just as the blossoming of spring across the trees of a royal grove appears exceedingly charming, so too the manifestation of youth among those princes appeared exceedingly delightful. || 29 ||

स्मितांशुमञ्जरीः सताम्रान् पाणिपल्लवान् । भुजशाखा दधुर्यूनां पार्थिवाः ॥ ३० ॥

Those youthful princes (parthivas) were like earthly trees (parthivas), for like trees they bore the white blossoms of gentle smiles, the reddish foliage of their palms, and the lofty boughs of their fruit-bestowing arms. || 30 ||

तदामोदेन वासितास्तच्छिरोरुहाः । गन्धान्धैरलिभिर्लीनैः सोपचया इव ॥ ३१ ॥

The hair on the heads of these princes was perfumed with fragrant substances whose scent diffused all around; blinded by that sweet aroma, swarms of black bees gathered and settled within their locks, making their hair appear even denser and more voluminous. || 31 ||

तन्मुखामोदमाघ्रातुमायान्ती भृङ्गसन्ततिः । सर्वाङ्गीणं तदामोदमन्वभूत् क्षणमाकुला ॥ ३२ ॥

The swarms of bees that flew in to inhale the fragrance of their mouths became momentarily bewildered, experiencing the exquisite fragrance emanating from their entire bodies. (Meaning: Since celestial fragrance diffused from every limb of the princes, the bees were momentarily perplexed as to where to alight first.) || 32 ||

रत्नकुण्डलयुग्मेन सकराहेण भूषितम् । श्रोत्रद्वयं बभौ तेषां मदनेनेव चिह्नितम् ॥ ३३ ॥

Both ears of those princes were adorned with jeweled earrings marked with the Makara (alligator/sea-monster) motif, appearing as though Kamadeva had placed his personal seal upon them. || 33 ||

नेत्रोत्पलानि तेषामिषून् कृत्य मनोभवः । भ्रूलताचापयष्टिभ्यां स्त्रीसृष्टिं वशमानयत् ॥ ३४ ॥

Making their lotus-like eyes into his arrows and the creepers of their eyebrows into the stave of his bow, Kamadeva subdued the entire race of women under his sway. || 34 ||

वपुर्दीप्तं मुखं चारु नेत्रविक्रमः । कर्णावभ्यर्णविश्रान्तनेत्रोत्पलावतंसितौ ॥ ३५ ॥

Their physical forms were radiant, their faces captivating, the grace of their eyes enchanting, and their ears appeared adorned by their wide, blue-lotus-like eyes that extended almost to touch them. || 35 ||

भ्रुवौ ललितचेष्टाढ्ये ललाटं नासिकाञ्चिता । कपोलावनुपमातीतौ वपोदितशशिश्रियौ ॥ ३६ ॥

Their eyebrows were endowed with charming grace, their foreheads praiseworthy, their noses shapely, and their peerless cheeks eclipsed the beauty of the full moon. || 36 ||

रागरसेनेव रञ्जितौ दशनच्छदौ । शब्दो मेघनिर्घोषगम्भीरः श्रुतिपेशलः ॥ ३७ ॥

Their lips were naturally reddish, as though dyed by the essence of pure love (anuraga), and their voices were deep as the rumbling of rain-clouds yet delightful to the ears. || 37 ||

सूत्रभागानुग्रथितैर्जगच्चेतोऽभिनन्दिभिः । कण्ठ्यैरिवक्षरैः शुद्धैः कण्ठो मुक्ताफलैर्वृतः ॥ ३८ ॥

The pearl necklaces gracing their necks were like pure grammatical syllables originating from the throat: just as syllables are strung together according to the rules of a treatise

(sutra), the pearls were strung upon threads (sutra); just as syllables delight the minds of the people, the pearls gladdened all hearts; just as syllables arise from the throat (kanthya), the pearls rested around the throat; and just as syllables are pure and flawless, the pearls were spotless and pristine. || 38 ||

वक्षः श्रिया परिष्वक्तमंसौ विजयश्रिया । व्यायामकर्कशौ बाहू पीनावजानुलम्बिनौ ॥ ३९ ॥

Their broad chests were embraced by the Goddess of Fortune (Lakshmi), their shoulders were embraced by the Goddess of Victory (Vijayalakshmi), and their long arms, reaching down to their knees, were robust and hardened by athletic exercise. || 39 ||

नाभिः शोभानिधानोर्वी चार्वी निर्वापणी दृशाम् । तनुमध्यं जगन्मध्यनिर्विशेषमशेषतः ॥ ४० ॥

Their navels were repositories of beauty, enchanting, and deeply pleasing to the eyes; likewise, their slender waists were in complete harmony and symmetry with the middle region of the cosmos. || 40 ||

लसद्वसनमामुक्तजघनं मञ्जुशोभितम् । क्रायमाणमिवानङ्गनृपतेः कृतनिर्वृति ॥ ४१ ॥

Their well-formed hips, draped in fine lustrous garments and adorned with girdles, appeared like delightful royal pavilions fashioned of silk for King Kamadeva. || 41 ||

पीनौ चारुरुचावूरू नारीजनमनोरमौ । जङ्घे विनिर्जितानङ्गनिषङ्गरुचिराकृतौ ॥ ४२ ॥

Their thighs were robust, luminous, and enchanting to women; their shapely calves surpassed even the graceful contour of Kamadeva's quiver. || 42 ||

सर्वाङ्गसङ्गतां कान्तिमिवोच्चित्य स्रुतामधः । क्रमौ विनिर्मितौ धात्रा न्यक्कृतारुणपङ्कजौ ॥ ४३ ॥

Their two feet, humbling the beauty of red lotuses, appeared as though the Creator had gathered together all the flowing radiance of their entire body that had cascaded downwards and fashioned their feet from it. || 43 ||

तेषां प्रत्यक्षमप्युद्धा शोभा स्वात्मगतैव या । तत्समुत्कीर्तनेनैवालं वर्णनान्तरम् ॥ ४४ ॥

The praiseworthy beauty present in every limb of those princes was unique to their own persons and found nowhere else; therefore, describing external objects in comparison is truly superfluous. || 44 ||

निसर्गरुचिराण्येषां वपूंषि मणिभूषणैः । भूयिष्ठं रुरुचिरे पुष्पैर्लतानीव विकासिभिः ॥ ४५ ॥

Their naturally handsome bodies shone even more brilliantly when adorned with jeweled ornaments, just as flowering creepers glow with blooming blossoms. || 45 ||

तेषां विभूषणान्यासन् मुक्तानवरत्नमयानि वै । यष्टयो हारभेदाश्च रत्नावत्यश्च विविधाः ॥ ४६ ॥

Those princes wore diverse kinds of ornaments crafted from pearls and nine precious gems, such as strings (yashti), varieties of necklaces (hara), and jewel garlands (ratnavali). || 46 ||

यष्टिः शीर्षकं चोपशीर्षकं चावघाटकम् । प्रकाण्डकं च तरलप्रबन्धश्चेति पञ्चधा ॥ ४७ ॥

Among them, the ornament called Yashti (single strand) is of five varieties: Shirshaka, Upashirshaka, Avaghataka, Prakandaka, and Taralaprabandha. || 47 ||

केषाञ्चिच्छीर्षकं यष्टिः केषाञ्चिदुपशीर्षकम् । अवघाटकमन्येषामपरेषां प्रकाण्डकम् ॥ ४८ ॥

Among those princes, some wore Shirshaka, some Upashirshaka, others Avaghataka, some Prakandaka, and others the Taralapratibandha string as their neck ornament. || 48 ||

तरलप्रतिबन्धश्च केषाञ्चित् कण्ठभूषणम् । मणिमध्याश्च शुद्धाश्च तास्तेषां यष्टयोऽभवन् ॥ ४९ ॥

Those five types of Yashti strings were further divided into two classes each: Manimadhya (with a central gem) and Shuddha (pure pearl strand without a central gem). || 49 ||

सूत्रमेकावली प्रोक्ता यष्टिः स्यान्मणिमध्यमा । रत्नावली भवेत् सैव सुवर्णमणिचित्रिता ॥ ५० ॥

A single pearl strand with a central jewel is called Sutra or Ekavali; and when this same strand is interspersed variegatedly with gold beads and precious stones, it is known as Ratnavali. || 50 ||

युक्तप्रमाणसौवर्णमणिमाणिक्यमौक्तिकैः । सान्तरं प्रथिता भूषा भवेयुरपवर्तिका ॥ ५१ ॥

When gold beads, rubies, and pearls of proportionate dimensions are strung together at measured intervals, such an ornament is termed Apavartika. || 51 ||

यष्टिः शीर्षकसंज्ञा स्यान्मध्येकस्थूलमौक्तिका । मध्यैस्त्रिभिः क्रमस्थूलैर्मौक्तिकैरुपशीर्षकम् ॥ ५२ ॥

A string that features a single large pearl in the center is called Shirshaka; when it has three centrally placed pearls increasing progressively in size, it is called Upashirshaka. || 52 ||

प्रकाण्डकं क्रमस्थूलैः पञ्चभिर्मध्यमौक्तिकैः । मध्यादनुक्रमाद्धीनैर्मौक्तिकैरवघाटकम् ॥ ५३ ॥

When five pearls increasing sequentially in size are placed at the center, it is termed Prakandaka; and when there is a central large gem flanked on either side by pearls that decrease progressively in size, it is called Avaghataka. || 53 ||

तरलप्रतिबन्धः स्यात् सर्वतः सममौक्तिकैः । तथैव मणियुक्तानामूह्या भेदास्त्रिधात्मनाम् ॥ ५४ ॥

When uniformly sized pearls are strung throughout without variance, it is known as Taralapratibandha. In the same way, for the three gem-studded varieties mentioned above—Ekavali, Ratnavali, and Apavartika—each also possesses these five sub-varieties (Shirshaka, Upashirshaka, etc.). || 54 ||

हारो यष्टिकलापः स्यात् स चैकादशधा मतः । इन्द्रच्छन्दादिभेदेन यष्टिसंख्याविशेषतः ॥ ५५ ॥

A collection of multiple Yashti strands is called a Hara (necklace). Based on the variation in the number of strands, it is classified into eleven varieties, beginning with Indrachhanda. || 55 ||

यष्ट्योऽष्टसहस्रं तु यत्रेन्द्रच्छन्दसंज्ञकः । स हारः परमोदारः शक्रचक्रजिनेशिनाम् ॥ ५६ ॥

A necklace comprising one thousand and eight (1,008) strands is designated as Indrachhanda. That supreme necklace is the most exalted and is worthy of being worn only by Indra, the Chakravartin, and the Jinendra Lord. || 56 ||

तदर्धप्रमितो यस्तु विजयच्छन्दसंज्ञकः । सोऽर्धचक्रधरस्योक्तो हारोऽन्येषु च केषुचित् ॥ ५७ ॥

A necklace possessing half the number of strands of Indrachhanda—that is, five hundred and four (504) strands—is named Vijayachhanda. This necklace is prescribed for Ardha-Chakravartins (Narayanas), Balabhadras, and other eminent dignitaries. || 57 ||

शतमष्टोत्तरं यत्र यष्टिहार एव सः । एकाशीत्या भवेद् देवच्छन्दो मौक्तिकयष्टिभिः ॥ ५८ ॥

A necklace containing one hundred and eight (108) strands is called simply a Hara; and one containing eighty-one (81) pearl strands is known as Devachhanda. || 58 ||

चतुःषष्ट्यार्धहारः स्याच्चतुःपञ्चाशता पुनः । भवेद् रश्मिकलापाख्यो गुच्छो द्वात्रिंशता मतः ॥ ५९ ॥

A necklace composed of sixty-four (64) strands is called Ardhahara; one of fifty-four (54) strands is termed Rashmikalapa; and one consisting of thirty-two (32) strands is called Guchha. || 59 ||

यष्टीनां सप्तविंशत्या भवेन्नक्षत्रमालिका । शोभां नक्षत्रमालाया या धत्ते स्वमौक्तिकैः ॥ ६० ॥

A necklace with twenty-seven (27) strands is called Nakshatramalika; with its radiant pearls, it rivals and surpasses the stellar beauty of the twenty-seven lunar mansions (Ashvini, Bharani, etc.). || 60 ||

चतुर्विंशत्यार्धगुच्छो विंशत्या माणवाह्वयः । भवेन्मौक्तिकयष्टीनां तदर्धेनार्धमाणवः ॥ ६१ ॥

A pearl necklace of twenty-four (24) strands is called Ardhaguchha; one of twenty (20) strands is named Manava; and one of ten (10) strands is called Ardhamanava. || 61 ||

इन्द्रच्छन्दादिहारास्ते यदा स्युर्मणिमध्यमाः । माणवाख्या विभूषाः स्युस्तत्पदोपपदास्तदा ॥ ६२ ॥

When a central gem is set into the aforesaid necklaces such as Indrachhanda, the term Manava is suffixed to their names, designating them as Indrachhanda-manava, Vijayachhanda-manava, and so forth. || 62 ||

स चैकशीर्षकः शुद्धहारः स्याच्छीर्षकात् परः । पुनर्हन्दाद्युपदः स एकादशभेदभाक् ॥ ६३ ॥

A necklace featuring a single central Shirshaka pearl is termed a Shuddha Hara. When prefixed with names such as Indrachhanda, it likewise assumes eleven varieties. || 63 ||

तथोपशीर्षकादीनामपि शुद्धात्मनां भिदाः । प्रत्येकमेकादश स्युर्हाराः पञ्चपञ्चाशदेव हि ॥ ६४ ॥

Similarly, the pure (shuddha) forms of Upashirshaka, Avaghataka, Prakandaka, and Taralapratibandha also possess eleven variations each, thereby yielding fifty-five (55) distinct classes of necklaces. || 64 ||

मणिशेषाः फलकहाराख्यो मणिमध्योऽर्धमाणवे । त्रिहेमफलकः पञ्चफलको वा यदा भवेत् ॥ ६५ ॥

When a central gemstone is affixed to an Ardhamanava necklace, it is designated as a Phalakahara. When this Phalakahara is further fitted with three or five golden plaques (phalakas or round beads), it branches into two forms: Sopana and Manisopana. || 65 ||

सोपानमणिसोपानद्वैविध्यात् स ततो द्विधा । सोपानाख्यस्तु शुद्धैः स्यान्मणिसोपानको मणियुक्तैः ॥ ६६ ॥

The variety adorned with three plain golden plaques is called Sopana, while the one adorned with five gem-encrusted golden plaques is named Manisopana. (A phalaka refers to a spherical bead or embossed medallion of gold). || 66 ||

इत्यमूनि युगारम्भे कण्ठोरोभूषणानि च । सृष्ट्वासजत् स्वपुत्रेभ्यो यथास्वं ते च तद् दधुः ॥ ६७ ॥

Thus, at the inception of the Age of Action (Karmayuga), Lord Vrishabhadeva fashioned these varied neck and chest ornaments for his sons, and the princes wore them suitably according to their ranks. || 67 ||

विभूषणैः कण्ठ्यैस्तैरङ्गसङ्गिभिश्चान्यैः । ते नृपा ब्यराजन्त ज्योतिर्गणमया इव ॥ ६८ ॥

Adorned with these exquisite neckwear and other bodily ornaments, those princes shone resplendently, looking like an assembly of luminous celestial luminaries (jyotirdevas). || 68 ||

अङ्गतेजस्विनां मध्ये भरतोऽर्क इवाद्युतत् । शशीव जगतः कान्तो युवा बाहुबली बभौ ॥ ६९ ॥

Among those radiant princes, Bharata—the foremost among the brilliant—shone like the sun; while the young Bahubali, enchanting to all the world, shone like the cool and delightful moon. || 69 ||

शेषाश्च ग्रहनक्षत्रतारागणनिभा बभुः । ब्राह्मी दीप्तिरिवैतेषां मज्ज्योत्स्नेव सुन्दरी ॥ ७० ॥

All the remaining royal brothers shone like planets, constellations, and stars; among them, Princess Brahmi was like brilliant solar light, and Princess Sundari was like soothing moonlight. || 70 ||

स तैः परिवृतः पुत्रैः भगवान् वृषभो विभुः । ज्योतिर्गणैः परिक्षिप्तो यथा मेरुर्महोदयः ॥ ७१ ॥

Surrounded by all those illustrious sons and daughters, the glorious Lord Vrishabhadeva appeared like the lofty Mount Meru encircled by the hosts of celestial luminaries. || 71 ||

अथैकदा सुखासीनो भगवान् हरिविष्टरे । मतिं व्यापारयामास कलाविद्योपदेशने ॥ ७२ ॥

Thereafter, on one occasion, as Lord Vrishabhadeva sat comfortably upon his royal throne, he turned his sublime mind toward imparting instruction in the arts and sciences. || 72 ||

आसीनाः पुत्रिके भर्तुर्ब्राह्मीसुन्दर्यभिध्वे । कृतमङ्गलनेपथ्ये सम्प्राप्ते निकटं गुरोः ॥ ७३ ॥

At that very moment, his two daughters, Brahmi and Sundari, having adorned themselves in auspicious attire, arrived in the presence of their father and preceptor. || 73 ||

ते च किञ्चिदिवोद्भूतस्तनकुड्मलशोभिनि । वयस्यनन्तरे बाल्याद् वर्तमाने मनोहरे ॥ ७४ ॥

Both daughters were in the charming bloom of adolescence immediately following childhood, graced with nascent bosom buds, and appearing exceedingly lovely. || 74 ||

मेधाविन्यौ विनीते च सुशीले शुभलक्षणे । रूपवत्यौ यशस्विन्यौ श्लाघ्ये मानवतीजनैः ॥ ७५ ॥

Both princesses were exceptionally intelligent, modest, of noble character, endowed with auspicious marks, supremely beautiful, renowned, and praised even by the proudest of women. || 75 ||

अधिक्षोणि पदन्यासैर्हंसीगतिविगर्हिभिः । रक्ताम्बुजोपहारस्य कुर्वत्यौ परितः प्रियम् ॥ ७६ ॥

As they walked upon the earth with a graceful gait that put the graceful stride of swans to shame, their footsteps seemed to scatter offerings of lovely red lotuses in every direction. || 76 ||

नखदर्पणसंक्रान्तस्वाङ्गच्छायापदेशतः । कान्त्या न्यक्कृत्य दिक्कन्याः पादाभ्यां क्रष्टुमुद्यते ॥ ७७ ॥

Under the guise of the reflection of their own bodies cast upon the mirrors of their toenails, those two princesses appeared as if, having eclipsed the maidens of the cardinal directions (Dikkanyas) with their sheer luster, they were poised to crush them beneath their feet. || 77 ||

सलीलं पदविन्यासै रणन्नूपुरनिःस्वनैः । शिक्षयन्त्याविवाहूय हंसीः स्वं गतिविभ्रमम् ॥ ७८ ॥

With the melodic, jingling resonance produced by their anklets as they stepped forward with playful grace, they appeared as though they were summoning the female swans

through the medium of their anklet-chimes to instruct them in the fine art of graceful walking. || 78 ||

चारूरू जङ्घे तद् कान्तिमतिरेकिणीम् । जनानां दृक्पथे नूनं विक्षिपन्त्याविवासितः ॥ ७९ ॥

Possessing exquisitely charming thighs and calves of surpassing radiance, those two princesses appeared as though they were personally showering their expanding luster all around into the pathways of the spectators' vision. || 79 ||

दाने जघनमारोहे काञ्चीतूर्यरवोदितम् । सौभाग्यदेवतावासमिवैकांशुकवितानकम् ॥ ८० ॥

The well-developed hips they possessed, adorned with silken garments and resonant girdles, appeared like the dwelling place of the goddess of auspicious fortune, equipped with the musical instruments of jeweled waistbands and draped with a silken canopy. || 80 ||

लावण्यदेवता पूज्यैर्यजमानेन मन्मथैः । हेमकुण्डमिवानिम्नं दधत्यौ नाभिमण्डलम् ॥ ८१ ॥

The deep navels possessed by those princesses looked like golden sacrificial altars (homa-kundas) fashioned by the sacrificer Kamadeva to worship the deity of exquisite beauty (Lavanya-devata). || 81 ||

वहन्त्यौ किञ्चिदुद्भूतश्यामिकां रोमराजिकाम् । मनोभवगृहावेशधूपधूमशिखामिव ॥ ८२ ॥

The faint line of dark down (romavali) emerging upon their abdomens appeared like a streak of incense-smoke rising at the moment of Kamadeva's ceremonial house-entry into their hearts. || 82 ||

तनुमध्ये कृशोदर्यावारक्तकरपल्लवे । स्पृहाद् बाहुलते किञ्चिदुद्गतस्तनकुड्मले ॥ ८३ ॥

Both princesses had slender waists, slender abdomens, slightly reddish palm-foliage, delicate creeper-like arms, and emerging budding breasts. || 83 ||

तयो रुधिरं हारमाक्रान्तस्तनमण्डलम् । तदाङ्गोपगूहनात् सुखमाप्तमिवोद्भासिभिः ॥ ८४ ॥

The enchanting pearl necklaces resting upon their bosoms shone so brightly with their glittering rays, as though laughing aloud out of supreme joy derived from embracing their tender limbs. || 84 ||

सुकण्ठ्यौ कोकिलालापनिन्दिमधुरस्वरे । ताम्राधरे दरोद्भिन्नस्मितांशुरुचिरानने ॥ ८५ ॥

They possessed shapely necks, voices whose melody humbled the sweet notes of the cuckoo, reddish-copper lips, and enchanting faces graced by the gentle rays of blossoming smiles. || 85 ||

सुदन्त्यौ ललितापाङ्गवीक्षिते सान्द्रपक्ष्मणी । मदनस्येव चापेन्दू दधाने नयनोत्पले ॥ ८६ ॥

They had lovely teeth, captivating side-glances, dense eyelashes, and blue-lotus-like eyes resembling the victorious crescent bows of Kamadeva. || 86 ||

लसत्कपोलसंक्रान्तैरलकप्रतिबिम्बकैः । ह्रेपयन्त्यावभिव्यक्तलक्ष्मणः शशिनः श्रियम् ॥ ८७ ॥

By the reflections of their dark curly tresses falling upon their luminous cheeks, those princesses put to shame even the beauty of the moon whose blemishes were conspicuously exposed. || 87 ||

समाल्यं कबरीभारं दधाने तरङ्गितम् । स्रवन्तः संक्रान्तगाङ्गाद्यौघं प्रवाहमिव यामुनम् ॥ ८८ ॥

Their wavy braided tresses entwined with floral garlands appeared like the undulating dark waters of the Yamuna River mingled with the cascading white currents of the Ganga. || 88 ||

इति प्रत्यङ्गसङ्गिन्या कान्त्या कान्ततमाकृती । सौन्दर्यस्येव सन्दोहमेकीकृत्य विनिर्मिते ॥ ८९ ॥

Thus, through the exquisite luster residing in every single limb, their forms were supremely captivating, appearing as though they had been crafted by gathering the entire essence of universal beauty into a single creation. || 89 ||

किमेते दिव्यकन्ये स्तः किं नु स्तः फणीशिनाम् । दिक्कन्ये किमुत स्यातां किं वा सौभाग्यदेवते ॥ ९० ॥

The onlookers wondered: "Are these two divine maidens? Or are they the daughters of the serpent lords (Naga kings)? Could they be the maidens of the cardinal directions (Dikkanyas), or the presiding goddesses of auspicious fortune (Saubhagya-devis)?" || 90 ||

किमिमे श्रीसरस्वत्यौ किं वा तदधिदेवते । किं वा तदवतारोऽयमेवंरूपः प्रतीयते ॥ ९१ ॥

"Or are they Goddess Lakshmi and Goddess Sarasvati? Or are they the presiding supreme deities of those two? Or is this an incarnate manifestation assumed by them?" || 91 ||

द्वे लक्ष्म्याविमे जगन्नाथमहावार्धेः किमुद्गते । कल्याणभागिनी चैषां अनयोरियमाकृतिः ॥ ९२ ॥

"Or could they be twin Lakshmis arisen from the vast ocean of Lord Adinatha, the Lord of the Universe? For their wondrous form is an harbinger of countless supreme benedictions." || 92 ||

इति संश्लाध्यमाने ते जनैरुत्पन्नविस्मयैः । सप्रश्रयमुपाश्रित्य जगन्नाथं प्रणेमतुः ॥ ९३ ॥

Thus praised with great wonderment by all the people, those two princesses approached the Lord of the Universe with deep humility and bowed down in reverent obeisance. || 93 ||

प्रणते ते समुत्थाप्य दूरान्नमितमस्तके । प्रीत्या स्वमङ्कमारोप्य स्पृष्ट्वाघ्नाय च मस्तके ॥ ९४ ॥

Lifting up his two daughters who were bowing reverently with their heads lowered from afar, the Lord affectionately seated them upon his lap, caressed them tenderly, and kissed the crowns of their heads. || 94 ||

सप्रहासमुवाचैवमेतं वो सुरैः समम् । यास्यथोऽद्यामरोद्यानं नैवमेते गताः सुराः ॥ ९५ ॥

Smiling playfully, the Lord spoke to them: "Come, perhaps you thought you would visit the celestial gardens today with the devas; but that is no longer possible, for the gods have already departed." || 95 ||

इत्याक्रीड्य क्षणं भूयोऽप्येवमाख्यद् गिरांपतिः । युवां युवजनश्लाघ्ये शीलेन विनयेन च ॥ ९६ ॥

Having jested with his two daughters for a moment, the Lord of Speech said further: "Both of you are worthy of highest praise even by the most distinguished people on account of your flawless character and modesty." || 96 ||

यद्वपुर्यच्चेदमिदं शीलमनीदृशम् । विद्यया चेद्विभूष्येत सफलं जन्म वो भवेत् ॥ ९७ ॥

"If this graceful physical form, this blooming youth, and this peerless virtuous conduct of yours are further adorned with the ornament of learning (Vidya), then your human birth will attain its consummate fulfillment." || 97 ||

विद्यावान् पूज्यते लोके सम्पदं याति कोविदैः । विद्यावती च नारी स्यात् स्त्रीरत्नमिति शंसिता ॥ ९८ ॥

"A learned person is honored even among great scholars in this world and attains supreme prosperity; likewise, an educated and wise woman is celebrated as a jewel among womankind (Stri-ratna)." || 98 ||

विद्या यशस्करी लोके विद्या श्रेयस्करी मता । सम्यगाराधिता विद्यादेवता कामदायिनी ॥ ९९ ॥

"Learning alone bestows lasting renown in the world; learning alone confers spiritual and material well-being; and the goddess of learning, when propitiated properly, fulfills all noble desires." || 99 ||

विद्या कामदुहा धेनुर्विद्या चिन्तामणिर्नृणाम् । त्रिवर्गफलितां सूते विद्या सम्पत्परम्पराम् ॥ १०० ॥

"Learning is the wish-fulfilling Kamadhenu cow for humanity; learning is the wish-yielding Chintamani jewel; learning yields the uninterrupted lineage of prosperity fruitful in the three pursuits of life—Dharma (righteousness), Artha (wealth), and Kama (pleasure)." || 100 ||

विद्या बन्धुश्च मित्रं च विद्या कल्याणकारकम् । सहयायि धनं विद्या विद्या सर्वार्थसाधनी ॥ १०१ ॥

"Learning is one's true kinsman; learning is one's steadfast friend; learning is the harbinger of all welfare; learning is the wealth that accompanies the soul everywhere; and learning is the accomplisher of all purposes." || 101 ||

तद्विद्याग्रहणे यत्नं पुत्रिके कुरुतं युवाम् । सम्प्राप्तग्रहणकालोऽयं युष्माकमुचितो गुणैः ॥ १०२ ॥

"Therefore, O beloved daughters, make earnest efforts to acquire learning, for this is the most auspicious and appropriate time for you to imbibe knowledge." || 102 ||

इत्युक्त्वा मुहुराशास्य विस्तीर्णे हेमपट्टके । अधिवास्य स्वचित्तस्थां श्रुतदेवीं सपर्यया ॥ १०३ ॥

Having spoken thus and blessed them repeatedly, Lord Vrishabhadeva reverently invoked the Goddess of Scriptural Knowledge (Shruta-devi) residing within his omniscient mind and consecrated her presence upon an expansive golden writing tablet. || 103 ||

विभुः करद्वयेनाभ्यां लिखन्नक्षरमालिकाम् । उपादिशल्लिपिं संख्यास्थानं चाहुरनुक्रमात् ॥ १०४ ॥

Then, inscribing the garland of alphabetic letters with both hands, the Lord instructed them in the art of writing (Lipi) and sequentially taught the knowledge of numbers and place values (units, tens, hundreds, etc.). (The Lord inscribed the alphabet with his right hand and the numeral system with his left hand.) || 104 ||

ततो भगवतो वक्त्रान्निःसृतामक्षरावलीम् । सिद्धं नम इति व्यक्तमङ्गलां सिद्धमातृकाम् ॥ १०५ ॥

Then, the sacred garland of characters that emanated directly from the mouth of the Lord, initiated with the distinct auspicious invocation “Siddham Namah” (Obeisance to the Liberated Souls), known as the Siddhamatrika script... || 105 ||

अकारादिहकारान्तां शुद्धां मुक्तावलीमिव । स्वरव्यञ्जनभेदेन द्विधा भेवमुपेयुषीम् ॥ १०६ ॥

...which extends from the vowel 'A' (अ) to the consonant 'Ha' (ह) like a spotless necklace of pure pearls, and is divided into two broad categories of vowels (svaras) and consonants (vyanjanas)... || 106 ||

अयोगवाहपर्यन्तां सर्वविद्यासु सन्ततम् । संयोगाक्षरसम्भूतिं नेकबीजाक्षरैश्चिताम् ॥ १०७ ॥

...which includes the Ayogavahas (Visarga, Anusvara, Jihvamuliya, and Upadhmaniya), underlies all branches of learning, gives rise to myriad conjunct consonants, and is permeated with numerous sacred seed-syllables (Bijaksharas)... || 107 ||

ब्राह्मी सम्यग् दधारैनां मेधाविन्यतिसुन्दरी । सुन्दरी गणितं स्थानक्रमैः सम्यगधारयत् ॥ १०८ ॥

...that entire pristine science of alphabets and script was fully mastered by the highly intelligent princess Brahmi; and the exceedingly lovely princess Sundari thoroughly mastered the science of mathematics (Ganita) through the progressive order of positional values (units, tens, hundreds, etc.). || 108 ||

न विना वाङ्मयात् किञ्चिदस्ति शास्त्रं कलापि वा । ततो वाङ्मयमेवादौ वेधास्ताभ्यामुपादिशत् ॥ १०९ ॥

Since without linguistic and textual knowledge (Vangmaya) neither any treatise nor any art can exist, Lord Vrishabhadeva first imparted the comprehensive science of language to his two daughters. || 109 ||

सुमेधसावसम्मोहादध्येषातां गुरोर्मुखात् । वाग्देव्याविव निःशेषं वाङ्मयं शब्दतोऽर्थतः ॥ ११० ॥

Those highly gifted princesses, like embodiments of the Goddess of Speech herself, studied from the mouth of their preceptor-father the entire corpus of linguistic literature in both word and meaning, completely free of doubt and misconception. || 110 ||

पदविद्यामधिच्छन्दोविचितिं वागलंकृतीम् । त्रयीं समुदितामेतां तद्विदो वाङ्मयं विदुः ॥ १११ ॥

Those versed in the lore of language declare that Vangmaya comprises the synthesis of three disciplines: grammar (Padavidya), metrics/prosody (Chhandovichiti), and poetics/rhetoric (Vagalankriti). || 111 ||

तदा स्वायम्भुवं नाम पदशास्त्रमभून् महत् । वृत्तत्परशताध्यायैरतिगम्भीरमब्धिवत् ॥ ११२ ॥

At that time, there arose the great grammatical treatise called Svayambhuva composed by Lord Vrishabhadeva himself, comprising more than a hundred comprehensive chapters and profound as the boundless ocean. || 112 ||

छन्दोविचितिमप्येवं नानाध्यायैरुपादिशत् । उक्तात्युक्तादिभेदांश्च षड्विंशतिमदर्शयत् ॥ ११३ ॥

In the same manner, he taught the science of metrics (Chhandashastra) across numerous chapters and demonstrated its twenty-six principal meters, beginning with Ukta and Atyukta. || 113 ||

प्रस्तारं नष्टमुद्दिष्टमेकद्वित्रिलघुक्रियाम् । सङ्ख्यामध्वाध्वयोगं च ब्याजहार गिरांपतिः ॥ ११४ ॥

The Lord of Speech also expounded the six combinatorial devices (pratyayas) of prosody: Prastara (permutation array), Nashta (reconstruction), Uddishta (index location), Ekadvitrilaghukriya (syllabic weight calculations), Sankhya (total permutations), and Adhvadhavayoga (spatial/combinatorial span). || 114 ||

उपमादीनलङ्कारांस्तन्मार्गद्वयविस्तरम् । दश प्राणानलङ्कारसङ्ग्रहे विभुरभ्यधात् ॥ ११५ ॥

In the treatise on poetics (Alankarasangraha), the Lord expounded the figures of speech such as Upama (simile) and Rupaka (metaphor), fully elaborated their two paths—Shabdalankara (verbal figures) and Arthalankara (semantic figures)—and defined the ten vital poetic qualities (Pranas or Gunas): Shlesha, Prasada, Samata, Madhurya, Sukumarata, Arthavyakti, Udarata, Ojas, Kanti, and Samadhi. || 115 ||

अथानयोः पदज्ञानदीपिकाभिः प्रकाशिताः । कलाविद्याश्च निःशेषाः स्वयं परिणतिं ययुः ॥ ११६ ॥

Illuminated by the lamp of grammatical knowledge (Padajnana), all other arts and branches of learning reached full maturity within both Brahmi and Sundari of their own accord. || 116 ||

इति ह्याधीतनिर्दोषविद्ये ते गुरोरनुग्रहात् । वाग्देवतावचाराय सुपात्रत्वमुपेयतुः ॥ ११७ ॥

Having thus thoroughly mastered all flawless sciences through the grace of their preceptor and father, both princesses became worthy vessels to be acclaimed as incarnations of the Goddess of Learning. || 117 ||

पुत्राणां च यथाऽऽम्नायं विनयादन्वशिषद्विभुः । शास्त्राणि व्याजहाराथ सुपुत्रेभ्यो जगद्गुरुः ॥ ११८ ॥

Similarly, having cultivated humility in his sons led by Bharata, the Universal Preceptor, Lord Vrishabhadeva, taught them various sacred sciences in proper traditional order (Amnaya). || 118 ||

भरतायार्थशास्त्रं च भरतं च ससङ्ग्रहम् । अध्यायैरतिविस्तीर्णैः स्फुटीकृत्य जगौ गुरुः ॥ ११९ ॥

To his son Bharata, the Preceptor expounded the science of statecraft (Arthashastra) and the science of dramaturgy (Bharata-Natya-shastra) complete with all its digests and sub-sections, elucidated through extensive chapters. || 119 ||

विभुर्वृषभसेनाय गीतवाद्यार्थसङ्ग्रहम् । गान्धर्वशास्त्रमाचख्यौ यत्राध्यायाः परश्शतम् ॥ १२० ॥

To his son Vrishabhasena, the Sovereign Lord taught the science of music (Gandharvashastra)—containing over a hundred chapters—which compiles the theory and practice of vocal singing, instrumental music, and musical arts. || 120 ||

अनन्तविजयायाख्याद् विद्यां चित्रकलां श्रिताम् । नानाध्यायशताकीर्णां साकलाः सकलाः कलाः ॥ १२१ ॥

To his son Anantavijaya, he imparted the art of painting (Chitrakala) comprising hundreds of diverse chapters, along with the comprehensive exposition of all aesthetic fine arts. || 121 ||

विश्वकर्ममतं चास्मै वास्तुविद्यामुपादिशत् । अध्यायविस्तरस्तत्र बहुभेदोऽवधारितः ॥ १२२ ॥

To this same son Anantavijaya, he also taught the science of architecture (Vastuvidya) according to the tradition of Vishvakarma, which was expounded in numerous extensive chapters and diverse specialized branches. || 122 ||

कामनीतिमथ स्त्रीणां पुरुषाणां च लक्षणम् । आयुर्वेदं धनुर्वेदं हस्तिचाश्वांगगोचरम् ॥ १२३ ॥

To his son named Bahubali, he taught the science of erotics and ethics (Kamaniti), the physiognomy and auspicious characteristics of men and women (Samudrika-lakshana), Ayurveda (medicine), Dhanurveda (archery and military science), and the veterinary sciences pertaining to elephants and horses... || 123 ||

तथा रत्नपरीक्षां च बाहुबल्याख्यसूनवे । व्याचख्यौ बहुधाऽऽम्नातैरध्यायैरतिविस्तृतैः ॥ १२४ ॥

...as well as the science of testing precious gems (Ratnapariksha), expounded through numerous extensive and traditionally handed-down chapters. || 124 ||

किमुक्तेन बहुनोक्तेन शास्त्रं लोकोपकारि यत् । तत्सर्वमादिकर्ताऽसौ पुत्रेभ्यः समदर्शयत् ॥ १२५ ॥

What need is there to elaborate further? In short, whatever sciences existed that were beneficial to the welfare of the world, Lord Adinatha thoroughly revealed and taught them all to his sons. || 125 ||

समुद्दीपितविद्यस्य काप्यासीद्दीप्तिता विभोः । स्वभावभास्वरस्येव भास्वतः शरदागमे ॥ १२६ ॥

Just as the naturally brilliant sun shines with unprecedented brilliance upon the arrival of the autumn season, so too the majesty of Lord Vrishabhadeva—who had unveiled and illuminated all branches of learning—became exceptionally magnificent. || 126 ||

सुताधीतनिःशेषविद्यैरुतदीपितः । किरणैरिव तिग्मांशुरासादितशरद्द्युतिः ॥ १२७ ॥

Surrounded by his sons who had thoroughly mastered all sciences, Lord Adinatha shone resplendently, just as the autumn sun radiates with glorious splendor amidst its luminous rays. || 127 ||

सुतैः कलत्रैश्च वृतस्य भुवनेशिनः । महान् कालो व्यतीयाय भुञ्जानस्य दिवं सुखम् ॥ १२८ ॥

Surrounded by his sons and beloved queens, a vast period of time passed as the Sovereign Lord of the Earth continuously experienced divine pleasures. || 128 ||

ततः कुमारकालोऽस्य प्रदिष्टो मुनिसत्तमैः । विंशतिः पूर्वलक्षाणां पूर्यते स्म महाधियः ॥ १२९ ॥

In this manner, the period of the Lord's princehood (Kumaratva), calculated by the foremost sage-Ganadharas to be twenty lakh Purvas in duration, came to its completion. || 129 ||

अत्रान्तरे महौषध्यो दीप्तोपध्यश्च पादपाः । सर्वौषधयः कालाज्जाताः प्रक्षीणशक्तिकाः ॥ १३० ॥

In the meantime, through the inexorable influence of cosmic time (Kala), the great medicinal plants, the luminous herbs, the Kalpavrikshas (wish-fulfilling trees), and all species of flora lost their potent energies and became powerless. || 130 ||

सस्यान्यकृष्टपच्यानि यान्यासन् पूर्वसम्भवे । प्रायस्तान्यपि मन्दानि ययुर्विरलतां भुवि ॥ १३१ ॥

The wild grains and crops that previously grew effortlessly without ploughing or cultivation also diminished through the degeneration of the era and became scarce across the earth, surviving only sporadically here and there. || 131 ||

रसवीर्यविपाकैस्ते प्रहीणाः पादपा यदा । अशक्यैर्दाहबाधाभिः प्रजा व्याकुलतां गताः ॥ १३२ ॥

When the Kalpavrikshas became depleted of their nourishing juices, potency, and fruit-bearing qualities, the people became intensely distressed by the agonizing pangs of hunger and thirst. || 132 ||

तत्प्रहाणान्मनोवृत्तिं दधाना व्याकुलीकृताम् । नाभिराजमुपासेदुः प्रजा जीवितकाम्यया ॥ १३३ ॥

Distressed in mind by the disappearance of the sustenance of the Kalpavrikshas and yearning for survival, the subjects approached King Nabhiraja for assistance. || 133 ||

नाभिराजाज्ञया भूयस्ततोऽन्तिकमुपाययुः । प्रजाः प्रणतमूर्द्धानो जीवितोपायलिप्सया ॥ १३४ ॥

Under the counsel and direction of King Nabhiraja, the subjects then approached Lord Vrishabhanatha, bowing their heads in reverence with the earnest desire to discover means of survival. || 134 ||

तं विज्ञापयामासुरित्युपेत्य सनातनम् । प्रजाः प्रजातसंत्रासाः शरण्यं शरणाश्रिताः ॥ १३५ ॥

Stricken with dread at the scarcity of food and seeking refuge in the eternal Lord who is the savior of all, the subjects submitted their plea before him, saying: || 135 ||

आकाङ्क्षन्त्यो जीविकां देव त्वां वयं शरणं श्रिताः । तन्नस्त्रायस्व लोकेश तदुपायप्रदर्शनात् ॥ १३६ ॥

"O Lord! Seeking the means of livelihood and survival, we have taken refuge in you. Therefore, O Sovereign of the three worlds, protect us by showing us the means to sustain our lives!" || 136 ||

सद्यो मूलादुच्छिन्नाः पितृकल्पा महाद्रुमाः । फलन्त्यकृष्टपच्यानि सस्यान्यपि च नाधुना ॥ १३७ ॥

"O Master! The great wish-fulfilling trees that nurtured us like loving fathers have now withered away completely, and the wild crops that once grew uncultivated no longer yield harvest." || 137 ||

क्षुत्पिपासादिबाधाश्च दुन्वन्त्यस्मान्समुत्थिताः । न क्षमाः क्षणमप्येकं प्राणितुं प्रोज्झिताशनाः ॥ १३८ ॥

"O Lord, the escalating afflictions of hunger and thirst are tormenting us severely. Deprived of food and water, we are no longer capable of surviving even for a single moment." || 138 ||

शीतातपमहावातप्रवर्षोपप्लवश्च नः । निराश्रयानदुनोत्यथ ब्रूहि नस्तत्प्रतिक्रियाम् ॥ १३९ ॥

"O Lord! The afflictions of extreme cold, scorching heat, torrential winds, and heavy rains are tormenting us who are without shelter. Pray, tell us the remedies to overcome all these afflictions today!" || 139 ||

त्वां देवमादिकर्तारं कल्पाङ्घ्रिपमिवोन्नतम् । समाश्रिताः कथं भीतेः स्थानं स्याम वयं विभो ॥ १४० ॥

"O Omnipotent Lord! Having taken refuge in you, who are the First Creator (Adikarta) of this era and towering like a wish-fulfilling tree, how could we remain victims of fear and despair?" || 140 ||

ततोऽस्माकं यथाऽद्य स्याज्जीविका निरुपद्रवा । तथोपदेष्टुमुद्योगं कुरु देव प्रसीद नः ॥ १४१ ॥

"Therefore, O Lord, graciously instruct us in such ways that our livelihood may be established free from distress. Pray, be pleased with us!" || 141 ||

इत्याकर्ण्य वचस्तेषां करुणाप्रेरिताशयः । मनः प्रणिदधावेवं भगवानादिपूरुषः ॥ १४२ ॥

Hearing these desperate words of the people, Lord Adinatha, whose compassionate heart was deeply moved, reflected within his mind thus: || 142 ||

पूर्वापरविदेहेषु या स्थितिः समवस्थिता । सैवाद्य प्रवर्तनीयाऽत्र ततो जीवन्त्यमूः प्रजाः ॥ १४३ ॥

"The societal and occupational order that perpetually exists in the East and West Videha realms must now be introduced here; only through that can these subjects survive." || 143 ||

षट्कर्माणि यथा तत्र यथा वर्णाश्रमस्थितिः । यथा ग्रामगृहादीनां संस्थानाश्च पृथग्विधाः ॥ १४४ ॥

"Just as the sixfold occupations (Shatkarma: weaponry, writing, agriculture, crafts, commerce, and learning) exist there, just as the societal divisions into Varnas and Ashramas exist there, and just as villages, cities, and homesteads are laid out distinctively there..." || 144 ||

तथात्राप्युचिता वृत्तिरुपायैरेभिरङ्गिनाम् । नोपायास्तमृतेऽप्येषां प्राणिनां जीविकां प्रति ॥ १४५ ॥

"...so must the order of life be established here through these very means. Apart from these, there exists no other way for the livelihood and survival of living beings." || 145 ||

कर्मभूरथ सञ्जाता व्यतीते कल्पभूरुहाम् । ततोऽत्र कर्मभिः षड्भिः प्रजानां जीविकोचिता ॥ १४६ ॥

"With the disappearance of the Kalpavrikshas, this land has now transformed into Karmabhumi (the land of action/labor); therefore, it is imperative for the subjects here to earn their livelihood through the six occupational endeavors (Shatkarmas)." || 146 ||

इत्याकलय्य तत्क्षेमवृत्त्युपायं क्षणं विभुः । मुहुराश्वासयामास मा भैष्टेति तदा प्रजाः ॥ १४७ ॥

Having contemplated the means for the welfare and livelihood of the subjects for a moment, Sovereign Lord Vrishabhadeva repeatedly reassured the people, saying: "Do not fear! Be comforted!" || 147 ||

अथानुध्यानमात्रेण विभोः शक्रः सहामरैः । प्रापत्तज्जीवनोपायानित्थं चक्रे विभागशः ॥ १४८ ॥

Thereafter, merely upon the Lord's inward contemplation, Indra arrived accompanied by the celestial devas, and systematically laid down the provisions for the sustenance of the people in the following divisions. || 148 ||

शुभे दिने सुनक्षत्रे शुभयोगे शुभे ग्रहे । स्वोच्चस्थेषु ग्रहेषूच्चैरानुकूल्ये जगद्गुरोः ॥ १४९ ॥

On an auspicious day, under an auspicious constellation (nakshatra), during an auspicious astrological conjunction (yoga), at an auspicious planetary hour (lagna), when the planets including the sun were situated in their exalted positions, and with the consummate blessings of the Universal Preceptor, Lord Adinatha... || 149 ||

कृतप्रथममाङ्गल्ये सुरेन्द्रो जिनमन्दिरम् । न्यवेशयत् पुरस्यास्य मध्ये दिक्ष्वप्यनुक्रमात् ॥ १५० ॥

...Indra first performed auspicious sanctification rites and then erected a supreme Jinendra temple at the very center of the city of Ayodhya. Following that, he systematically built Jinendra temples in the four cardinal directions—East, South, West, and North. || 150 ||

कोसलादीन् महादेशान् साकेतादिपुराणि च । सारामसीमनिगमान् खेटखर्वटन्यवेशयत् ॥ १५१ ॥

Subsequently, Indra demarcated great countries such as Kosala, planned major cities such as Saketa (Ayodhya), founded villages endowed with boundaries and gardens, and established Khetas and Kharvatas. || 151 ||

देशाः सुकोसलावन्तीपुण्ड्रोड्राश्मकरम्यकाः । कुरुकाशीकलिङ्गाङ्गवङ्गसुह्माः ससुद्रकाः ॥ १५२ ॥

He established the countries of: Sukosala, Avanti, Pundra, Odra, Ashmaka, Ramyaka, Kuru, Kashi, Kalinga, Anga, Vanga, Suhma, Samudraka... || 152 ||

काश्मीरोशीनरानर्तवत्सपञ्चालमालवाः । दशार्णाः कच्छमगधा विदर्भाः कुरुजाङ्गलम् ॥ १५३ ॥

...Kashmira, Ushīnara, Anarta, Vatsa, Panchala, Malava, Dasharna, Kachha, Magadha, Vidarbha, Kurujangala... || 153 ||

करहाटमहाराष्ट्रसौराष्ट्राभीरकोङ्कणाः । वनवासान्ध्रकर्णाटकोसलाश्चोलकेरलाः ॥ १५४ ॥

...Karahata, Maharashtra, Saurashtra, Abhira, Konkana, Vanavasa, Andhra, Karnata, Kosala, Chola, Kerala... || 154 ||

दार्वाभिसारसौवीरशूरसेनापरान्तकाः । विदेहसिन्धुगान्धारपत्तनाश्चेदिपल्लवाः ॥ १५५ ॥

...Darva, Abhisara, Sauvira, Shurasena, Aparantaka, Videha, Sindhu, Gandhara, Pattana, Chedi, Pallava... || 155 ||

काम्बोजा रट्टबाह्लीकतुरुष्कशककेकयाः । निवेशितास्तथान्येऽपि विभक्ता विषयास्तदा ॥ १५६ ॥

...Kamboja, Ratta, Bahlika, Turushka, Shaka, and Kekaya; and besides these, he partitioned and organized numerous other territories at that time. || 156 ||

अदेवमातृकाः केचिद् विषया देवमातृकाः । परे साधारणविज्ञा यथास्वं ते निवेशिताः ॥ १५७ ॥

Indra organized these realms according to their geography: some as Adevamatrika (lands irrigated by rivers, canals, and wells), some as Devamatrika (rain-fed regions), and others as Sadharana (mixed regions relying both on rain and irrigation). || 157 ||

अभूपपर्वैस्यतैर्भू रम्याऽत्तेजनास्पदैः । त्रिदिवखण्डैरिवोद्यातैः कौतुकाद्धरणीतलम् ॥ १५८ ॥

Endowed with those newly established, enchanting lands inhabited by noble people—regions that had never existed previously—the terrestrial sphere appeared as beautiful as if fragments of heaven had descended upon earth out of sheer curiosity. || 158 ||

देशैः साधारणानूपजाङ्गलैस्तैस्तता मही । रेजे रजतभूम्यारद् राराधैव पयोनिधेः ॥ १५९ ॥

Extending from the slopes of the Vijayardha mountain to the shores of the ocean, the earth—interspersed with temperate (sadharana), wetland (anupa), and arid (jangala) territories—shone with supreme grandeur. || 159 ||

तदन्तेष्वन्तपालानां दुर्गाणि परितोऽदधात् । स्थानानि लोकपालानां यथा स्वर्धामसीमसु ॥ १६० ॥

Just as the abodes of the guardian deities (Lokapalas) are situated on the borders of the heavenly realms, similarly, frontier fortresses of the border-guardians (Antapalas) were erected on all sides along the boundaries of those countries. || 160 ||

तदन्तरालदेशाश्च बभूवुरनुरक्षिताः । लुब्धकारण्यचरटपुलिन्दशबरादिभिः ॥ १६१ ॥

The intermediate interior forest lands between these nations were guarded by indigenous forest communities such as the Lubdhakas, Aranyas, Charatas, Pulindas, and Shabaras. || 161 ||

मध्ये जनपदा रेजू राजधान्यः परिष्कृताः । वप्रप्राकारपरिखागोपुराट्टालकादिभिः ॥ १६२ ॥

In the central regions of those countries shone magnificent royal capitals (Rajadhanis), fortified with ramparts, protective walls, moats, grand gateways (gopuras), and watchtowers. || 162 ||

तानि स्थानीयसंज्ञानि दुर्गाण्यावृत्य सर्वतः । ग्रामादीनां निवेशोऽभूद् यथामिहितलक्ष्मणाम् ॥ १६३ ॥

Surrounding these capital fortresses—also designated as Sthaniya—villages and settlements possessing the characteristics prescribed in the shastras were established in all directions. || 163 ||

ग्रामाकृतिपरिक्षेपमात्राः स्युरुचिता गृहाः । शूद्रकर्षकभूयिष्ठाः सारामाः सजलाशयाः ॥ १६४ ॥

A settlement comprised of fenced dwellings, predominantly inhabited by agriculturalists and laborers, and endowed with orchards and water reservoirs, is defined as a Grama (village). || 164 ||

ग्रामः कुलशतेनेष्टो निकृष्टः समधिष्ठितः । परस्तत्पञ्चशत्या स्यात् समृद्धकृषीबलः ॥ १६५ ॥

A village comprising one hundred households is categorized as a small (nikrishta) village, whereas one comprising five hundred households and populated by prosperous farmers is considered a large (parah or samriddha) village. || 165 ||

क्रोशद्विक्रोशसीमानो ग्रामाः स्युरधमोत्तमाः । सम्पन्नसस्यसुक्षेत्राः प्रभूतयवसोदकाः ॥ १६६ ॥

The boundary of a small village extends to one krosa, while that of a large village extends to two krosas. The agricultural fields of these villages are ever fertile with abundant crops, grass, and water. || 166 ||

सरिद्गिरिद्रोग्रष्टिक्षीरकण्टकशाखिनः । वनानि सेतवश्चेति तेषां सीमोपलक्षणम् ॥ १६७ ॥

Rivers, hills, caves, cremation grounds, milky trees (such as euphorbia), thorny shrubs (such as karila), woodlands, and causeways/embankments serve as landmark boundaries distinguishing those villages from one another. || 167 ||

तत्कर्तृभोक्तृनियमो योगक्षेमानुचिन्तनम् । विष्टिदण्डकराणां च निबन्धो राजसाद्भवेत् ॥ १६८ ॥

Enacting regulations for village founders and residents, planning the preservation of existing assets and creation of new resources (yogakshema), administering public labor (vishti), punishing wrongdoers (danda), and collecting legitimate revenues/taxes (kara)—all these functions were vested in the authority of the kings. || 168 ||

परिखागोपुराट्टालवप्रप्राकारमण्डितम् । नानाभवनविन्यासं सवनं सजलाशयम् ॥ १६९ ॥

A settlement adorned with moats, monumental gateways, watchtowers, ramparts, and boundary walls, filled with arrays of stately mansions, and endowed with gardens and lakes... || 169 ||

पुरमेवंविधं शस्तमुचितं देशमध्यगम् । पूर्वोत्तरप्रवाहं स्यात् प्रधानपुरुषोचितम् ॥ १७० ॥

...which is strategically established in the central region of a country, where the natural water flow drains towards the northeast (Ishana) direction, and which is worthy of habitation by eminent persons, is praised as a Pura (city). || 170 ||

सरिद्गिरिभ्यां संरुद्धं खेटमाहुर्मनीषिणः । केवलं गिरिसंरुद्धं खर्वटं तत्प्रचक्षते ॥ १७१ ॥

The wise designate a town enclosed by both a river and a mountain as a Kheta; and a town fortified solely by surrounding mountains is called a Kharvata. || 171 ||

मडम्बमामनान्ति ज्ञाः पञ्चग्रामशतीवृतम् । पत्तनं तत्समुद्रान्ते यन्नौभिरवलीयते ॥ १७२ ॥

Scholars define a central township encircled by five hundred villages as a Madamba; and a major coastal settlement located upon the seashore where people arrive and depart via merchant ships is designated as a Pattana (seaport). || 172 ||

तदेव द्रोणमुखं ज्ञेयं निम्नगातरमाश्रितम् । संवाहस्तु शिरोव्यूढधान्यसञ्चय इष्यते ॥ १७३ ॥

A similar commercial port city situated upon the navigable banks of a river is known as a Dronamukha; and an inland trading hub where colossal heaps of grains are gathered high as the head is termed a Samvaha. || 173 ||

पुरभेदप्रभेदानाम् अमीषां च क्वचित् क्वचित् । विधीयतामवस्था शुभा यथोद्देशमितस्ततः ॥ १७४ ॥

In this manner, across various suitable regions of the earth, the settlements such as villages, cities, and towns mentioned above were systematically founded according to their proper specifications. || 174 ||

शतान्यष्टौ च चत्वारि द्वे च स्युर्ग्रामसंख्यया । राजधान्यास्तथा द्रोणमुखखर्वटयोः क्रमात् ॥ १७५ ॥

A royal capital (Rajadhani) governs eight hundred villages, a Dronamukha governs four hundred villages, and a Kharvata governs two hundred villages. || 175 ||

दशग्राम्यास्तु मध्ये यो महान् ग्रामः स संग्रहः । तथा घोषाकरादीनामपि लक्ष्म विकल्प्यताम् ॥ १७६ ॥

A large central village situated amidst a cluster of ten villages is termed a Sangraha (a central repository where all supplies and goods are gathered). In the same manner, the characteristics of Ghosha (a pastoral settlement inhabited by cowherds) and Akara (a

settlement centered around mines of gold, silver, gems, etc.) should also be understood. || 176 ||

इति विभागमित्युच्चैः कुर्वन् गीर्वाणनायकः । तदा पुरन्दरख्यातिमगादन्वर्थतां गताम् ॥ १७७ ॥

Because Indra systematically planned and divided these towns, cities, and settlements with supreme ingenuity, he attained from that very moment the meaningful title of Purandara (the founder and orderer of cities). || 177 ||

ततः प्रजा निवेश्यैषु स्थानेषु सृष्ट्राशया । जगाम कृतकार्यो गां मघवानुज्ञया प्रभोः ॥ १७८ ॥

Having settled the subjects in these designated habitations in accordance with the Lord's supreme design, and having accomplished his sacred task, Indra (Maghavan) took leave of the Lord and departed for heaven. || 178 ||

असिर्मषिः कृषिविद्या वाणिज्यं शिल्पमेव च । कर्माण्येतानि षट् स्युः प्रजाजीवनहेतवः ॥ १७९ ॥

Weaponry (Asi), writing/clerical record (Masi), agriculture (Krishi), learning/sciences (Vidya), trade/commerce (Vanijya), and arts/crafts (Shilpa)—these sixfold occupations (Shatkarmas) are the fundamental means of livelihood for the subjects. || 179 ||

तां वृत्तिं प्रजानां स भगवान् मतिकौशलात् । उपादिक्षत् सरागो हि स तदासीज्जगद्गुरुः ॥ १८० ॥

Through his consummate intellectual skill, Lord Vrishabhadeva instructed the subjects to sustain their lives through these sixfold occupations; this was entirely fitting, for at that time the Universal Preceptor was in the householder state endowed with affection (saraga), and had not yet assumed the state of complete detachment (vitaraga). (Worldly institutions and crafts can be taught during the householder state). || 180 ||

तत्रासिकर्म खड्गाद्यैर्मषिलिपिविधौ स्मृता । कृषिर्भक्षणे प्रोक्ता विद्या शास्त्रोपजीवने ॥ १८१ ॥

Among these, the profession of arms (Asikarma) consists of bearing swords and weapons for defense and protection; the profession of the ink (Masikarma) consists of writing, bookkeeping, and scribal arts; agriculture (Krishikarma) consists of ploughing the soil and cultivating crops for sustenance; and the profession of learning (Vidyakarma) consists of earning a livelihood by teaching or through fine arts like music and dance. || 181 ||

वाणिज्यं वणिजां वृत्तिः शिल्पं स्यात् करकौशलम् । तत् चित्रकलापत्रच्छेदादि बहुधा स्मृतम् ॥ १८२ ॥

Commerce (Vanijya) is the profession of mercantile trade and exchange; and craftsmanship (Shilpa) consists of manual dexterity and artistic skill, which encompasses numerous varieties such as painting, carving, weaving, and decorative arts. || 182 ||

उत्पादितास्त्रयो वर्णास्तेनादिवेधसा । क्षत्रिया वैश्याः शूद्राः क्षतत्राणादिभिर्गुणैः ॥ १८३ ॥

At that time, the First Brahma—Lord Adinatha—established the three primary social classes (Varnas), which were named Kshatriyas, Vaishyas, and Shudras based on their distinct functions such as protection from harm (kshatat-trana), commerce, and service. || 183 ||

क्षत्रियाः शस्त्रजीवित्वमलभन्त तदाऽभवन् । वैश्याश्च कृषिवणिज्यपशुपाल्योपजीविताः ॥ १८४ ॥

Those who earned their livelihood by wielding weapons and defending the realm became Kshatriyas; those who sustained themselves through agriculture, trade, and cattle-rearing were known as Vaishyas... || 184 ||

तेषां शुश्रूषणाच्छूद्रास्ते द्विधा कार्वकारवः । कारवो रजकाद्याः स्युस्तदन्ये स्युरकारवः ॥ १८५ ॥

...and those who engaged in serving and assisting the higher classes were designated as Shudras. These Shudras were of two categories: Karu (artisanal service providers) and Akaru (domestic and agrarian assistants). Artisans such as washermen were called Karu, while others distinct from them were termed Akaru. || 185 ||

कारवोऽपि द्विधा ज्ञेयाः स्पृश्यास्पृश्यविकल्पतः । तत्रास्पृश्याः प्रजाबाह्याः स्पृश्याः स्युः कल्पकादयः ॥ १८६ ॥

The Karu Shudras were further classified into two groups: Sprishya (touchable) and Asprishya (untouchable). Those who lived outside the civic community were termed Asprishya, while barbers and domestic artisans were categorized as Sprishya. || 186 ||

यथायथं स्वोचितं कर्म प्रजा दधुः । विवाहजातिसम्बन्धव्यवहारश्च तन्मतम् ॥ १८७ ॥

At that time, the people diligently performed their respective occupational duties; none transgressed the prescribed livelihood of their class, and hence there occurred no confusion of functions (varna-sankara). All their matrimonial unions, social relations, and civil interactions were conducted in accordance with the righteous injunctions of Lord Adinatha. || 187 ||

यावती जगती वृत्तिरपापोपहता च या । सा सर्वास्य मतेनासीत् स हि धाता सनातनः ॥ १८८ ॥

Whatever righteous, blameless means of livelihood existed in the world were established under the divine guidance of Lord Vrishabhadeva; and this is fitting, for Lord Adinatha is indeed the eternal Creator (Sanatana Brahma). || 188 ||

युगादिशिक्षणात्तेन यद्विधं च कृतं युगम् । अतः कृतयुगं नाम्ना तं पुराणविदो विदुः ॥ १८९ ॥

Because Lord Vrishabhadeva thus instituted and structured the Age of Action at the inception of the epoch, knowers of the ancient Puranas celebrate this era by the name of Krita Yuga (the era fashioned by the Lord). || 189 ||

आषाढमासबहुलप्रतिपद्दिवसे कृतौ । कृत्वा कृतयुगारम्भं प्राजापत्यमुपेयिवान् ॥ १९० ॥

Commencing the Krita Yuga on the first day of the dark fortnight of the month of Ashadha (Ashadha Krishna Pratipada), Lord Vrishabhadeva attained the exalted status of Prajapati (the Sovereign Father and Protector of humanity). || 190 ||

कियत्यपि गते काले षट्कर्मविनियोगतः । यदा सौस्थित्यमायाताः प्रजाः क्षेमेण योजिताः ॥ १९१ ॥

When some time had elapsed and all the subjects were established in prosperity and security through the systematic application of the sixfold occupations... || 191 ||

तदाविरासीद् द्यावापृथिव्योः प्रभावान् महत् । आधिराज्येऽभिषिक्तस्य सुरैरागत्य सत्वरम् ॥ १९२ ॥

...the celestial devas arrived swiftly from heaven and anointed him to the supreme throne of universal empire (Adhirajya); at that time, the Lord's majestic glory shone brilliantly across heaven and earth. || 192 ||

धृतैः श्रुताद्रैर्दिव्यैः सलिलैरादिवेधसः । कृतोऽभिषेक इत्येवं वर्णनास्तु किमन्यया ॥ १९३ ॥

Although an exhaustive description is unnecessary—for it is sufficient to say that the devas, filled with immense devotion, consecrated the First Brahma, Lord Vrishabhadeva, with divine holy waters... || 193 ||

तथाप्यनूद्यते किञ्चित् प्रस्तुतं वर्णनान्तरम् । सुप्रतीतमपि प्रायो यन्नावेत्ति पृथग्जनः ॥ १९४ ॥

...nevertheless, a further description is narrated here, for ordinary people often remain unaware even of events that are widely celebrated. || 194 ||

तदा किल जगद् दिव्यं बभूवानन्दनिर्भरम् । दिवोऽवतस्तरे देवाः पुरोधाय पुरन्दरम् ॥ १९५ ॥

At that time, the entire world was filled with celestial ecstasy; keeping Indra (Purandara) at their head, the devas descended from the heavens and arrived at the holy city of Ayodhya. || 195 ||

कृतोपशोभमभवत् पुरं साकेतसाह्वयम् । हर्म्याग्रभूमिकानिबद्धकेतुमालाकुलाम्बरम् ॥ १९६ ॥

The city named Saketa (Ayodhya) was lavishly decorated; the entire sky was filled with garlands of banners and flags affixed to the pinnacles of lofty palatial mansions. || 196 ||

सदानन्दमहाभेर्यः प्रणेदुर्नृपमन्दिरे । मङ्गलानि जगुर्वारनार्यो ननृतुः सुराङ्गनाः ॥ १९७ ॥

In the royal palace, great kettledrums of delight resounded continuously, noble courtesans sang auspicious hymns, and celestial Apsaras danced with jubilant grace. || 197 ||

सुरवैतालिका जगुरुत्साहान् सह मङ्गलैः । प्रचक्रुरमरास्तोषाज्जय जीवेति घोषणाम् ॥ १९८ ॥

The celestial bards recited the heroic and auspicious deeds of the Lord, while the devas joyfully proclaimed: "May you be victorious! May you live forever!" || 198 ||

अथास्य पृथिवीमध्ये रत्नारचितवेदिके । सुरशिल्पिसमारब्धपरार्ध्यनिर्मण्डपे ॥ १९९ ॥

Prior to the coronation, upon an earthen altar erected at the center of the royal grounds, celestial architects constructed a priceless, magnificent pavilion of delight... || 199 ||

रजश्चूर्णचयन्यस्तरङ्गावल्युपचित्रिते । प्रत्यग्रोद्भिन्नविक्षिप्तसुमनःप्रकराञ्चिते ॥ २०० ॥

...which was adorned with colorful ornamental patterns drawn with aromatic gem-powders, and strewn with clusters of freshly blossomed, fragrant flowers... || 200 ||

मणिकुट्टिमसंक्रान्तबिम्बमौक्तिकलम्बने । लसद्वितानकक्षौमच्छायाविश्रितरञ्जके ॥ २०१ ॥

...where the inlaid jeweled mosaic floor mirrored the reflections of suspended pearl festoons, and the royal arena was shaded by a resplendent canopy of fine white silk... || 201 ||

धृतमङ्गलनागस्त्रीरुद्धसञ्चारवर्त्मनि । पर्यन्तनिहितानल्पभङ्गद्रव्यसम्पदि ॥ २०२ ॥

...where the passages were thronged with celestial maidens bearing auspicious objects, and boundless auspicious paraphernalias were arranged all around... || 202 ||

सुरवारवधूहस्तविधूतचलचामरे । अन्योन्यहस्तसंक्रान्तनानास्नानपरिच्छदे ॥ २०३ ॥

...where celestial nymphs gently waved lustrous flywhisks (chamaras) with their tender hands, and attendants passed the diverse ceremonial bath requisites from hand to hand... || 203 ||

सुलीलापदविन्याससञ्चरच्चारुकासिनी । रणन्नूपुरझंकारमुखरीकृतदिङ्मुखे ॥ २०४ ॥

...and where all directions resounded with the sweet chime of anklets from celestial beauties walking gracefully about with rhythmic steps... || 204 ||

नृपाङ्गणमहारङ्गे वृतमङ्गलसंग्रहे । निवेश्य प्राङ्मुखं देवमुचिते हरिविष्टरे ॥ २०५ ॥

...in that grand royal courtyard arena filled with every auspicious article, they seated Lord Vrishabhadeva upon an exalted golden throne facing the East. || 205 ||

गन्धर्वारब्धसङ्गीतमृदङ्गामन्द्रनिःस्वने । त्रिविष्टपकुटीक्रोडमाक्रामति सदिक्तटम् ॥ २०६ ॥

As the Gandharvas commenced heavenly music and the deep rumble of the mridanga drums permeated the three worlds and reverberated across all horizons... || 206 ||

नृत्यन्तीनाङ्कनापादनिःस्वनानुगतस्वरम् । गायन्तीषु यशो जिष्णोः किन्नरीषु श्रवःसुखम् ॥ २०७ ॥

...and while Kinnara maidens sang the ear-delighting glories of the victorious Lord in harmonious tune with the tinkling anklets of dancing nymphs... || 207 ||

ततोऽभिषेचनं कर्तु मारेभिरे सुराः । शातकुम्भमयान्यैश्च कुम्भैस्तीर्थाम्बुसम्भृतैः ॥ २०८ ॥

...the devas commenced the grand ceremonial anointment (abhisheka) of Lord Vrishabhadeva using golden urns filled with the sacred waters of holy pilgrimage shrines (tirthas). || 208 ||

गङ्गासिन्ध्वोर्महानद्यो रथाप्य धरणीतलम् । प्रपाते हिमवत् कूटाद् यदम्बु समुपाहृतम् ॥ २०९ ॥

For the Lord's royal consecration, the pristine waters of the two mighty rivers Ganga and Sindhu were brought—caught mid-air in vessels as they cascaded in torrents from the crest of the Himavan mountain, before they had even touched the soil of the earth. || 209 ||

यच्च स्वच्छं पयः प्राप्य गङ्गाकुण्डाद् समाहृतम् । सिन्धुकुण्डादुपागीतं सिन्धोर्यत् केवलं पयः ॥ २१० ॥

In addition, the crystal-clear waters gathered directly from the sacred Gangakunda pool and the spotless waters obtained from the Sindhukunda pool were presented. || 210 ||

रोष्यारोष्यापगानां च सलिलं यदनाविलम् । तत्तत्कुण्डह्रदापाते समासादितजन्मकम् ॥ २११ ॥

Likewise, the immaculate waters of other sacred rivers like Rohita and Rohitasya were fetched from the pools where they originate. || 211 ||

श्रीदेवीभिश्च यदानीतं पद्मादिसरसां पयः । हेमारविन्दकिञ्जल्कपुञ्जसञ्जातरञ्जनम् ॥ २१२ ॥

Goddess Sri and other celestial deities brought water from the holy lakes such as Padma, water that had turned golden-yellow with the dense pollen of golden lotuses. || 212 ||

यद्वारि सन्ध्याकालिकह्लारिस्वादु सोत्पलम् । श्रेष्ठं तन्मौक्तिकोद्गारैः क्षारं लावणसंप्लवम् ॥ २१३ ॥

Water fragrant with blue lotuses and night-blooming water lilies, delicious and soothing, was gathered; and water from the Lavana Ocean, celebrated for its sparkling crests of pearls, was also brought. || 213 ||

या नन्दीश्वरद्वीपवाप्यो नन्दोत्तरादयः । सुप्रसन्नोदकास्तासाम् आपोऽन्याश्च समन्ततः ॥ २१४ ॥

The crystal-clear, serene waters of the holy stepwells (vapis) in Nandishvara Island, such as Nandottara, were brought from every direction. || 214 ||

क्षीरोदधेः पयः क्षीरसिन्धोर्नन्दीश्वराणवात् । स्वयम्भूरमणाब्धेश्च दिव्यैः कुम्भैर्हिरण्मयैः ॥ २१५ ॥

Furthermore, waters from the Ocean of Milk (Kshirodadhi), the Nandishvara Ocean, and the Svayambhuramana Ocean were carried in divine golden urns. || 215 ||

इत्याम्नातैर्जलैरेभिरभिषिक्तो जगद्गुरुः । स्वयम्पूततमैरङ्गैः पुनाते तानि केवलम् ॥ २१६ ॥

With these holy waters from all celebrated shrines, the Universal Preceptor was consecrated. Yet since the Lord's body was naturally the purest of the pure, how could the water purify him? Rather, the Lord alone sanctified that water through the divine touch of his immaculate limbs! || 216 ||

सुरैरावर्जिता वारां धारा मूर्ध्नि विभोरभात् । राज्यलक्ष्म्या निवेशोऽयमिति मत्वा निपातिता ॥ २१७ ॥

The torrential stream of water poured upon the Lord's head by the devas appeared as though it were descending with the joyful conviction that this supreme head was the eternal dwelling place of royal sovereignty (Rajyalakshmi). || 217 ||

चराचरगुरोर्मूर्ध्नि पतन्त्यो रेजुरप्छटाः । जगत्तापच्छिदः स्वच्छा गुणानामिव सम्पदः ॥ २१८ ॥

The sparkling sprays of water cascading over the head of the Preceptor of all animate and inanimate beings shone like streams of immaculate virtues that extinguish the afflictions of all worldly existence. || 218 ||

सुरेन्द्रैरभिषिक्तस्य सलिलैः सुरसिन्धुजैः । निसर्गशुचिगात्रस्य परा शुद्धिर्बभूव विभोः ॥ २१९ ॥

Although the Lord's body was innately pure by nature, because Indra bathed it with the celestial waters of the holy Ganga, its radiant purity shone with unmatched brilliance. || 219 ||

नाकीन्द्राः क्षालयाञ्चक्रुर्न तस्याङ्गानि केवलम् । प्रेक्षकाणां मतिं नेत्राण्यप्यघानि वपूंषि च ॥ २२० ॥

The celestial Indras did not merely cleanse the limbs of the Lord; they washed clean the minds, eyes, bodies, and accumulated sins of all the spectators. (Gazing upon the Lord's abhisheka sanctified the hearts and eyes of all devotees). || 220 ||

नृत्यत्सुराङ्गनापाङ्गशरास्तस्मिन् महाजले । पायिता इव ते तीव्रा व्यदारयन् नृणां मनांसि ॥ २२१ ॥

The sharp arrow-like side-glances of the dancing celestial nymphs, reflected in that vast stream of water, appeared as though they were being sharpened in water, thereby piercing the hearts of mortals. || 221 ||

जलैरनाविलैः सुरक्षसङ्गात् पवित्रितैः । धराक्रान्ता तया श्रिया वर्धिता स्वामिसम्पदा ॥ २२२ ॥

The entire earth was permeated by that pure stream of water sanctified by the contact of the Lord's holy body; she appeared to rejoice and expand in auspicious fortune, delighting in the imperial accession of her Master. || 222 ||

कृताभिषेको देवेन्द्रैर्भगवान् सुरनायकैः । हेमकुम्भौघैः सान्ध्यैर्मेघैरिव मन्दरभूधरः ॥ २२३ ॥

When the Indras bathed the Lord with hundreds of golden urns, the Lord appeared like Mount Mandara illuminated by golden evening clouds. || 223 ||

ततो मूर्धाभिषिक्ता ये नाभिराजपुरस्सराः । राजव्राजास्तं सिंहाङ्कमभ्यषिञ्चन् युगपत् ॥ २२४ ॥

Then, the anointed monarchs led by King Nabhiraja, recognizing that Lord Vrishabhadeva alone was the foremost lion among kings and supreme sovereign of the realm, simultaneously consecrated him. || 224 ||

पौरैस्तु नलिनीपत्रपुटैः कुम्भैश्च मार्तिकैः । सारवेणाम्बुना चक्रे पादाभिषेचनम् ॥ २२५ ॥

The citizens of the capital also anointed the lotus-feet of the Lord with the waters of the Sarayu River, some using cups made of lotus leaves and others using earthen pitchers. || 225 ||

मागधाद्याश्च व्यन्तरेन्द्रास्त्रिज्ञानधरमर्चयन् । नाथोऽस्मद्विषयस्थेति प्रीताः पुण्याभिषेचनैः ॥ २२६ ॥

The Indras of the Vyantara devas, such as Magadha, lovingly worshipped Lord Vrishabhadeva—the possessor of the three types of direct knowledge (Mati, Shruta, Avadhi)—with sacred anointments, rejoicing: "He is indeed the Sovereign Lord of our realm!" || 226 ||

पूतस्तोयाम्बुभिः स्नात्वा कषायसलिलैः पुनः । धौतो गन्धाम्बुभिर्दिव्यैरस्नाप्यत चरमं विभुः ॥ २२७ ॥

First, the Lord was bathed with sacred pilgrimage waters, then washed with herbal astringent waters (kashaya-jala), and finally anointed with divine fragrant waters blended with precious aromatic substances. || 227 ||

कृतावगाहनो देवो हैमस्नानोदकुण्डके । सुखोष्णैः सलिलैर्धाता सुखमज्जनमन्वभूत् ॥ २२८ ॥

Thereafter, stepping into a large golden bath-cistern filled with pleasantly warm water, the Creator-Lord enjoyed a soothing and delightful bath. || 228 ||

स्नानान्तोज्झितविक्षिप्तमाल्यांशुकविभूषणैः । भर्तुः प्राप्ताङ्गसंसृष्टिर्दत्तदायेवासीद्धराङ्गना ॥ २२९ ॥

With the garments, garlands, and ornaments discarded by the Lord at the conclusion of his bath resting upon the ground, the lady Earth appeared as if she had received a royal gift of articles sanctified by the touch of her Lord's body. || 229 ||

मङ्गलपाठकैरुच्चैः पठत्सु सुरवन्दिषु । राज्यलक्ष्मीसमुद्वाहस्नानं निर्वर्तयाञ्चक्रे विभुः ॥ २३० ॥

While celestial bards loudly chanted auspicious verses celebrating the holy bath, Lord Vrishabhadeva completed the ceremonial coronation bath signifying his union with the Imperial Sovereignty (Rajyalakshmi). || 230 ||

अथ निर्वर्तितस्नानं कृतनीराजनं विभुम् । अङ्गरागादिना भूषयामासुर्दिव्यैर्भूषाविशेषैः ॥ २३१ ॥

Then, performing the waving of auspicious lamps (arikan/nirajana), the devas adorned the freshly bathed Lord with fragrant cosmetic pastes, divine garments, and celestial ornaments brought from heaven. || 231 ||

नाभिराजः स्वहस्तेन मौलिमारोपयत् प्रभोः । महामुकुटबद्धानामधिराट् भगवानिति ॥ २३२ ॥

Proclaiming "Lord Vrishabhadeva alone is the Supreme Sovereign over all crown-bearing monarchs," King Nabhiraja took the imperial crown from his own head with his own hands and placed it upon the head of the Lord. || 232 ||

पट्टबन्धो जगद्बन्धोर्ललाटे विनिवेशितः । बभौ राजलक्ष्म्याः स्थिरत्वस्येव बन्धनम् ॥ २३३ ॥

The royal diadem band (Pattabandha) tied around the forehead of the Lord—who was the brotherly protector of the universe—looked like a golden bond fastened to anchor the elusive Goddess of Royalty forever in his presence. || 233 ||

समाल्यो दिव्यवसनः कर्णद्वयोल्लसितकुण्डलः । दधार मुकुटं मूर्ध्ना लक्ष्म्याः क्रीडाचलायितम् ॥ २३४ ॥

Adorned with garlands and exquisite celestial robes, his ears graced by radiant earrings, the Lord bore upon his head the towering imperial crown, which appeared like a pleasure-mountain fashioned for Lakshmi. || 234 ||

कण्ठे च हारलतां बिभ्रत् कटिसूत्रं कटीतटे । स्कन्धे पवीतमायुक्तं गाङ्गमोधमिवाद्विराट् ॥ २३५ ॥

He wore pearl necklaces around his neck, a jeweled girdle upon his waist, and a sacred thread (yajnopavita) over his shoulder, looking like the king of mountains holding the cascade of the sacred Ganga. || 235 ||

कटकाङ्गदकेयूरभूषितायतदोर्युगः । पर्यङ्गलसन्महाशाखः कल्पशाखीव जङ्गमः ॥ २३६ ॥

His long arms, embellished with bracelets, bangles, and armlets, made the Lord appear like a moving Kalpavriksha tree endowed with expansive, fruit-laden branches. || 236 ||

सनीलरत्ननिर्माणनूपुरावुद्वहन् क्रमौ । निलीनभृङ्गसङ्कुलरक्ततामरसश्रियौ ॥ २३७ ॥

Wearing anklets fashioned of sapphires (Indranila gems), his feet appeared like two red lotuses upon which clusters of black bees were settled. || 237 ||

इति प्रत्यङ्गसङ्गिन्या भूषारूपविभूषया । भगवानादिसोऽशोभत भूषणाङ्गद्रुम इव ॥ २३८ ॥

Adorned with opulent ornaments upon every limb, the First Brahma—Lord Vrishabhadeva—shone like a wish-fulfilling Bhushananga Kalpavriksha that yields celestial jewelry. || 238 ||

ततः सानन्दमानन्दनाटकं नाट्यवेदवित् । प्रयुज्यास्थायिका रङ्गे प्रत्यगात् स्वर्गं सहस्रदृक् ॥ २३९ ॥

Then Indra (Sahasradrik), master of the theatrical arts (Natya-veda), staged with great joy the celestial drama named Ananda in the royal assembly arena, and subsequently returned to heaven. || 239 ||

व्रजन्तमनुजग्मुस्तं कृतकार्या दिवौकसः । भगवत्पादसंसेवानियुक्तस्वान्तवृत्तयः ॥ २४० ॥

Having accomplished their sacred mission and with their minds ever devoted to the adoration of the Lord's lotus-feet, the host of celestial devas accompanied Indra back to their respective heavenly abodes. || 240 ||

अथाधिराज्यमासाद्य नाभिराजस्य सन्निधौ । प्रजानां पालने यत्नमकरोदिति विश्वसृट् ॥ २४१ ॥

Having ascended the imperial throne under the aegis of King Nabhiraja, Lord Vrishabhadeva—the Architect of the Cosmos—dedicated himself to the righteous governance and protection of the subjects as narrated below. || 241 ||

कृत्वादितः प्रजासर्गं वृत्तिं कृत्वा च योग्याम् । स्वधर्मानतिवृत्त्यैव नियच्छन्नन्वशात् प्रजाः ॥ २४२ ॥

First, the Lord organized the social structure of the subjects, established proper occupations for their livelihood, and enacted rules ensuring that no one overstepped their righteous conduct, thereby governing the people justly. || 242 ||

स्वदोर्भ्यां धारयन् शस्त्रं क्षत्रियानसृजद् विभुः । क्षतत्राणे नियुक्ता हि क्षत्रियाः शस्त्रजीविनः ॥ २४३ ॥

Wielding weapons in his own arms, the Sovereign Lord instituted the Kshatriya class, instructing them in military science; and fittingly so, for those who take up arms to protect the afflicted from destruction (kshatat-trana) are indeed Kshatriyas. || 243 ||

ऊरुभ्यां दर्शयन् यात्रामस्राक्षीद् वणिजः प्रभुः । जलस्थलादियात्राभिस्तद्वृत्तिर्वणिजां यतः ॥ २४४ ॥

Demonstrating travel and commercial caravans with his thighs, the Lord established the Vaishya class; for conducting merchant expeditions across land and water is indeed the primary livelihood of traders. || 244 ||

पृथग्वृत्तिनियताञ्छूद्रान् पादाभ्यामवासृजत् सुधीः । वर्णोत्तमेषु शुश्रूषा तद्वृत्तिर्नैकधा स्मृता ॥ २४५ ॥

The wise Lord instituted the Shudra class from his feet, designating them for service and assistance; for rendering diverse assistance and service to the three higher classes constitutes their multi-faceted occupation. || 245 ||

मुखतोऽध्यापयन् शास्त्रं भरतः स्रक्ष्यति द्विजान् । अधीत्यध्यापने दाने प्रतिग्रहेऽपीति तत्क्रियाः ॥ २४६ ॥

Thus, three Varnas were instituted directly by Lord Vrishabhadeva; subsequently, his eldest son, King Bharata, instructing the shastras from his mouth, will institute the Brahmins (Dvijas), whose sacred duties shall consist of studying, teaching, giving charity, and accepting gifts. || 246 ||

शूद्रा शूद्रेण वोढव्या नान्या तां वोढुमर्हति । वैश्यस्तु स्वां च शूद्रां च क्षत्रियः स्वां च विशोऽपि च । ब्राह्मणस्तु चतस्रस्ताः ॥ २४७ ॥

Since social harmony cannot endure without marital regulations, Lord Vrishabhadeva instituted marriage rules: a Shudra must marry only a Shudra bride and none other; a Vaishya may marry a Vaishya or a Shudra maiden; a Kshatriya may marry a Kshatriya, Vaishya, or Shudra maiden; and a Brahmin may marry a Brahmin maiden, or, according to regional custom, brides from the other three classes as well. || 247 ||

स्वामिमां वृत्तिमुत्सृज्य यस्त्वन्यां वृत्तिमाश्रयेत् । स पार्थिवैर्नियन्तव्यो वर्णसङ्कीर्णिरन्यथा ॥ २४८ ॥

The Lord also instituted the statute that whoever abandons his class's designated occupation and trespasses upon that of another shall be penalized by the king, lest chaos and confusion of social orders (varna-sankara) ensue. || 248 ||

कृष्यादिकर्मषट्कं च प्रागेव सृष्टवान् प्रभुः । कर्मभूमिरियं तस्मात्तदासीत्तद्व्यवस्थया ॥ २४९ ॥

Prior to enacting social ordinances, the Lord had already instituted the six occupations: weaponry, writing, farming, service, crafts, and trade; hence, by virtue of this system of labor, this realm came to be celebrated as Karmabhumi. || 249 ||

सृष्ट्वैवं ताः प्रजाः कृत्स्नं तद्योगक्षेमसाधनम् । उपाये युक्तितो दण्डं हामाधिक्कारलक्षणम् ॥ २५० ॥

Having thus organized the populace and secured the means for their welfare (yoga—acquisition of new goods, and kshema—preservation of existing assets), the Creator judiciously instituted the threefold system of penal restraint: Ha (chiding), Ma (forbidding), and Dhik (censure). || 250 ||

दुष्टानां निग्रहः शिष्टप्रतिपालनमित्ययम् । न पुरासीत् क्रमो यस्मात् प्रजाः सर्वा निरागसः ॥ २५१ ॥

The system of punishing the wicked and protecting the virtuous did not exist in the preceding Age of Enjoyment (Bhogabhumi), because in that epoch all beings were naturally innocent and free from misconduct. || 251 ||

प्रजा दण्डधरं मुक्त्वा न्यायमेतं भजन्त्यमूः । मत्स्यवन्मत्स्यमश्नन्ति बलीयान् दुर्बलं यतः ॥ २५२ ॥

In the Karmabhumi, in the absence of a king who wields the rod of justice (Dandadhara), the populace would fall victim to the Law of the Fish (Matsya-nyaya), where the mighty devour the weak, just as large fish swallow smaller fish. || 252 ||

दण्डभीत्या हि लोकोऽयमपथे नानुधावति । दण्डहस्तो धरस्तस्मात् पार्थिवः पृथिवीं जयेत् ॥ २५३ ॥

Only out of fear of punishment does mankind desist from pursuing evil pathways; therefore, a monarch who holds the rod of justice in his hand is essential, and such a king alone can govern and conquer the earth. || 253 ||

पयस्विन्या यथा क्षीरमनुद्वाहेनोपजीव्यते । गोप्यते च तथा पृथ्वी नातिपीडाकरैः करैः ॥ २५४ ॥

Just as milk is drawn from a milch cow without causing her distress—keeping both the cow content and sustaining the milkman's livelihood—so too must a king collect revenue from his subjects through gentle, moderate taxes that inflict no undue hardship, thereby maintaining the realm peacefully while securing necessary treasury for governance. || 254 ||

ततो दण्डधरानेतान् न्यमुनेद् युगादिप्रभुः । तदायत्तं हि लोकस्य योगक्षेमानुचिन्तनम् ॥ २५५ ॥

Therefore, the Lord of the Era appointed the following noble rulers as governors and kings endowed with judicial authority (Dandadharas), for looking after the welfare and protection of the people was entrusted to these monarchs: || 255 ||

समाहूय महाभागान् हर्यकम्पनकाश्यपान् । सोमप्रभं च संपूज्य सस्कृत्य च यथोचितम् ॥ २५६ ॥

Summoning the four illustrious Kshatriya heroes—Hari, Akampana, Kashyapa, and Somaprabha—the Lord honored and felicitated them suitably. || 256 ||

कृताभिषेचनानेतान् महामाण्डलिकान् नृपान् । चतुःसहस्रभूनाथपरिवारान् व्यधाद्विभुः ॥ २५७ ॥

Anointing them through royal coronation, the Sovereign Lord consecrated them as Mahamandalika kings, placing each in command over a retinue of four thousand subordinate tributary monarchs. || 257 ||

सोमप्रभः प्रभोराप्तकुरुराजसमाह्वयः । कुरूणामधिराजोऽभूत् कुरुवंशशिखामणिः ॥ २५८ ॥

Receiving the title of Kururaja from the Lord, Somaprabha became the sovereign ruler of the Kuru realm and the crest-jewel of the Kuru dynasty (Kuru-vamsha). || 258 ||

हरिर्हरिकान्ताख्यां दधानस्तदनुज्ञया । हरिवंशमलञ्चक्रे श्रीमान् हरिपराक्रमः ॥ २५९ ॥

Assuming the name Harikanta by the Lord's mandate, the glorious Hari—possessing the prowess of a lion or Indra—became the founder and ornament of the Harivamsha dynasty. || 259 ||

अकम्पनोऽपि सृष्टीशात् प्राप्तश्रीधरनामकः । नाथवंशस्य नेताऽभूत् प्रसादे भुवनेशिनि ॥ २६० ॥

Akampana, receiving the name Shridhara from the Creator-Lord, became the sovereign leader of the Natha dynasty (Natha-vamsha) through the Lord's supreme favor. || 260 ||

काश्यपोऽपि गुरोः प्राप्तमघवाख्यो पतिर्विशाम् । उग्रवंशस्य नेताऽभूत् किन्नाप्यं स्वामिसम्पदा ॥ २६१ ॥

And Kashyapa, receiving the title Maghava from the Preceptor, became the foremost ruler of the Ugra dynasty (Ugra-vamsha); and truly, what is unattainable through the grace of the Supreme Master? Everything is attained! || 261 ||

तथा कच्छमहाकच्छप्रमुखानपि भूमिपान् । सोऽधिराजपदे देवः स्थापयामास सत्कृतान् ॥ २६२ ॥

Thereafter, honoring prominent monarchs like Kachha and Mahakachha, Lord Adinatha established them in the exalted rank of sovereign lords (Adhirajas). || 262 ||

पुत्रानपि तथा योग्यैर्वस्तुवाहनसम्पदा । भगवान् संविधत्ते स्म तद्धि राज्यार्जनं फलम् ॥ २६३ ॥

Similarly, the Lord apportioned palaces, conveyances, and diverse royal assets to his own sons according to their merits, for such indeed is the true fruit of acquiring sovereignty. || 263 ||

इक्ष्वाकाणां च तदेक्षूणां रससंग्रहणे नृणाम् । इक्ष्वाकुरित्यभूद् देवो जगतामभिसंस्तुतः ॥ २६४ ॥

Because the Lord instructed humanity at that time in extracting and processing the sweet juice of sugarcane (ikshu), the people of the world praised him with the title Ikshvaku. || 264 ||

गौः स्वर्गः स प्रकृष्टोऽभूत् गौतमोऽभिमतः सताम् । स तस्मादागतो देवो गौतमश्रुतिमन्वभूत् ॥ २६५ ॥

The word Gau signifies heaven; the supreme, most exalted heaven is called Gotama by the wise. Since Lord Vrishabhadeva descended from that topmost celestial realm (Sarvarthasiddhi), he was celebrated by the name Gautama. || 265 ||

काश्यमित्युच्यते तेजः काश्यपस्तस्य पालनात् । जीवनोपायमननान् मनुः कुरुधरोऽप्यसौ ॥ २६६ ॥

Radiance and brilliance are called Kashya; because he preserved and nurtured that supreme brilliance, he was named Kashyapa. Because he contemplated and devised the means of human livelihood, he was acclaimed as Manu as well as Kurudhara. || 266 ||

विधाता विश्वकर्मा च स्रष्टा चेत्यादिनामभिः । तमेव व्याहरन्ति स्म जगतां पतिमच्युतम् ॥ २६७ ॥

Furthermore, the subjects addressed the eternal and imperishable Lord of the Universe with epithets such as Vidhata (the Ordainer), Vishvakarma (the Universal Architect), and Srashta (the Creator). || 267 ||

त्रिषष्टिलक्षाः पूर्वानां राज्यकालोऽस्य संमितः । स तस्य पुत्रपौत्रादिश्रुतस्याविदितोऽगमत् ॥ २६८ ॥

The Lord's reign was ordained to last sixty-three lakh Purvas; surrounded by his beloved sons, grandsons, and scholarly descendants, that immense span of time passed away

effortlessly without his noticing its passage as he enjoyed the bliss of royal family life. || 268 ||

स सिंहासनमारोप्यमध्यासीनो महाद्युतिः । सुखादुपनतां पुण्यात् साम्राज्यश्रियमन्वभूत् ॥ २६९ ॥

Seated upon the imperial throne of Ayodhya, the supremely radiant Lord Vrishabhadeva experienced the imperial glory of empire with immense joy, attained through the fruition of his vast meritorious karma (Punya). || 269 ||

इत्थं युगारम्भरतेऽपि पुण्योदयात् सौख्यं वितन्वति तदा सुरलोकनाथे । सौख्यैरगात् स विधिमचिन्त्यधृतिः स धीरो पुण्यार्जने कुरुत यत्नमतो बुधेन्द्राः ॥ २७० ॥

Thus, while Lord Vrishabhadeva—the preceptor of gods and demons, endowed with inconceivable fortitude—established the institutions of the era, Indra continually provided him with celestial comforts born of his boundless merit, bringing him supreme satisfaction. Therefore, O wise scholars, exert yourselves diligently in accumulating merit (Punya)! || 270 ||

पुण्यात सुखं न सुखमस्ति विनापि पुण्यं वीजाद्विना न हि भवेयुरिह प्ररोहाः । पुण्यं च दानदमसंयम सत्यशौचत्यागक्षमादिशुभचेष्टितमूलहेतुः ॥ २७१ ॥

In this world, happiness arises solely from merit (Punya); just as no sprout can emerge without a seed, no happiness can exist without merit. Merit is acquired through noble deeds such as charity (dana), sense-control (dama), self-restraint (samyama), truthfulness (satya), purity (shaucha), renunciation (tyaga), and forgiveness (kshama). || 271 ||

पुण्यात् सुरासुरनरोरगभोगसाराः लक्ष्मीश्चिरायुरमितं रूपसम्पदो वाचः । साम्राज्यमिन्द्रपदतामपुनर्भवस्य भावस्य निष्ठामाहन्त्यमन्त्यरहिताखिलसौख्यमग्र्यम् ॥ २७२ ॥

Through merit alone does one attain the exalted pleasures of gods, asuras, humans, and nagas; enduring wealth, long life, boundless beauty, eloquence of speech, universal

empire, the status of Indra, the status of an Arhat from which there is no rebirth, and ultimately the supreme state of Nirvana that confers endless, eternal bliss. || 272 ||

तस्माद् बुधाः कुरुत धर्ममवाप्तुकामाः स्वर्गापवर्गसुखमग्र्यमचिन्त्यवीर्यम् । प्रापय्य सोऽभ्युदयभोगमनन्तसौख्यमानन्त्यमापयति धर्मफलं हि शर्म ॥ २७३ ॥

Therefore, O wise ones, if you desire to attain the inconceivable and supreme bliss of heaven and liberation, practice Dharma! For Dharma alone bestows worldly prosperity (abhyudaya) and leads the soul to infinite, imperishable bliss; true happiness is indeed the supreme fruit of Dharma. || 273 ||

दानं प्रयच्छत मुदा मुनिपुङ्गवेभ्यः पूजां कुरुध्वमुपनम्य च तीर्थकृद्भ्यः । शीलाति पालयत पर्वनिषोपवासान् व्रतानि मा स्म विस्मरथ सुखमीप्सवश्चेत् ॥ २७४ ॥

If you yearn for true happiness, joyfully bestow charity (dana) upon holy ascetics (munis), bow down and worship the Tirthankaras, observe moral disciplines (shilas), and never forget to observe fasts (upavasas) on sacred festival days (parva-days). || 274 ||

श्रीमानिति नित्यभोगनिरतः पुत्रैश्च पौत्रैर्निजैः स्वाङ्गोद्भवैश्च प्रणयैरुपाहितधृतिः सिंहासनाध्यासितः । शक्रादित्यपुरःसरैः सुरवरैर्व्यूढोल्लसच्छासनः शास्ति स्माप्रतिशासनो भुविमामासिन्धुसीमामिमाम् ॥ २७५ ॥

In this manner, the glorious Lord Vrishabhadeva—experiencing steadfast royal pleasures, delighted with his affectionate sons, grandsons, and progeny, whose commands were reverently borne upon their heads by foremost deities like Indra and the Sun, and whose sovereign will met no opposition anywhere—reigned upon his imperial throne over this entire earth bounded by the oceans. || 275 ||

Thus concludes the Sixteenth Parva, entitled "The Description of the Lord's Imperial Sovereignty," of the Mahapurana collection (known as the Arsha), composed by Acharya Jinasena. || 16 ||

अथान्येद्युर्महास्थानमध्ये नृपशतैर्वृतः । स सिंहासनमध्यास्त यथाऽर्को निषधं तटम् ॥ १ ॥

Thereafter, on a certain day, surrounded by hundreds of kings in the midst of the grand assembly hall, Lord Vrishabhadeva sat upon his royal throne, shining like the radiant sun upon the slope of Mount Nishadha. || 1 ||

तथासीनं च तं देवं देवराट् पूजयितुम् । साप्सराः ससुरैर्हृष्टः स्वं पदं पर्यमुपासदत् ॥ २ ॥

To worship and pay homage to the Lord seated thus upon the throne, Indra, the king of devas, arrived joyfully accompanied by celestial devas, Apsaras, and all articles of divine worship. || 2 ||

ततो यथोचितं स्थानमध्यासिष्टाधिविष्टरम् । जयन्नुदयमूर्धस्थमर्कमात्म्यतेजसा ॥ ३ ॥

Then, surpassing the brilliance of the morning sun atop the eastern mountain with his divine luster, Indra took his seat upon an appropriate throne. || 3 ||

आरिराधयिषुर्देवं सुरराट् भक्तिनिर्भरः । प्रायुयुजत् सगन्धर्वां सुरनारीनटीं तदा ॥ ४ ॥

Filled with profound devotion and yearning to propitiate the Lord, the King of Devas arranged for a celestial dance and musical performance by the Apsaras and Gandharvas. || 4 ||

नृत्तं तत् सुरनारीणां मनोऽप्यरञ्जयद्विभोः । स्फाटिकों हि मणिः शुद्धोऽप्यादत्ते रागमन्यतः ॥ ५ ॥

That captivating dance of the celestial maidens also delighted and engaged the mind of Lord Vrishabhadeva; and this is natural, for even a spotless, pure crystal reflects and assumes the reddish hue of an adjacent colored object. || 5 ||

राज्यभोगात् कथं नाम विरज्येद् भगवानिति । प्रक्षीणायुर्दशं पात्रं तदा न्ययुङ्क्त मघवा ॥ ६ ॥

Reflecting on how the Lord might awaken to detachment from the royal empire and worldly pleasures, Indra (Maghavan) intentionally appointed a dancer whose lifespan was on the verge of total exhaustion. || 6 ||

सा नीलाञ्जना नाम ललिता सुरनर्तकी । रसभावलयोपेतं नटन्ती सपरिक्रमम् ॥ ७ ॥

Thereupon, that exquisite celestial dancer named Nilanjana danced gracefully with emotional expressions (bhava), aesthetic sentiments (rasa), rhythm (laya), and whirling circular pirouettes. || 7 ||

क्षणाददृश्यतां प्राप्ता किलायुर्दीपसंक्षये । प्रभातरलितां कान्तिं दधाना तडिदुज्ज्वलाम् ॥ ८ ॥

Suddenly, with the extinguishing of the lamp of her lifespan, she vanished in a split second. Bearing a dazzling radiance tremulous as lightning, that goddess disappeared from sight in an instant, just as a flash of lightning vanishes in the blink of an eye. || 8 ||

सौदामिनीलतेवासौ दृष्टनष्टाऽभवत् क्षणात् । रसभङ्गभयादिन्द्रः सन्दधेऽन्यामपरां वपुः ॥ ९ ॥

As she vanished like a streak of lightning the moment she was seen, Indra, fearing an aesthetic interruption (rasa-bhanga), instantly substituted another dancer of identical form and appearance in her place, allowing the performance to continue seamlessly. || 9 ||

तदेव स्थानकं रूपं सा भूमिः स परिक्रमः । तथापि भगवान् वेद तस्या रूपान्तरं तदा ॥ १० ॥

Although the identical posture, identical form, identical stage, and identical choreography were maintained, Lord Vrishabhadeva instantly perceived the underlying change of person and the reality of her death. || 10 ||

ततोऽभूच्चेतसीत्यासीच्चिन्ता भोगाद् विरज्यतः । परां संवेगनिर्वेदभावनामुपजग्मुषः ॥ ११ ॥

Thereupon, turning away in detachment from worldly pleasures and attaining the pinnacle of spiritual dispassion (Samvega) and renunciation (Nirveda), the following profound reflection arose in the Lord's consciousness: || 11 ||

अहो जगदिदं व्यर्थं श्रीस्तडिद्वल्लरीचला । यौवनं वपुरारोग्यमैश्वर्यं च चलाचलम् ॥ १२ ॥

"Alas! How utterly transient and hollow is this worldly existence! Royal fortune is as fleeting as a creeper of lightning; youth, physical body, health, and imperial sovereignty are all utterly perishable and unstable!" || 12 ||

रूपयौवनसौभाग्यमदोन्मत्तः पृथग्जनः । बध्नाति स्थायिनीं बुद्धिं किं त्विह स्यान्न विनश्वरम् ॥ १३ ॥

"Intoxicated by the pride of beauty, youth, and fortune, the ignorant worldly person imagines these to be permanent; but what is there in this world that is not subject to decay? Everything here is perishable!" || 13 ||

सन्ध्यारागनिभा रूपशोभा तारुण्यमुज्ज्वलम् । पल्लवच्छविवत् सद्यः परिम्लानिमुपाश्नुते ॥ १४ ॥

"The splendor of physical beauty dissolves in a moment like the transient glow of twilight, and radiant youth withers away swiftly like the tender luster of autumn foliage." || 14 ||

यौवनं वनवल्लीनामिव पुष्पं विनश्यति । विषवल्लीनिभा भोगसम्पदो भङ्गु जीवितम् ॥ १५ ॥

"Youth perishes like the blossom of a wild forest creeper; the pleasures of the senses are treacherous as poisonous vines; and mortal life is frail and fleeting." || 15 ||

घटिकाजलधारेव गलत्यायुःस्थितिर्द्रुतम् । शरीरमिदमत्यन्तपूतिगन्धि जुगुप्सितम् ॥ १६ ॥

"The span of life trickles away swiftly like water escaping from the vessel of a water-clock (ghatiyantra); and this physical body is innately foul-smelling, impure, and repulsive." || 16 ||

निस्सारे खलु संसारे सुखलेशोऽपि दुर्लभः । दुःखं महत्तस्मिन् सुखं वाञ्छति बालिशः ॥ १७ ॥

"In this essence-less worldly cycle of transmigration (Samsara), even a particle of genuine happiness is unattainable, while sorrow is boundless; yet, wondrously foolish are those who crave happiness herein!" || 17 ||

स्मृत्वाप्यदः पुरा यन्नरकेषु दुःखमासेवितं महत् । नूनं संविग्नचित्तः कः कुर्याद् भोगेषु स्पृहयालुताम् ॥ १८ ॥

"If a soul were merely to recall the agonizing afflictions endured in previous lives in the infernal hells (Narakas), who indeed, with an awakened and dispassionate mind, would ever covet sensory pleasures again?" || 18 ||

नूनमार्तधियां भुक्ता भोगाः प्राक्तनकर्मणः । दुःखरूपेण पच्यन्ते निरये निरयोदये ॥ १९ ॥

"Whatever worldly pleasures are indulged in by souls consumed by anguished contemplation (arta-dhyana), all of them ripen in the hells into excruciating agony through the fruition of intensely painful karmas." || 19 ||

स्वप्नेऽपि सुखं नास्ति नरके दुःखभूयसि । दुःखं प्रसूयते यतस्तत्र दिवानिशम् ॥ २० ॥

"In the hells permeated with unbearable agony, happiness cannot be found even in a dream; for day and night, there is only unrelenting torture that engenders further bondage of distressing karma." || 20 ||

ततो विनिःसृतो जन्तुस्तैरश्चं दुःखमायतम् । स्वसात्करोति मन्दात्मा नानायोनिषु पर्यटन् ॥ २१ ॥

"Emerging somehow from those hells, this deluded soul wanders across diverse wombs, enduring the colossal sufferings of the animal and sub-human realms (Tiryancha-gati)." || 21 ||

पृथिव्यामप्सु तेजसि च पवने सवनस्पतौ । बंभ्रम्यते महादुःखमश्नुवानो बताज्ञकः ॥ २२ ॥

"Alas! This ignorant soul continuously wanders, suffering agonizing torments among the one-sensed earth-bodied, water-bodied, fire-bodied, wind-bodied, and plant-bodied beings." || 22 ||

खननोत्तापनज्वालिज्वालाविध्यापनेऽपि च । घनाभिघातैश्छेदैश्च दुःखं तत्रेति दुस्तरम् ॥ २३ ॥

"In those one-sensed states, the soul suffers unbearable misery from being excavated, scorched in blazing fires, extinguished, subjected to severe collisions, chopped, and dissected." || 23 ||

सूक्ष्मबादरपर्याप्ततद्विपक्षात्मयोनिषु । पर्यटत्यसकृज्जीवो घटीयन्त्रस्थितिं दधत् ॥ २४ ॥

"Bound to the perpetual rotation of the Persian water-wheel (ghatiyantra), the soul wanders incessantly through the subtle, gross, developable (paryapta), and undevelopable (aparyapta) states of existence." || 24 ||

त्रसकायेष्वपि प्राणी वधबन्धोपरोधनैः । दुःखावलिकामवाप्नोति सर्वावस्थानुयायिनीम् ॥ २५ ॥

"Even when born into mobile living bodies (Trasa-kaya), this soul is relentlessly afflicted with a chain of miseries throughout its existence—being slaughtered, bound in chains, and held in captivity." || 25 ||

जन्मदुःखं ततो दुःखं जरारुक् ततोऽधिकम् । इति दुःखशतावर्ते जन्माब्धौ स निमग्नवान् ॥ २६ ॥

"First, the agony of birth must be endured; then follows the affliction of old age and diseases; and greater still is the excruciating terror of death. Thus, the soul remains submerged forever in the ocean of transmigration, tossed by hundreds of whirlpools of misery." || 26 ||

क्षणान्नश्यन् क्षणाज्जीर्यन् क्षणाज्जन्म प्रपद्यते । जरायुर्गद्दुके मज्जति गौरिव ॥ २७ ॥

"Dying in a moment, growing decrepit in a moment, and taking birth again in a moment, the soul remains trapped in the mire of birth, old age, disease, and death like a cow stuck in deep mud." || 27 ||

अनन्तं कालमित्यज्ञस्तिर्यक्त्वे दुःखमश्नुते । दुःखस्य हि परं धाम तिर्यक्त्वं ब्रुवते जिनाः ॥ २८ ॥

"In this manner, the ignorant soul suffers torment in the animal realm for infinite time; and rightly so, for the Omniscient Jinendras declare the animal realm to be the foremost abode of misery." || 28 ||

ततः कथञ्चिद्विनिःसृत्य क्षीणे दुष्कृते मनाक् । मनुष्यभावमाप्नोति कर्मसारथिचोदितः ॥ २९ ॥

"Thereafter, when unwholesome karmas are slightly attenuated, the soul with immense difficulty escapes that animal existence and, driven by the charioteer of karma, attains human birth." || 29 ||

तत्रापि विविधं दुःखं शारीरं मानसं च यत् । प्राप्नोत्यनिच्छुरेवात्मा निरुद्धः कर्मशत्रुभिः ॥ ३० ॥

"Even in human life, although the soul desires no suffering, it is besieged by the adversaries of karmas and compelled to endure diverse physical and mental afflictions." || 30 ||

पराराधनदारिद्र्यचिन्ताशोकादिसम्भवम् । दुःखं महन्मनुष्याणां प्रत्यक्षं नरकायते ॥ ३१ ॥

"The tremendous miseries humans suffer through servitude to others, crushing poverty, anxiety, and bereavement are verily like living hells experienced directly on earth." || 31 ||

शरीरशकटं दुःखदुर्भ्रात्रैः परिवरितम् । दिनैस्त्रिचतुरैरेव पर्यस्यति न संशयः ॥ ३२ ॥

"Truly, this human body is like a frail cart laden with the heavy vessels of sorrow; without a doubt, in just three or four days, this cart of the physical body will overturn and be destroyed." || 32 ||

दिव्यभावे किलैतेषां सुखमेकं शरीरिणाम् । तत्रापि त्रिदिवाद् भ्रंशः परं दुःखं दुरुत्तरम् ॥ ३३ ॥

"Even though embodied beings experience some sensory pleasure in the celestial heavenly realm (Deva-gati), the impending fall from heaven causes supreme, insurmountable mental agony." || 33 ||

तत्रापीष्टवियोगोऽस्ति न्यूनास्तत्रापि केचन । ततो मानसमेतेषां भूयो दुःखेन लङ्घ्यते ॥ ३४ ॥

Even in that celestial state, separation from cherished ones occurs, and numerous celestial beings possess lesser splendour, continuously suffering at the sight of those endowed with greater glory. Thus, their mental anguish is also endured with great distress. ॥ 34 ॥

इति संसारचक्रेऽस्मिन् विचित्रैः संसृतिभ्रमैः । दुःस्थमाप्नोति दुष्कर्मपरिपाकादयं जनः ॥ ३५ ॥

In this manner, this unfortunate living being wanders continuously in this cycle of worldly existence, undergoing myriad transformations and suffering misery due to the fruition of its past unwholesome karmas. ॥ 35 ॥

नारीरूपमयं यन्त्रमिदमत्यन्तपेशलम् । पश्यतामेव नः साक्षात् कथमेतदगात् क्षयम् ॥ ३६ ॥

Behold! How this exquisitely charming mechanism in the form of a woman (the body of the dancing Nilanjana) dissolved into destruction before our very eyes! ॥ 36 ॥

रम्यं मत्वा स्त्रीरूपं बहिरुज्ज्वलम् । पतन्तस्तत्र नश्यन्ति पतङ्गा इव कामुकाः ॥ ३७ ॥

Considering this female form—radiant only on the outside—to be extremely delightful, lustful persons pounce upon it and perish like ignorant moths, accumulating unwholesome karmas and suffering distress eternally. ॥ 37 ॥

कूटनाटकमेतच्च प्रयुक्तममरेशिना । नूनमस्मत्प्रबोधाय स्मृतिमाधाय धीमता ॥ ३८ ॥

This illusory performance staged by Indra—namely, the dance of Nilanjana—was indeed deliberately orchestrated by that wise one solely for the purpose of awakening my contemplation. ॥ 38 ॥

यथैतदेवमन्यच्च वस्तु यत् किल देहिनाम् । विनश्वरं नियतापादि केवलं तत् प्रतारकम् ॥ ३९ ॥

Just as the body of Nilanjana was transient and perishable, similarly all other objects of sensory enjoyment belonging to living beings are fragile, destined for inevitable destruction, and purely deceptive. ॥ 39 ॥

किं किलामरणैर्भारैः किं मलैरनुलेपनैः । उन्मत्तचेष्टितैर्नृत्यैरुक्तैः शोच्यैश्च शोचितैः ॥ ४० ॥

What then is the purpose of burdensome ornaments? What is the use of fragrant sandal paste ointments that are like mere filth? This dancing is futile like the antics of a madman, and these songs are meaningless like expressions of lamentation. ॥ 40 ॥

यद्यस्ति स्वगता शोभा किं परैराभरणैः कृतम् । यदि नास्ति स्वतः शोभा भारभूतैस्तथापि किम् ॥ ४१ ॥

If the body possesses innate beauty, what need is there for external ornaments? And if the body lacks innate beauty, what can be accomplished by these ornaments that are merely a burden? ॥ 41 ॥

तस्माद् धिग् धिगिदं रूपं धिक् संसारमसारकम् । राज्यभोगं धिगेतच्च धिग् धिगाकालिकीः श्रियः ॥ ४२ ॥

Therefore, fie, fie upon this bodily form! Fie upon this essenceless worldly cycle! Fie upon this royal enjoyment, and fie, fie upon this royal fortune that is fleeting as lightning! ॥ 42 ॥

इति निर्विद्य भोगेभ्यो विरक्तात्मा सनातनः । मुक्तावुदतिष्ठदाशु काललब्धिमुपाश्रितः ॥ ४३ ॥

Having thus developed profound detachment from sensory pleasures, the eternal Lord Vrishabhadeva, whose soul became utterly dispassionate and having attained the maturation of time (kala-labdhi), swiftly initiated his endeavor towards liberation (moksha). ॥ 43 ॥

तदा विशुद्धयस्तस्य हृदये पदमादधुः । मुक्तिलक्ष्म्येव संदिष्टास्तत्सख्यः संमुखागताः ॥ ४४ ॥

At that moment, levels of spiritual purity (vishuddhis) established their abode in the Lord's heart, appearing as though they were companions dispatched by the Goddess of Liberation (Mukti-Lakshmi) presenting themselves before him. ॥ 44 ॥

तदास्य सर्वमप्येतत् शून्यवत् प्रत्यभासत । मुक्त्यङ्गनासमासङ्गे परां चिन्तामुपेयुषः ॥ ४५ ॥

At that time, as the Lord was deeply absorbed in longing for union with the maiden of liberation (Mukti-angana), the entire world appeared completely void and empty to him. ॥ 45 ॥

सौधर्मेन्द्रस्ततोऽबोधि गुरोरन्तःसमीहितम् । प्रयुक्तावधिरीशस्य बोधिं झटिति पश्यन् ॥ ४६ ॥

Through his clairvoyant knowledge (avadhi-jnana), Indra instantly perceived that the Lord had attained spiritual awakening—becoming detached from the world—and understood all the inner inclinations of the world-teacher. ॥ 46 ॥

ततो प्रबोधमाधातुं ततो लौकान्तिकामराः । परिनिष्क्रमणेज्यार्थं ब्रह्मलोकादवातरन् ॥ ४७ ॥

At that juncture, to celebrate the Lord's awakening and to worship his renunciation-kalyanaka (Diksha Kalyanaka), the Laukantika celestial beings descended from the Brahmaloka heaven. ॥ 47 ॥

ते च सारस्वतादित्या वह्निश्चारुण एव च । गर्दतोयस्तुषितोऽव्याबाधोऽरिष्ट एव च ॥ ४८ ॥

Those Laukantika deities are of eight categories: Sarasvata, Aditya, Vahni, Aruna, Gardatoya, Tushita, Avyabadha, and Arishta. ॥ 48 ॥

इत्यष्टधा निकायाख्यां दधाना विबुधोत्तमाः । प्राग्भवेऽभ्यस्तनिःशेषश्रुतार्थाः शुभभावनाः ॥ ४९ ॥

Bearing these eight distinct class designations, they are foremost among celestials; they have mastered the entire scriptural knowledge (shrutajnana) in their previous births, and their contemplation is ever auspicious. ॥ 49 ॥

ब्रह्मलोकालयाः सौम्याः शुक्लेशा महर्द्धिकाः । तल्लोकान्तनिवासित्वाद् गता लौकान्तिकश्रुतिम् ॥ ५० ॥

Residing in Brahmaloka—the fifth heaven—they are ever serene, possess white thought-complexion (shukla-leshya), are endowed with immense supernatural powers (riddhis), and are called Laukantika because they dwell at the boundary of that realm. ॥ 50 ॥

दिव्यहंसा विरेजुस्ते शिवोरुपुलिनोत्सुकाः । परिनिष्क्रान्तिकल्याणशरदागमशंसिनः ॥ ५१ ॥

Those Laukantikas appeared like celestial swans, eager to dwell on the vast banks of the river of liberation, heralding the advent of the autumn of the Lord's auspicious renunciation ceremony (Diksha-kalyanaka). ॥ 51 ॥

सुमनोऽञ्जलयो मुक्ता बभूर्लोकान्तिकामरैः । विभोरुपासितुं पादौ स्वचित्तांशा इवार्पिताः ॥ ५२ ॥

The handfuls of flowers showered by those Laukantika celestials appeared as though they were offering portions of their very consciousness to worship the Lord's feet. ॥ 52 ॥

तेऽभ्यर्च्य भगवत्पादौ प्रसूनैः सुरभिह्वसैः । ततः स्तुतिभिरर्थ्याभिः स्तोतुं प्रारेभिरे विभुम् ॥ ५३ ॥

Having first worshipped the Lord's feet with fragrant flowers, those deities began to extol the Omnipresent Lord with meaningful hymns of praise. ॥ 53 ॥

मोहारिविजयोद्योगमधुना संविवित्सता । भगवन् भव्यलोकस्य बन्धुकृत्यं त्वयेहितम् ॥ ५४ ॥

"O Bhagavan! By resolving to undertake the endeavor to conquer the enemy called delusion (moha), you have demonstrated your intent to act as a true brother and benefactor to all worthy souls (bhavya jivas)." ॥ 54 ॥

त्वं देव परमं ज्योतिस्त्वां विदुः कारणं परम् । त्वमिदं विश्वमज्ञानप्रपातादुद्धरिष्यसि ॥ ५५ ॥

"O Deva! You are the supreme light; all recognize you as the ultimate cause of all noble achievements, and you alone shall elevate this world from the precipice of ignorance." ॥ 55 ॥

त्वयाद्य दर्शितं धर्मतीर्थमासाद्य दुस्तरम् । भव्याः संसारभीमाब्धिमुत्तरिष्यन्ति हेलया ॥ ५६ ॥

"O Deva! Attaining the ford of righteousness (dharma-tirtha) revealed by you today, worthy souls will effortlessly cross this dreadful and impassable ocean of worldly existence." ॥ 56 ॥

तव वागंशवो दीप्ता द्योतयन्तोऽखिलं जगत् । भव्यपद्माकरे बोधमाधास्यन्ति रवेरिव ॥ ५७ ॥

"O Deva! Just as the radiant rays of the sun illuminate the entire world and cause lotus flowers to blossom, so shall the brilliant rays of your divine words illuminate the whole world and cause the lotuses of worthy souls to bloom." ॥ 57 ॥

विधातारं त्वामामनन्ति लोका विजेतारं कर्मविद्विषाम् । नेतारं धर्मतीर्थस्य त्रातारं च जगद्गुरुम् ॥ ५८ ॥

"O Deva! People revere you as Brahma, the protector and arranger of the world, the conqueror who vanquishes the enemies in the form of karmas, the supreme guide of the ford of dharma, and the world-teacher who protects all." ॥ 58 ॥

मोहपङ्के महत्यस्मिन् जगन्मग्नमशेषतः । धर्महस्तावलम्बेन त्वया सद्यः समुद्धरिष्यते ॥ ५९ ॥

"O Deva! This entire world is thoroughly submerged in the vast mire of delusion; extending the supporting hand of dharma, you shall swiftly redeem it." ॥ 59 ॥

त्वं स्वयम्भूः स्वयं बुद्धः सन्मार्गं मुक्तिपद्धतिम् । यदस्मान् प्रबोधयितास्यकस्मात् करुणार्द्रधीः ॥ ६० ॥

"O Deva! You are the self-originated (Svayambhu), self-enlightened (Svayambuddha); you have realized the path of liberation by yourself and shall instruct us all in the path of emancipation—proving that your heart is naturally moist with unconditioned compassion." ॥ 60 ॥

त्वं स्वयं त्रिजगद्भासित्रिनेत्रो धाम लोचनः । यदवेत्सि स्वतः सर्वं मोक्षस्य पदवीं पराम् ॥ ६१ ॥

"O Bhagavan! You are self-enlightened; you possess the three divine eyes of sensory knowledge (mati), scriptural knowledge (shruta), and clairvoyant knowledge (avadhi), and have realized of your own accord the path to supreme liberation characterized by the unity of right faith, right knowledge, and right conduct; therefore, you are indeed the truly Awakened One (Buddha)." ॥ 61 ॥

स्वयं सन्मार्गमाख्यातुं न त्वं चोद्योऽस्मदादिभिः । किन्त्वास्माको नियोगोऽयं वाचालयति नोऽद्य यत् ॥ ६२ ॥

"O Deva! Having yourself realized the true path, you require no prompting from celestial beings like us; nevertheless, our cosmic duty today compels us to speak." ॥ 62 ॥

जगत्प्रबोधनोद्योगे न त्वमन्यैर्नियुज्यसे । भुवनोद्योतने किं वा केनाप्युत्थाप्यतेऽंशुमान् ॥ ६३ ॥

"O Lord! No one else can instigate you in the endeavor of awakening the world, and rightly so; for does anyone need to prompt the sun to illuminate the universe? Certainly not. Meaning: Just as the sun is inherently ready to illuminate the entire universe, so are you ever spontaneously prepared to enlighten all living beings." ॥ 63 ॥

अथवा बोधितोऽप्यस्मान् बोधयस्यधुनार्थवत् । बोधितोऽपि यथा दीपो भुवनस्योपकारकः ॥ ६४ ॥

"Or, O immortal Jinendra! Even though ostensibly addressed by us, you shall meaningfully enlighten us, just as a kindled lamp benefits the world by illuminating all." ॥ 64 ॥

सद्योजातस्त्वमाद्येऽभूः कल्याणे वामतामतः । प्राप्तोऽनन्तरकल्याणे धत्से संप्रत्यघोरताम् ॥ ६५ ॥

"O Bhagavan! In your first kalyanaka (Garbha Kalyanak), you were called Sadyojata (the one who descends swiftly); in the second (Janma Kalyanak), you attained Vamata (exquisite beauty); and now, in this third Kalyanak of Asceticism (Tapa Kalyanak), you assume Aghorata (supreme serene composure)." ॥ 65 ॥

भुवनस्योपकाराय कुरु यत्नं त्वमीश्वर । त्वां नवाब्दमिवासेव्य नन्दन्त्वेते भव्यचातकाः ॥ ६६ ॥

"O Lord of the universe! Please exert yourself for the welfare of the world; let these chataka birds in the form of worthy souls rejoice by serving you who are like a fresh raincloud." ॥ 66 ॥

तव धर्मसुधासूतौ कालः सनातनः । धर्मसृष्टिं ततो देव विधातुं धातुरर्हसि ॥ ६७ ॥

"O Deva! This time flowing from beginningless eternity has now become ripe to yield the nectar of your dharma; therefore, O Creator (Vidhatri), fashion the creation of righteousness—establish the true dharma through your noble teachings." ॥ 67 ॥

जय त्वमीश कर्मारीन् जय मोहमहासुरम् । परीषहभटान् दर्पान् विजयस्व तपोबलात् ॥ ६८ ॥

"O Lord! By the power of your austerities, conquer the karmic adversaries, vanquish the great demon of delusion, and overcome the arrogant warriors of afflictions (parisahas)." ॥ 68 ॥

उत्तिष्ठतां भवान् भूरि भुक्तैर्भोगैरलंतराम् । न स्वादान्तरमेष्वस्ति भूयोऽप्यनुभवेऽङ्गिनाम् ॥ ६९ ॥

"O Deva! Arise swiftly and commence your spiritual pursuit; renounce these worldly pleasures enjoyed countless times, for even upon repeated enjoyment, living beings find no new taste or novelty in them." ॥ 69 ॥

इति लौकान्तिकैर्देवैः स्तुवानैरुपनायितः । परिनिष्क्रमणे बुद्धिमधाद् धाता दृढां तदा ॥ ७० ॥

Thus entreated by the praising Laukantika deities to undertake asceticism, the Creator Lord Vrishabhadeva firmly set his resolute intellect upon taking initiation (diksha) and practicing austerities. ॥ 70 ॥

तावतैव नियोगेन कृतार्थास्ते दिवं ययुः । हंसा इव नभोवीथीं द्योतयन्तोऽङ्गदीप्तिभिः ॥ ७१ ॥

Fulfilling their appointed duty through this alone, those Laukantika celestials returned to heaven like swans, illuminating the celestial pathway with the radiance of their bodies. ॥ 71 ॥

आजग्मुस्तन्नभश्चारा नाकिनोऽनेकविक्रियाः । कम्पितासनाः पुरो गत्वा पुरोधायाथ पुरन्दरम् ॥ ७२ ॥

Meanwhile, recognizing the Lord's Tapakalyanaka from the trembling of their thrones, celestials with manifold divine transformations appeared alongside their respective Indras. ॥ 72 ॥

नभोऽङ्गणमवारुध्य तेऽयोध्यां परितः पुरीम् । तस्थुः स्ववाहनामीका नाकिनाथा निकायशः ॥ ७३ ॥

Thereafter, all the Indras arrived with their celestial vehicles and hosts of their respective orders, pervading the courtyard of the sky, and stationed themselves surrounding the sky around the city of Ayodhya according to their ranks. ॥ 73 ॥

ततोऽस्य परिनिष्क्रान्तिमहाकल्याणसंविधौ । महाभिषेकमित्राद्याश्चक्रुः क्षीरार्णवाम्बुभिः ॥ ७४ ॥

Then, on the occasion of the Lord's grand Mahakalyanaka of renunciation (Tapa-kalyanaka), Indra and other celestials performed his great consecration (mahabhisheka) with the waters of the Ocean of Milk (Kshirasagara). ॥ 74 ॥

अभिषिच्य विभुं देवा भूषयाञ्चक्रुरादृताः । दिव्यैर्विभूषणैर्वस्त्रैर्माल्यैश्च मलयोद्भवैः ॥ ७५ ॥

Having completed the consecration, the deities reverently adorned the Lord with celestial ornaments, divine garments, fragrant garlands, and sandal paste from the Malaya mountains. ॥ 75 ॥

ततोऽभिषिच्य साम्राज्ये भरतं सूनुमग्रिमम् । भगवान् भारतं वर्षं सनाथं व्यधादिदम् ॥ ७६ ॥

Thereafter, Lord Vrishabhadeva consecrated his eldest son Bharata to the imperial throne, providing this land of Bharata with a supreme protector. ॥ 76 ॥

यौवराज्ये च तं बाहुबलिं समतिष्ठिपत् । तदा राजन्वतीत्यासीत् पृथ्वी ताभ्यामधिष्ठिता ॥ ७७ ॥

And he installed Bahubali as the heir-apparent (Yuvaraja). Thus, being presided over by these two noble brothers, the earth was appropriately ruled by worthy sovereigns. ॥ 77 ॥

परिनिष्क्रान्तिराज्याभिसंक्रान्तिद्वितयोत्सवे । तदा लोकद्वयेऽप्यासीत् प्रमदनिर्भरम् ॥ ७८ ॥

At that time, during both simultaneous celebrations—the renunciation ceremony of Lord Vrishabhadeva and the coronation of Bharata—both the heavenly realm and the earthly realm overflowed with boundless joy. ॥ 78 ॥

भगवत्परिनिष्क्रान्तिकल्याणोत्सव एकतः । स्फीतर्द्धिरन्यतो जातः पृथ्वीराज्यार्पणक्षणः ॥ ७९ ॥

On one side, the grand festival of the Lord's renunciation kalyanaka was celebrated with immense splendour, while on the other, the coronation festival entrusting sovereignty over the earth to the two princes, Bharata and Bahubali, was underway. ॥ 79 ॥

बद्धकक्षस्तपोराज्ये सज्जो राजर्षिरेकतः । युवानावप्यन्यतो राज्यलक्ष्म्युद्वाहसज्जकौ ॥ ८० ॥

On one side, the royal sage Lord Vrishabhadeva stood girded and prepared for the empire of austerities, while on the other, the two young princes were preparing to wed the goddess of royal sovereignty. ॥ 80 ॥

एकतः शिविकाया‌ननिर्माणं सुरशिल्पिनाम् । वास्तुवेदिभिरारब्धः परार्ध्यो मण्डपोऽन्यतः ॥ ८१ ॥

On one side, celestial architects were constructing a divine palanquin to convey the Lord to the forest, while on the other side, master architects skilled in vastu science were erecting a priceless pavilion for the consecration of the princes. ॥ 81 ॥

शचीदेव्यैकतो रङ्गवल्यादिरचना कृता । देव्यान्यतो यशस्वत्या सानन्दं ससुनन्दया ॥ ८२ ॥

On one side, Queen Indrani drew auspicious colorful rangoli designs and decorated squares, while on the other, Queen Yashasvati and Queen Sunanda joyfully designed exquisite rangolis and auspicious patterns. ॥ 82 ॥

एकतो मङ्गलद्रव्यधारिण्यो दिक्कुमारिकाः । अन्यतः कृतनेपथ्या वारमुख्या वरस्त्रियः ॥ ८३ ॥

On one side, the Dik-kumarika goddesses held auspicious articles, while on the other, noble courtesans attired in splendid attire stood holding auspicious items. ॥ 83 ॥

सुरवृन्दारकैः प्रीतैर्भगवानेकतो वृतः । क्षत्रियाणां सहस्रेण कुमारावन्यतो वृतौ ॥ ८४ ॥

On one side, Lord Vrishabhadeva was surrounded by delighted foremost deities, while on the other, the two princes were surrounded by thousands of Kshatriya kings. ॥ 84 ॥

पुष्पाञ्जलिः सुरैर्मुक्तः स्तुवानैर्महुरेक्तः । अन्यतः साशिषः शेषाः क्षिप्ताः पौरयुवतिभिः ॥ ८५ ॥

On one side, praising deities showered floral offerings before Lord Vrishabhadeva, while on the other, citizens showered auspicious consecrated rice (sheshakshata) with blessings before the two princes. ॥ 85 ॥

एकतोऽप्सरसां नृत्तमस्पृष्टधरणीतलम् । सलीलपदविन्यासमसन्यतो वारयोषिताम् ॥ ८६ ॥

On one side, heavenly apsaras danced mid-air without touching the ground, while on the other, court dancers performed graceful dances with rhythmic steps. ॥ 86 ॥

एकतः सुरतूर्याणां प्रध्वानो रुद्धदिङ्मुखः । नान्दीपटहनिर्घोषप्रविजृम्भितमन्यतः ॥ ८७ ॥

On one side, the magnificent sounds of celestial musical instruments reverberated across all directions, while on the other, the resounding beats of auspicious drums (nandi-pataha) spread everywhere. ॥ 87 ॥

एकतः किन्नरारब्धकलमञ्जुनिःक्वणः । अन्यतोऽन्तःपुरस्त्रीणां मङ्गलोद्गीतिनिःस्वनः ॥ ८८ ॥

On one side, melodious auspicious songs commenced by Kinnara deities resonated, while on the other, sweet celebratory melodies of the royal household ladies were heard. ॥ 88 ॥

एकतः सुरकोटीनां जयकोलाहलध्वनिः । पुण्यपाठककोटीनां संपाठध्वनिरन्यतः ॥ ८९ ॥

On one side, the resounding chorus of victory chants from millions of celestials roared, while on the other, the sacred recitation of millions of eulogists (punyapatha) echoed. ॥ 89 ॥

इत्युच्चैरभ्यवधैस्तैर्द्व्यप्रहृष्टजनैर्जनैः । परमानन्दसान्द्रीभूतमभूद्राजमन्दिरम् ॥ ९० ॥

Thus, filled with celestials and mortals engaged in both grand festivities, the royal palace was saturated with supreme bliss, radiating immense joy on all sides. ॥ 90 ॥

विस्तीर्णराज्यभारस्य विभोरथ युवेश्वरम् । परिनिष्क्रमणोद्योगस्तदा जज्ञे निराकुलः ॥ ९१ ॥

Having entrusted the extensive burden of the kingdom to both crown princes, the Lord's preparation for renunciation became completely unburdened and serene, free from all state anxieties. ॥ 91 ॥

शेषेभ्योऽपि स्वसूनुभ्यः संविभज्य महीमिमाम् । विभुर्विश्राणयामास निमुमुक्षुरसम्भ्रमी ॥ ९२ ॥

Desiring emancipation and free from all agitation, the Lord also apportioned and distributed territories of the earth among his remaining sons. ॥ 92 ॥

सुरेन्द्रनिर्मितां दिव्यां शिविकां स सुदर्शनाम् । सनाभीक्ष्वाकुराजादीनापृच्छ्यारोहदक्षरः ॥ ९३ ॥

Thereafter, taking leave of King Nabhiraja and his family members, the imperishable Lord ascended the exquisite celestial palanquin named Sudarshana, fashioned by Indra. ॥ 93 ॥

सादरं च शचीनाथदत्तहस्तावलम्बनः । प्रतिज्ञामिव दीक्षायामारूढः शिविकां प्रभुः ॥ ९४ ॥

Reverently supported by Indra's hand, Lord Vrishabhadeva mounted the palanquin as if mounting the sacred pledge of renunciation. ॥ 94 ॥

दीक्षाङ्गनापरिष्वङ्गपरिवर्धितकौतुकः । प्रशय्यां नु समारूढः प्रभ्वीं शिविकाच्छलात् ॥ ९५ ॥

With an intensifying eagerness to embrace the maiden of renunciation, Lord Vrishabhadeva mounted the palanquin, appearing as though he were ascending the sublime couch of the maiden of initiation under the guise of the palanquin. ॥ 95 ॥

स्रग्वि मलयजालिप्तदीप्तमूर्तिरलंकृतः । स तस्थौ शिविकारूढस्तपोराज्यमिवोत्तमम् ॥ ९६ ॥

Wearing garlands, his radiant form anointed with sandal paste and adorned with diverse garments and ornaments, Lord Vrishabhadeva seated in the palanquin shone as if he were the supreme bridegroom of the goddess of asceticism. ॥ 96 ॥

परां विशुद्धिमारूढः प्राक् पश्चाच्छिविकां विभुः । तदाकरोदिवाभ्यासं गुणश्रेण्यधिरोहणे ॥ ९७ ॥

Having first ascended to supreme spiritual purity of thought and only afterwards ascending the palanquin, Lord Vrishabhadeva appeared at that moment as if he were rehearsing the ascent up the ladder of spiritual stages (gunasthanas). ॥ 97 ॥

पदानि सप्त तां तूर्णं शिविकां प्रथमं नराः । ततो विद्याधरा निन्युर्व्योम्नि सप्तपदान्तरम् ॥ ९८ ॥

Mortals first carried that palanquin of the Lord for seven paces, and then Vidyadharas carried it through the sky for another seven paces. ॥ 98 ॥

स्कन्धाधिरोपितां कृत्वा ततोऽभूमविरूम्बितम् । सुरासुराः खमुत्पेतुरारूढप्रमदोदयाः ॥ ९९ ॥

Thereafter, the Vaimanika and Bhavanatrika celestials placed the palanquin upon their shoulders with great jubilation and swiftly soared into the sky. ॥ 99 ॥

पर्याप्तमिदमप्यस्य प्रभोर्माहात्म्यशंसनम् । यत्तदा त्रिदिवाधीशा जाता युग्यकवाहिनः ॥ १०० ॥

It is sufficient praise of the Lord's greatness that at that moment, even the sovereign Indras of heaven became the bearers of his palanquin. ॥ 100 ॥

तदाभ्रगणविमुक्तं पुष्पवर्षमामोदि सुभ्रशम् । मन्दाकिनीसीकराहारः शिशिरो मारुतः ॥ १०१ ॥

At that time, celestial hosts showered intensely fragrant flowers, while cool breezes carrying droplets of the celestial Ganga gently blew. ॥ 101 ॥

प्रस्थानमङ्गलान्युच्चैर्जगुः सुरबन्दिनः । तदा प्रयाणभेर्यश्च दिग्भागेष्वास्फालिताः सुरैः ॥ १०२ ॥

Celestial bards sang auspicious departure hymns in raised voices, and celestials beat departure kettledrums across all quarters. ॥ 102 ॥

मोहारिविजयोद्योगसमयोऽयं जगद्गुरोः । इत्युच्चैर्घोषयामासुस्तदा शक्राज्ञयाऽमराः ॥ १०३ ॥

Under Indra's command, all deities proclaimed loudly: "This is the opportune moment for the World-Teacher Lord Vrishabhadeva to commence the conquest over the foe of delusion!" ॥ 103 ॥

जयकोलाहलं चक्रुस्तदा सर्वे सुरासुराः । तदा चक्रुर्नभोऽशेषमारुध्य प्रमदोदयात् ॥ १०४ ॥

At that moment, all celestials and asuras, filled with immense joy, surrounded the entire sky and raised resounding shouts of victory before the Lord. ॥ 104 ॥

तदा मङ्गलगीतैश्च प्रकृतैर्जयघोषणैः । नभो महानकध्वानैरारुद्धं शब्दसादभूत् ॥ १०५ ॥

Pervaded with auspicious songs, repeated victory proclamations, and the booming beats of massive kettle-drums, the entire sky was overwhelmed by sound. ॥ 105 ॥

देहोद्योतस्तदेन्द्राणां नभः कृत्स्नमदिद्युतत् । दुन्दुभीनां विपुलं ध्वनिर्विश्वमदिध्वनत् ॥ १०६ ॥

The radiance of the Indras' bodies illuminated the entire sky, and the profound, pleasant sound of celestial drums echoed throughout the universe. ॥ 106 ॥

सुरेन्द्रकरविक्षिप्तैश्चलद्भिरितस्ततः । तदा हंसायितं व्योम्नि चामराणां कदम्बकैः ॥ १०७ ॥

The clusters of flywhisks (chamaras) waved to and fro by the hands of the Indras appeared in the sky exactly like graceful white swans. ॥ 107 ॥

ध्वनन्तीषु नभो व्याप्य सुरेन्द्रानककोटिषु । कोटिशः सुरचेटानां करकोणामिताडनैः ॥ १०८ ॥

As the Lord ascended the palanquin, millions of kettledrums of the Indras, struck by the rods held by millions of celestial attendants, resounded throughout the sky. ॥ 108 ॥

नटन्तीषु नभोभागे सुरस्त्रीषु सविभ्रमम् । विचित्रकरणोपेतच्छत्रबन्धादिकादिभिः ॥ १०९ ॥

In the courtyard of the sky, numerous celestial damsels danced gracefully, their dance adorned with artistic formations like chhatrabandha and astonishing dance movements (karanas). ॥ 109 ॥

गायन्तीषु सुकण्ठीषु किन्नरीषु कलस्वनम् । श्रवःसुखं वरं चारु परिनिष्क्रमणोत्सवम् ॥ ११० ॥

Sweet-voiced Kinnara maidens sang melodious and delightful songs celebrating the auspicious festival of renunciation, pleasing to the ears. ॥ 110 ॥

मङ्गलानि पठत्सु च उच्चैः सुरवन्दिषु । तत्कालोचितमन्यच्च वचश्चेतोऽनुरञ्जनम् ॥ १११ ॥

Celestial bards recited auspicious verses in exalted, melodious words, along with other opportune passages that delighted the hearts of all. ॥ 111 ॥

भूतेषूद्भूतहर्षेषु चित्रकेतनधारिषु । नानालास्यैः प्रधावत्सु संमर्दमितस्ततः ॥ ११२ ॥

Filled with immense joy and holding multicolored banners, the Bhuta class of Vyantara deities ran about dancing and making their way through the crowd. ॥ 112 ॥

शङ्खानाध्मातगण्डेषु पिण्डीभूताङ्गयष्टिषु । सकाहला विलिप्येषु पूरयत्स्वनुरागः ॥ ११३ ॥

With cheeks puffed out and bodies gathered in earnest exertion, deities enthusiastically blew conches and trumpets with deep devotion. ॥ 113 ॥

अग्रेसरीषु लक्ष्मीषु पद्मव्यग्रपाणिषु । समं समङ्गलार्घाभिर्दिक्कुमारीभिरादरात् ॥ ११४ ॥

Holding lotuses in their hands, Lakshmi and other goddesses walked ahead, while the Dik-kumarika goddesses accompanied them respectfully, holding auspicious articles and offerings. ॥ 114 ॥

इत्यमीषु विशेषेषु वर्तमानेषु यथायथम् । संप्रमोदमयं विश्वमातन्वन्नद्भुतोदयः ॥ ११५ ॥

While all these wondrous events were taking place appropriately, Lord Vrishabhadeva, resplendent with extraordinary majesty, gladdened the entire universe. ॥ 115 ॥

परार्ध्यरत्ननिर्माणं दिव्यं यानमधिष्ठितः । रत्नक्षोणीप्रतिष्ठस्य श्रियं मेरोर्विडम्बयन् ॥ ११६ ॥

Seated in the divine palanquin fashioned from priceless jewels, he stepped out of Ayodhya, eclipsing the beauty of Mount Meru situated upon the jewel-studded earth. ॥ 116 ॥

कण्ठाभरणभाभारपरिवेषोपरक्तया । मुखार्कभासा न्यक्कुर्वन् ज्योतिर्ज्योतिषेशिनाम् ॥ ११७ ॥

By the crimson halo cast upon his face from the cluster of neck ornaments, his countenance resembled the sun; with the radiance of that sun-like face, he surpassed the brilliance of the Moon—the lord of stellar deities. ॥ 117 ॥

उत्तमाङ्गलतेनोच्चैः मौलिना विमशित्विषा । धुन्यानोऽग्नीन्द्रमौलीनां त्विषामाविष्कृतार्चिषाम् ॥ ११८ ॥

With the towering crown worn upon his head, radiating jewel-like brilliance, he outshone the lustrous crowns of the Agnikumara Indras from which flames emanated. ॥ 118 ॥

किरीटोत्सङ्गसङ्गिस्या सुमनःशेखरस्रजा । मनःप्रसादमात्मीयं मूर्ध्नोद्धृत्य दर्शयन् ॥ ११९ ॥

Through the pure floral crest resting at the center of his crown, the Lord seemed to display the pristine serenity of his own mind upon his head for all to see. ॥ 119 ॥

प्रसक्तया दृशोर्भासा द्योतयन् समन्ततः । दृग्विहासं सहस्राक्षे सांन्यासिकमिवार्पयन् ॥ १२० ॥

Illuminating all around with the serene lustre of his eyes, he appeared as though presenting to Indra the tranquil gaze appropriate for the moment of renunciation—demonstrating how profoundly serene one's vision becomes upon adopting asceticism. ॥ 120 ॥

तिरस्कृताधरच्छायैरीषदुद्भिन्निस्मितांशुभिः । क्षालयन्निव निःशेषं रागशेषं स्वशुद्धिभिः ॥ १२१ ॥

By the faint beams of his gentle smile that veiled the crimson hue of his lips, he appeared as though washing away all remaining traces of worldly attachment through his internal purity. ॥ 121 ॥

हारेण हारिणा चारुवक्षःस्थलविलम्बिना । विडम्बयन्निवाद्रीन्द्रं प्रान्तपर्यस्तनिर्झरम् ॥ १२२ ॥

With the charming necklace resting on his broad, handsome chest, the Lord surpassed the beauty of Mount Sumeru from whose slopes a glistening waterfall cascades. ॥ 122 ॥

भुजाभ्यां शोभया दीप्तकटकाङ्गदभूषया । निरस्यन्निव फणीन्द्राणां फणारत्नरूचां चयम् ॥ १२३ ॥

With the brilliance of his arms adorned with gleaming bracelets and armlets, he mocked the clustered radiance of jewels situated on the hoods of the serpent kings (Nagendras). ॥ 123 ॥

काञ्चीदामपरिक्षिप्तजघनस्थलीकया । स्वीकुर्वन्निव वेद्या रुद्धजम्बूद्वीपस्थलश्रियम् ॥ १२४ ॥

With the beauty of his hips encircled by a golden girdle, the Lord appeared as if adopting the splendour of Jambudvipa encircled by its protective boundary wall (vedika). ॥ 124 ॥

क्रमोपधानपर्यन्तलसत्पदनखांशुभिः । प्रसादांशैरिवाशेषं पुनानः प्रणतं जनम् ॥ १२५ ॥

By the rays of his toenails radiating up to the upper joints, the Lord appeared as though purifying all bowing devotees with sparks of his divine grace. ॥ 125 ॥

न्यक्कृताकर्तुरुचा स्वाङ्गदीप्त्या व्याप्तककुब्मुखः । स्वेनौजसाधरीकुर्वन् सर्वान् गीर्वाणनायकान् ॥ १२६ ॥

Pervading all directions with the bodily radiance that outshone even the sun, Lord Vrishabhadeva surpassed all celestial lords with his supreme splendor. ॥ 126 ॥

इति प्रत्यङ्गसङ्गिन्या नैःसङ्ग्योचितया श्रिया । निर्वासयन्निवासीङ्गं कालोपलालिताम् ॥ १२७ ॥

Thus, through the beauty of each limb appropriate for supreme non-attachment, he appeared as if expelling the long-cherished attachment to possessions. ॥ 127 ॥

प्रोद्धूतेन सितच्छत्रमण्डलेनामलत्विषा । विधुनेवोपरिस्थेन सेव्यमानः क्लमच्छिदा ॥ १२८ ॥

Beneath the pristine white umbrella held aloft with immaculate lustre, he appeared as though being attended by the affliction-dispelling Moon descending from above. ॥ 128 ॥

प्रकीर्णकप्रतानेन विधूतेनामरेश्वरैः । जन्मोत्सवक्षणप्रीत्या क्षीरोदेनेव सेवितः ॥ १२९ ॥

With the waving flywhisks fanned by celestial lords, the Lord appeared as if being served by the Ocean of Milk out of enduring affection from the moment of his birth kalyanaka. ॥ 129 ॥

इत्याविष्कृतमाहात्म्यः सुरेन्द्रैः परितो वृतः । पुरुः पुराद् विनिष्क्रान्तः पौरैरित्यभिनन्दितः ॥ १३० ॥

Thus, with his supreme majesty manifested and surrounded on all sides by Indras, Lord Vrishabhadeva departed from the city of Ayodhya, while the citizens eulogized him in this manner: ॥ 130 ॥

प्रयात सिद्धये जगन्नाथ शिवः पन्थाः समस्तु ते । निष्पादितार्थः पुनरप्यागन्तव्यं त्वया चिरात् ॥ १३१ ॥

"O Lord of the universe! Go forth to accomplish your spiritual goal; may your path be full of auspiciousness! And O Deva, having accomplished your mission, may you soon grace our vision again!" ॥ 131 ॥

नाथानार्थं जनं त्रातुं नान्यस्त्वमिव कर्मठः । तस्मादस्मत्परित्राणे प्रणिधेहि मनः पुनः ॥ १३२ ॥

"O Lord! None is as capable as you to protect helpless mortals; therefore, turn your mind once again towards protecting us!" ॥ 132 ॥

परानुग्रहकारीणि चेष्टितानि तवाभवन् । निष्प्रतीपं विहायास्मान् कोऽनुग्राह्यस्त्वयापरः ॥ १३३ ॥

"O Lord! All your actions have ever been for the welfare of others; having left us without cause, whom else will you now bestow grace upon?" ॥ 133 ॥

इति व्याहतं प्रसभं च सानुतर्षं सनातनम् । तैस्तैः संजल्पितं पौरैरारात् प्रणमद्भिः ॥ १३४ ॥

In this manner, many citizens bowed from afar and spoke words of praise, clear meaning, and earnest prayer to the eternal Lord. ॥ 134 ॥

अहो स भगवान् दूरं देवैरुत्क्षिप्य नीयते । न विद्मः कारणं किञ्चित् क्रीडेयमथवेदृशी ॥ १३५ ॥

At that time, some citizens were saying among themselves: "Behold, the celestials are carrying the Lord far away on a palanquin, but we do not know the cause, or perhaps this is just some divine sport of the Lord." ॥ 135 ॥

भवेदपि भवेदेतन्नीतो मेरुं पुराप्ययम् । प्रत्यानीतरच नाकीन्द्रैर्जन्मोत्सवविधिं स्पृशा ॥ १३६ ॥

"Or it may be that just as the Indras once took the Lord to Mount Meru for his birth celebration and brought him back, they might do so again." ॥ 136 ॥

स एवाय्यापि वृत्तान्तो जात्वस्मद्भाग्यतो भवेत् । ततो न काचनास्माकं व्यथेत्यन्ये मिथोऽब्रुवन् ॥ १३७ ॥

"Perhaps by our good fortune, the same event is occurring today; therefore, there is no cause for sorrow for us," others whispered to one another. ॥ 137 ॥

अयमेव भगवान् भानुरास्थितः शिविकामिमाम् । देदीप्यतेऽम्बरे धाम्निः प्रतुदन्निव नो दृशः ॥ १३८ ॥

Others remarked with wonder: "Is this Lord seated upon the palanquin the Sun personified? For like the sun, he shines in the sky with his brilliance, dazzling our eyes." ॥ 138 ॥

एतमौलिविभात्युच्चैस्तप्तचामीकरच्छविः । विभुर्मध्ये सुरेन्द्राणां कुलाद्रीणामिवाद्विराट् ॥ १३९ ॥

"Just as golden Mount Sumeru with its peak shines amidst the Kulachala mountains, so does the Lord, adorned with a crown and possessing the radiance of molten gold, shine exceedingly among the Indras." ॥ 139 ॥

विभोरग्रमुखां दृष्टिं दधानोऽद्भुतविक्रियः । कः स्विदज्ञातरूपोऽस्याज्ञाकरः स्यात् पुरन्दरः ॥ १४० ॥

"Who is this who keeps his gaze fixed directly upon the Lord and possesses wondrous divine transformations? Ah, now we know—he is Indra, the Lord's obedient servant." ॥ 140 ॥

शिविकावाहिनामेषामङ्गभासो महौजसाम् । समन्तात् प्रोल्लसन्त्येतास्तडितामिव रीतयः ॥ १४१ ॥

"Look here, the bodily brilliance of these mighty celestials carrying the palanquin spreads everywhere, appearing like flashes of lightning." ॥ 141 ॥

महत्पुण्यमहो भर्तुरवाङ्मनसगोचरम् । पश्यतानिमिषानेतान् प्रप्रणम्रानितस्ततः ॥ १४२ ॥

"Ah, the Lord's merit is immense, beyond the reach of words and mind! Behold these celestials bowing from all sides under the weight of devotion." ॥ 142 ॥

इतो मधुरगम्भीरं ध्वनन्त्येते महाणवाः । इतो मन्द्रं मृदङ्गानामुच्चैरूच्चरति ध्वनिः ॥ १४३ ॥

"Here the celestial drums resound with sweet and deep notes, and there rises the resonant and loud beat of mridangas." ॥ 143 ॥

इतो नृत्तमितो गीतमितः संगीतमुत्तमम् । इतश्चामरसंघात इतश्चामरसंहतिः ॥ १४४ ॥

"Here dancing takes place, there songs are sung, here sublime music plays, there flywhisks are waved, and here stands an endless assemblage of celestials." ॥ 144 ॥

संचारी दिवि देवाः साप्सराः सविमानकाः । किं वाऽपूर्वमिदं चित्रं लिखितं व्योम्नि केनचित् ॥ १४५ ॥

"Is this heaven itself on the move, complete with apsaras and aerial vehicles, or has someone painted an unprecedented masterpiece in the sky?" ॥ 145 ॥

किमिन्द्रजालमेतत् स्यादुतास्मन्मतिविभ्रमः । अदृष्टपूर्वमाश्चर्यमीदृशं न हि जातुचित् ॥ १४६ ॥

"Is this an illusion—a magician's spectacle—or a delusion of our mind? This marvel is indeed unprecedented; we have never witnessed such wonder before." ॥ 146 ॥

इति कैश्चित्तदाश्चर्यं पश्यद्भिः प्राप्तविस्मयैः । पुरतः संजल्पितं पौरजल्पकैः सविकल्पकैः ॥ १४७ ॥

Thus, gazing upon that extraordinary spectacle of the Lord, talkative citizens filled with diverse speculations conversed in amazement. ॥ 147 ॥

यदा प्रभृति देवोऽयमवतीर्णो धरातलम् । तदा प्रभृति देवानां न गत्यागतिविच्छिदा ॥ १४८ ॥

Many people said: "Ever since this Lord descended upon the earth, the arrival and departure of celestials here has been unceasing—gods come and go continually." ॥ 148 ॥

नृत्यं नीलाञ्जनाख्यायाः पश्यतः सुरयोषितः । उदपादि विभोर्भोगे वैराग्यमनिमित्तकम् ॥ १४९ ॥

"While watching the dance of the celestial maiden named Nilanjana, the Lord experienced uncaused detachment from worldly pleasures." ॥ 149 ॥

तत्कालोपनतैर्योग्यैः सुरैर्लौकान्तिकाभिधैः । बोधितस्यास्य वैराग्ये दृढमासीत्ततो मनः ॥ १५० ॥

"At that very moment, the revered Laukantika celestials arrived and addressed the Lord, making his mind all the more resolute in supreme renunciation." ॥ 150 ॥

विरक्तः कामभोगेभ्यः स्वशरीरेऽपि निःस्पृहः । सवस्तुवाहनं राज्यं तृणवन्मन्यतेऽधुना ॥ १५१ ॥

Having become detached from desires and sensory pleasures, the Lord became indifferent even towards his own body; he now considers palaces, conveyances, and the kingdom to be mere straw. ॥ 151 ॥

यथान्धः करटिः स्वैरविहारसुखलिप्सया । प्रविविक्षुर्वनं देवः सुरैः प्रोत्साह्य नीयते ॥ १५२ ॥

Just as a blind elephant enters the forest in search of the joy of roaming freely at will, so does Lord Vrishabhadeva desire to enter the forest in quest of the bliss of spiritual independence, and the celestials are conveying him forward with great encouragement. ॥ 152 ॥

स्वाधीनं सुखमस्त्येव वनेऽपि वसतः प्रभोः । प्रजानां क्षेमवृत्त्यै च पुत्रौ राज्ये निवेशितौ ॥ १५३ ॥

Even while residing in the forest, the Lord's happiness is entirely self-reliant and independent; and for the well-being and prosperity of the subjects, he has seated his noble sons upon the royal thrones. ॥ 153 ॥

यात्रेयं प्रस्तुता यात्रा भूयाद् भर्तुः सुखावहा । दिष्ट्याऽयं वर्धतां लोको विषीदन्मा स्म कश्चन ॥ १५४ ॥

Therefore, may this journey undertaken by the Lord bestow supreme bliss upon him; and may these people also attain prosperity through their good fortune—let no one grieve! ॥ 154 ॥

सुचिरं जीवताद्देवो जयतादभिनन्द्यतात् । प्रत्यावृत्तः पुनश्चास्मान् रक्षतादक्षतात्मनः ॥ १५५ ॥

May Lord Vrishabhadeva, whose soul is imperishable and indestructible, live for countless ages, achieve ultimate victory, flourish with glory, and returning again, protect us! ॥ 155 ॥

दीयतेऽद्य महादानं भरतेन महात्मना । विभोराज्ञां समासाद्य जगदाशाप्रपूरणम् ॥ १५६ ॥

Today, the noble-souled Bharata, having received the command of the Omnipresent Lord, is bestowing grand charity (mahadana) that fulfills all the aspirations of the world. ॥ 156 ॥

वितीर्णेनामुना भूयात् तृप्तिश्चामीकरेण वः । तुरङ्गैरितश्चायोग्यैरितश्चामी करेशवः ॥ १५७ ॥

May all of you be satisfied with this gold distributed by Bharata; here saddled horses are being gifted, and there these majestic elephants are being distributed. ॥ 157 ॥

इत्युन्मुग्धैः प्रबुद्धैश्च जनालापैः पृथग्विधैः । श्लाघ्यमानः शनैर्नाथः पुरोपान्तं व्यतीत्यिवान् ॥ १५८ ॥

Thus being extolled through diverse expressions by simple-hearted as well as wise citizens, Lord Vrishabhadeva gradually traversed the outlying regions beyond the city. ॥ 158 ॥

ततो संप्रस्थिते भर्तरि यशस्वत्यादिभिः स्त्रियः । अनुप्रचेलुरीशानं शुचान्तर्बाष्पलोचनाः ॥ १५९ ॥

Thereafter, as the Lord departed, Queen Yashasvati and other queens, accompanied by ministers, began walking behind the Lord, their eyes filled with tears of grief. ॥ 159 ॥

लता इव परिम्लानगात्रशोभा विभूषणाः । स्खलत्पदन्यासमन्वजग्मुर्जगत्पतिम् ॥ १६० ॥

The beauty of their bodies faded like withered creepers; they cast aside their ornaments, and many followed the Lord of the universe with faltering steps. ॥ 160 ॥

शोकानिलहताः काश्चिदुद्भूतमानसात्ययः । निपेतुर्धरणीपृष्ठे मूर्च्छामीलितलोचनाः ॥ १६१ ॥

Many women, ravaged by the fire of grief, their bodies trembling and their eyes closed in fainting, collapsed onto the earth. ॥ 161 ॥

क्व प्रस्थितोऽसि हा नाथ क्व गत्वास्मान् प्रतीक्षसे । कियदूर्ध्वं च गन्तव्यमित्यन्या मुमुहुर्मुहुः ॥ १६२ ॥

Many ladies repeatedly fainted, crying out: "Alas, O Lord! Whither are you going? Where will you go and await us? And how much farther must you go?" ॥ 162 ॥

हृदये विद्रुतं स्तनयोरुत्कम्पं तनौ । वाचि गद्गदतामक्ष्णोर्बाष्पं चान्याः पृथग् दधुः ॥ १६३ ॥

Those queens experienced rapid palpitation in their hearts, trembling in their breasts, languor in their bodies, faltering in their speech, and tears streaming from their eyes. ॥ 163 ॥

अमङ्गलमलं बाले रुदत्येति निवारिता । काचिदन्तर्निरुद्धाश्रुः स्फुटन्तीव शुचाभवत् ॥ १६४ ॥

"O lady! Do not cause inauspiciousness by weeping!"—being thus restrained, a certain lady ceased crying aloud, yet holding back tears within her eyes, she appeared as if she would burst with inner sorrow. ॥ 164 ॥

प्रस्थानमङ्गलं भङ्क्तुमक्षमाः काप्युदश्रुकम् । शुचामन्तःप्रविष्टेव दृक्पुत्रिकाच्छलात् ॥ १६५ ॥

Another lady, unable to disrupt the auspiciousness of the departure, prevented her tears from falling; but with her eyes brimming with unshed tears, she appeared as though she had entered deep into sorrow through the pupil of her eyes. ॥ 165 ॥

गतिसंभ्रमविच्छिन्नहारव्याकीर्णमौक्तिकाः । स्थूलानश्रुलवान् काश्चिदुत्सृजन्त्यस्तच्छद्मना ॥ १६६ ॥

Due to rapid walking, the necklaces of many ladies broke, scattering pearls on all sides; by those scattered pearls, they appeared as though shedding massive teardrops in the guise of pearls. ॥ 166 ॥

विस्रस्तकबरीभारा विगलत्कुसुमस्रजः । स्रस्तस्तनांशुकाः काश्चिच्छोच्यां दशामधुः ॥ १६७ ॥

The braided tresses of many women loosened and hung down, floral garlands woven in them dropped to the ground, the garments covering their breasts became disheveled, and tears flowed from their eyes—presenting a pitiable state. ॥ 167 ॥

उत्क्षिप्य शिविकास्वन्या निक्षिप्ताः शोकविह्वलाः । कथंकथमपि प्राणैर्न व्ययुज्यन्त सान्त्विताः ॥ १६८ ॥

Many women became utterly overwhelmed with grief; therefore, attendants lifted them into palanquins and consoled them with gentle words, so that somehow they remained alive and survived. ॥ 168 ॥

काश्चिद्धीराक्ष्यो धीरिताः स्वामिसम्पदा । विभुमन्वीयुरव्यग्रा अनुव्रताः पतिव्रताः ॥ १६९ ॥

Certain noble-eyed and steadfast princesses found solace in the glorious majesty of their Lord (the honor bestowed by celestials), and being devoted wives, followed behind the Lord without agitation. ॥ 169 ॥

प्रस्थानमङ्गले जाते नाभिजातं प्ररोदनम् । सार्थः शनैरनुग्राह्यो मातर्मा स्म रुदः पुनः ॥ १७० ॥

"O Mother! The auspicious departure of the Lord is taking place; therefore, excessive weeping is inappropriate. One should follow the Master gently. Do not grieve!" ॥ 170 ॥

त्वर्यतां त्वर्यतां देवि शोकवेगोऽपवार्यताम् । पश्यायं नीयते देवैर्दिष्ट्यास्मद्दृष्टिगोचरे ॥ १७१ ॥

"O Queen! Hurry, make haste! Restrain the surge of grief! Behold, the celestials are bearing the Lord away; by our great merit, the Lord is still visible within our sight!" ॥ 171 ॥

इत्यन्तःपुरवृद्धाभिर्मुहुराश्वासिता सती । यशस्वती सुनन्दा च प्रतस्थे पादचारिणी ॥ १७२ ॥

Thus repeatedly consoled by the elderly matriarchs of the inner apartments, Queen Yashasvati and Queen Sunanda proceeded on foot. ॥ 172 ॥

बहुनात्र किमुक्तेन मुक्तसर्वपरिच्छदाः । देव्यो यथाश्रुतं भर्तुरनुमार्गं प्रतस्थिरे ॥ १७३ ॥

What is the need for many words? The moment those queens heard the news of the Lord's departure, they abandoned all their royal paraphernalia such as parasols and flywhisks and followed on his trail. ॥ 173 ॥

मा भूद् व्याकुलता काचिद् भर्तुरित्यनुयायिभिः । रुद्धः सर्वावरोधस्त्रीसार्थः कस्मिंश्चिदन्तरे ॥ १७४ ॥

Thinking that the Lord should not experience any distraction or distress, the elder escorts accompanying him stopped the entire assemblage of the inner apartment ladies at a certain point, declaring: "This is the command of the Lord." ॥ 174 ॥

ब्रुवाणैर्भर्तुराज्ञेति राज्ञो वृद्धैर्महत्तरैः । रोधः सरितामोघः प्रवृद्धोऽपि यथार्णवैः ॥ १७५ ॥

And just as the swollen current of rivers is halted by the ocean, so was that procession of queens restrained by the elderly chamberlains (pratiharas). ॥ 175 ॥

निःश्वस्य दीर्घमुष्णं च निन्दन् सौभाग्यमात्मनः । न्यवृत्तस्त्रासनैराश्यो नृपवल्लभिकाजनः ॥ १७६ ॥

Thus, sighing long and hot breaths and despairing of proceeding further, the assemblage of beloved royal ladies returned home, lamenting their own fortune. ॥ 176 ॥

महादेव्यौ तु शुद्धान्तमुख्याभिः परिचारिते । भर्तुरिच्छानुवर्तिन्यावन्वगातां सुपूजिते ॥ १७७ ॥

However, the two principal queens, Yashasvati and Sunanda, who ever conformed to the Master's will, continued following behind the Lord with offerings of worship, surrounded by the foremost ladies of the inner chambers. ॥ 177 ॥

मरुदेव्या समं नाभिराजो राजशतैर्वृतः । विलोकयितुमेवागाद् विभोर्निष्क्रमणोत्सवम् ॥ १७८ ॥

At that time, King Nabhiraja also, accompanied by Queen Marudevi and hundreds of kings, followed behind to witness the grand festival of the Lord's ascetic initiation. ॥ 178 ॥

ततः पौरजनैः सार्धं पार्थिवैश्च महान्वयैः । सानुजो भरताधीशो महर्द्ध्याऽन्वगमद् विभुम् ॥ १७९ ॥

Emperor Bharata as well, along with citizens, ministers, kings of noble lineages, and his younger brothers, followed the Lord with magnificent splendour. ॥ 179 ॥

नातिदूरं खमुत्पत्य जनानां दृष्टिगोचरे । यथोक्तैर्मङ्गलारम्भैः प्रस्थानमकरोत् प्रभुः ॥ १८० ॥

Ascending only so far into the sky that people could clearly behold him, the Lord proceeded forward accompanied by the aforementioned auspicious celebrations. ॥ 180 ॥

नातिदूरे पुरस्यास्य नात्यासन्नेऽतिविस्तृतम् । सिद्धार्थकवनोद्देशमभिप्रायाज् जगद्गुरुः ॥ १८१ ॥

In this manner, the World-Teacher Lord Vrishabhadeva arrived at the vast Siddhartha forest, which was neither too distant nor too close to the city of Ayodhya. ॥ 181 ॥

ततः प्राप सुरेन्द्राणां रसना व्याप्य रोदसी । वयोवनेरिवाह्वाह्यं कुर्वत् सिद्धार्थकं वनम् ॥ १८२ ॥

Thereafter, the celestial armies of the Indras, pervading heaven and earth, also reached the Siddhartha forest. Resounding with the melodious chirping of diverse birds, the forest appeared as if welcoming and inviting the host of Indras. ॥ 182 ॥

तत्रैकस्मिन् शिलापट्टे सुरैः प्रागुपकल्पिते । प्रथीयसि शुचौ स्वस्मिन् परिणाम इवोन्नते ॥ १८३ ॥

In that forest, the celestials had previously arranged a rock slab, which was exceedingly broad, pristine, and exalted like the Lord's pure spiritual disposition. ॥ 183 ॥

चन्द्रकान्तमये चन्द्रकान्तशोभावभासिनि । पुञ्जीभूत इवैकत्र स्वस्मिन् यशसि निर्मले ॥ १८४ ॥

Fashioned from moonstone gems (chandrakanta) and outshining the charming beauty of the moon, it appeared as though the Lord's spotless fame had coalesced into one place. ॥ 184 ॥

स्वभावभास्वरे रम्ये सुवृत्तपरिमण्डले । सिद्धक्षेत्र इव द्रष्टुं ययौ भूतिं नभस्तलात् ॥ १८५ ॥

Naturally luminous, delightful, and perfectly circular in circumference, it appeared as though the realm of the perfected souls (Siddhakshetra) had itself descended upon the earth to witness the splendour of the Lord's renunciation ceremony. ॥ 185 ॥

सुशीतलतरुच्छायानिरुद्धोष्णकरत्विषि । पर्यन्तशाखिशाखाग्रविगलत्कुसुमोत्करे ॥ १८६ ॥

The sun's intense heat was blocked by the cool shade of trees, and showers of blossoms fell upon it from the tips of branches surrounding it on all sides. ॥ 186 ॥

श्रीखण्डजलदत्ताच्छच्छटामङ्गलसङ्गते । शच्याः स्वहस्तविन्यस्तरत्नचूर्णोपहारके ॥ १८७ ॥

That slab was adorned with auspicious sprinkles of fragrant sandalwood water, and upon it Queen Indrani had personally drawn offering motifs and sacred squares with powdered gems. ॥ 187 ॥

विकटोत्कटपटीक्लृप्तविचित्रपटमण्डपे । मन्दानिलचलच्चित्रकेतुमालाततताम्बरे ॥ १८८ ॥

A wondrous canopy fashioned from grand textiles was erected over that slab, and the sky above was filled with rows of colorful banners swaying in the gentle breeze. ॥ 188 ॥

समन्तादुरुधूपोधूधूपामोदितदिङ्मुखे । पर्यन्तनिहितानल्पमङ्गलद्रव्यसम्पदि ॥ १८९ ॥

The quarters were perfumed by the billowing smoke of rich incense rising around that slab, and abundant treasures in the form of auspicious articles were placed nearby. ॥ 189 ॥

इत्यनल्पगुणे तस्मिन् प्रशस्तवास्तुप्रतिष्ठिते । यानादवातरद् देवः सुरैः क्ष्मामुपतारितात् ॥ १९० ॥

Upon that rock slab, endowed with manifold virtues and fulfilling the auspicious characteristics of a sacred dwelling, Lord Vrishabhadeva descended from the palanquin lowered to the ground by the celestials. ॥ 190 ॥

कृतजन्माभिषेकद्धिं या शिला पाण्डुकाह्वया । द्युतिं शिलापट्टे विभुस्तस्याः समस्मरत् ॥ १९१ ॥

Beholding that rock slab, the Lord remembered the Pandukashila that had borne the glorious consecration of his birth. ॥ 191 ॥

तत्र स्थित्वा क्षणं वासोद्यौ यथास्वमनुशासनैः । विभुः सभाजयामास सभां सन्नुसुरासुराम् ॥ १९२ ॥

Seated upon that slab for a moment, the Lord honoured the assembly filled with humans, celestials, and serpent lords (Dharanendras) with appropriate spiritual counsel. ॥ 192 ॥

भूयोऽपि भगवानुच्चैर्गिरा मन्द्रगभीरया । आपप्रच्छे जगद्बन्धुर्बन्धून् निःस्नेहबन्धनः ॥ १९३ ॥

Although the Lord, who was the universal friend of all beings and detached from bonds of affection, had already asked his kinsfolk, he once again addressed them in a resonant and profound voice, seeking their consent for initiation. ॥ 193 ॥

प्रशान्तेऽथ जनक्षोभे दूरे प्रोत्सारिते जने । संगीतसङ्गलारम्भे सुप्रयुक्ते प्रगेतने ॥ १९४ ॥

Thereafter, when the commotion of the crowd had subsided, people had retreated to a distance, and the deep auspicious melodies of the dawn commenced, ॥ 194 ॥

ध्येययवनिकां स्थित्वा सुरेन्द्रे परिचारिणि । तत्र समतां सम्यग्भावयन् शुभभावनः ॥ १९५ ॥

and while Indra himself attended upon the Lord, Lord Vrishabhadeva—having renounced both internal and external attachments and resolved upon absolute non-possession— ॥ 195 ॥

व्युत्सृष्टान्तर्बहिःसङ्गो नैःसङ्ग्ये कृतसंगरः । वस्त्राभरणमाल्यानि व्यसृजन्मोहहानये ॥ १९६ ॥

contemplating equanimity towards all objects of the world and endowed with pure sentiments, cast aside within the enclosure garments, ornaments, and garlands to destroy delusion. ॥ 196 ॥

तदङ्गविरहाद् भेजुर्विच्छायत्वं तदा भृशम् । दीप्तान्याभरणानि प्राक् स्थानभ्रंशे हि का रुचिः ॥ १९७ ॥

The ornaments that previously shone brilliantly upon the Lord's body lost their luster the moment they were separated from his form; and rightly so, for what brilliance can remain once displaced from its rightful station? None indeed. ॥ 197 ॥

दासीदासगवाश्वादि यत्किञ्चन सचेतनम् । मणिमुक्ताप्रवालादि यच्च द्रव्यमचेतनम् ॥ १९८ ॥

All animate possessions such as female servants, male servants, cows, and horses, as well as all inanimate wealth such as rubies, pearls, and corals— ॥ 198 ॥

तदशेषं विभुस्त्यक्त्वा निरपेक्षं त्रिसाक्षिकम् । निष्परिग्रहतामुख्यामास्थाय व्रतभावनाम् ॥ १९९ ॥

adopting the spirit of vows wherein absolute non-possession (aparigraha) is paramount, Lord Vrishabhadeva renounced entirely and without attachment in the presence of three witnesses: his own soul, the celestials, and the Siddhas. ॥ 199 ॥

ततः प्राङ्मुखमास्थित्वा कृतसिद्धनमस्क्रियः । केशानलमुचादावद्धपल्यङ्कः पञ्चमुष्टिकम् ॥ २०० ॥

Then, facing the east, seated in the Paryankasana (lotus posture), and offering salutations to the Siddha Parameshthis, the Lord plucked out his hair in five handfuls (pancha-mushti kesha-locha). ॥ 200 ॥

संनिलूच्य बहुमोहाग्रवल्लरीः केशसन्ततीः । जातरूपधरो धीरो जैनीं दीक्षामुपाददे ॥ २०१ ॥

Having plucked out the strands of his hair, which were like the prime creepers of deluding karma, the steadfast Lord Vrishabhadeva assumed the sky-clad (Digambara) form and accepted the sacred Jaina initiation (Jina-diksha). ॥ 201 ॥

आसाद्य च परं सावद्याद्विरतः सामायिकं व्रतम् । व्रतगुप्तिसमित्यादीन् तद्भेदान् जगृहे विभुः ॥ २०२ ॥

Having renounced all sinful activities, the Lord embraced the supreme Samayika-charitra (equanimity-conduct) and accepted the various divisions of conduct such as the great vows (mahavratas), restraints (guptis), and careful practices (samitis). ॥ 202 ॥

चैत्रे मास्यसिते पक्षे सुमुहूर्ते शुभोदये । नवम्यामुत्तराषाढे सायाह्नेऽदीक्षत विभुः ॥ २०३ ॥

Lord Vrishabhadeva took initiation on the ninth day of the dark half of the month of Chaitra (Chaitra Krishna Navami) in the evening, during an auspicious muhurta, an auspicious ascendant, and the Uttarasadha constellation. ॥ 203 ॥

केशान् भगवतो मौलौ चिरवासात् पवित्रितान् । प्रत्यैच्छन्मघवा रत्नपिटकायां प्रीतमानसः ॥ २०४ ॥

Indra joyfully received in a jeweled casket the Lord's hair, sanctified by long dwelling upon his holy head. ॥ 204 ॥

सितांशुकसंवृते पीते रत्नसमुद्गके । स्थिता नीलोत्पलच्छायाः केशा ररेजुरिन्दोर्लक्ष्मलेशकाः ॥ २०५ ॥

Placed inside that massive jeweled casket draped in white silk, the Lord's black hair shone as if it were a portion of the dark mark of the Moon. ॥ 205 ॥

विभूत्तमाङ्गसंस्पर्शादिमे मूर्धन्यतामिताः । स्थाप्याः समुचिते देशे कस्मिंश्चिदनुपद्रुते ॥ २०६ ॥

"These hair strands have attained supreme sanctification by touching the Lord's head; therefore, they should be enshrined in some worthy, undisturbed place. ॥ 206 ॥

पञ्चमस्यार्णवस्यातिपवित्रस्य निसर्गतः । नीत्वोपायनतामेते स्थाप्यास्तस्यैव वा जले ॥ २०७ ॥

The fifth ocean, Kshirasamudra (Ocean of Milk), is naturally pure; hence, offering them as a tribute, they should be deposited in its sacred waters. ॥ 207 ॥

धन्याः केशा जगद्धातुर्यदधिमूर्धमधिष्ठिताः । धन्योऽसौ क्षीरसिन्धुश्च यस्तदाप्स्यत्युपायनम् ॥ २०८ ॥

Blessed is this hair that rested upon the head of the Master of the universe, Lord Vrishabhadeva, and blessed is that Ocean of Milk which shall receive these hair strands as a sacred gift!" ॥ 208 ॥

इत्याकलय्य शक्रस्तेषामादायाथ सादरम् । विभूत्या परया नीत्वा क्षीरोदे तान्विचिक्षिपत् ॥ २०९ ॥

Considering thus, Indra reverently took that hair and, carrying it with supreme splendour, consigned it to the Ocean of Milk. ॥ 209 ॥

महतां संश्रयान्नूनं यान्तीज्यां मलिना अपि । मलिनैरपि यत्केशैः पूजावाप्ताऽऽश्रितैर्गुरुम् ॥ २१० ॥

It is perfectly true that by taking refuge in great beings, even base and dark things attain worshipful status; for by associating with the Lord, even the dark hair attained veneration. ॥ 210 ॥

वस्त्राभरणमाल्यानि यान्युत्सृष्टान्यधीशिना । तान्यप्यनन्यसामान्यां निन्युः सपर्यमुन्नतिं सुराः ॥ २११ ॥

The celestials also accorded extraordinary worship to all the garments, ornaments, and garlands that the Sovereign Lord had discarded. ॥ 211 ॥

चतुःसहस्रगणना नृपाः प्राव्राजिषुस्तदा । गुरोर्मतमजानानाः स्वामिभक्त्यैव केवलम् ॥ २१२ ॥

At that same time, four thousand other kings also took initiation. Those kings did not comprehend the Lord's deep spiritual intent; they were initiated solely out of devotion to their Master. ॥ 212 ॥

यदस्मै रुचितं वस्तु तदस्मभ्यं विशेषतः । इति प्रसन्नदीक्षास्ते केवलं द्रव्यलिङ्गिनः ॥ २१३ ॥

"Whatever pleases our Master must especially please us as well!"—thinking thus, those kings took initiation and became merely external (dravya-lingi) ascetics. ॥ 213 ॥

इच्छानुवर्तनं भर्तुर्भृत्याचारः किलेत्यमी । दधुः समौढ्यं नैर्ग्रन्थ्यं द्रव्यतो न तु भावतः ॥ २१४ ॥

Believing that following the master's desire is the proper duty of servants, they embraced the unclad ascetic state out of ignorance purely externally (dravyatah) and not internally in spiritual bhava. ॥ 214 ॥

गरीयसीं गुरौ भक्तिमुच्चैराविश्चिकीर्षवः । तद्वृत्तिं बिभरामासुः पार्थिवास्ते महान्वयाः ॥ २१५ ॥

Born in eminent dynasties, those kings wished to demonstrate their supreme devotion to the Lord, and therefore adopted the unclad ascetic observance akin to the Lord's. ॥ 215 ॥

गुरुरेव प्रमाणमस्माकमात्रिकामुत्रिकार्थयोः । इति कच्छादयो दीक्षां भेजिरे नृपपुङ्गवाः ॥ २१६ ॥

"Our Guru—Lord Vrishabhadeva—is our ultimate authority in all matters of this world and the next!"—reflecting thus, noble kings like Kachha and others embraced asceticism. ॥ 216 ॥

स्नेहात् केचित् परे मोहाद् भयात् केचन पार्थिवाः । तपस्यां संगिरन्ते स्म पुरोधायादिमेधसम् ॥ २१७ ॥

Among those kings, some took initiation out of affection, some out of delusion, and some out of fear, following the lead of Lord Vrishabhadeva upon seeing him take initiation. ॥ 217 ॥

तैः परिवृतो दीप्तो विभुरव्यक्तसंयमैः । कल्पवृक्ष इवोदग्रः परीतो वालपादपैः ॥ २१८ ॥

Surrounded by those external-symbol ascetics whose inner restraint was unmanifest, Lord Vrishabhadeva shone like a majestic wish-fulfilling tree (Kalpavriksha) encircled by small kalpavriksha saplings. ॥ 218 ॥

स्वभावभास्वरं तेजस्तपोदीप्त्योपबृंहितम् । दधानः शारदोऽर्कश्च दिदीपेतितरां विभुः ॥ २१९ ॥

Although the Lord's aura was naturally radiant, it became even more luminous by the brilliance of his austerities; endowed with such radiance, the Lord shone exceedingly like the autumn sun whose innate luster is enhanced by the clear autumnal season. ॥ 219 ॥

जातरूपमिवोदारकान्तिकान्ततरं बभौ । जातरूपं प्रभोर्दीप्तं यथार्चिर्जातवेदसः ॥ २२० ॥

Just as molten gold heated in the flames of fire shines with supreme brilliance, so did the unclad form of the Lord, exquisitely beautiful with magnificent lustre, shine with supreme splendor. ॥ 220 ॥

ततः स भगवानादिदेवो देवैः कृतार्चनः । दीक्षावल्लया परिष्वक्तः कल्पाङ्घ्रिप इवाबभौ ॥ २२१ ॥

Thereafter, Lord Adinatha, worshipped by celestials and embraced by the creeper of ascetic initiation, shone like the divine Kalpavriksha. ॥ 221 ॥

तदा भगवतो रूपमसमानं विभास्वरम् । पश्यन्नेत्रसहस्रेण नापतृप्तिं शतक्रतुः ॥ २२२ ॥

At that time, the Lord's peerless form radiated intense splendour; beholding that form with a thousand eyes, Indra still could not feel satiated. ॥ 222 ॥

ततस्त्रिजगदीशानं परं ज्योतिर्गिरां पतिम् । तुष्टुवुर्हर्षनिर्भराः स्वप्रहृष्टाः परमेष्ठिनम् ॥ २२३ ॥

Thereupon, all the Indras, filled with supreme jubilation, enthusiastically praised Lord Vrishabhadeva—the sovereign of the three worlds, the embodiment of supreme light, and the lord of speech (master of all knowledge)—in raised voices: ॥ 223 ॥

जगत्स्रष्टारमीशानमभीष्टफलदायिनम् । त्वामनिष्टविधाताय समभीष्टुमहे वयम् ॥ २२४ ॥

"O Lord! You are the architect of cosmic order (who organized society in this karma-bhumi), the Sovereign Master, and the bestower of desired fruits; therefore, to eliminate all that is undesirable, we extol you devoutly." ॥ 224 ॥

गुणास्ते गणनातीताः स्तूयन्तेऽस्मद्विधैः कथम् । भक्त्या तथापि तद् व्याजात् कुर्मः प्रोन्नतिमात्मनः ॥ २२५ ॥

"O Bhagavan! How can souls like us enumerate your countless virtues? Nevertheless, impelled by devotion under the pretext of praise, we are merely expanding our soul's own spiritual elevation." ॥ 225 ॥

हरन्तं मलापायात् स्फुरन्तीह गुणास्तव । घनोपरोधनिर्मुक्ता ननु चित्रं रवेः कराः ॥ २२६ ॥

"O Lord! Just as the sun's rays burst forth when the veil of clouds disperses, so do your innate virtues radiate brilliantly upon the removal of external and internal impurities of material (dravya) and psychic (bhava) karmas." ॥ 226 ॥

त्रिलोकपावनीं पुण्यां धत्से श्रुतिमिवामलाम् । दीक्षां तस्मै नमस्तुभ्यं नमः शान्तिप्रदायिने ॥ २२७ ॥

"O Bhagavan! You have embraced the holy and spotless Jaina initiation, which purifies the mortal realm like the divine scriptural discourse (Jinavani); furthermore, you are the benefactor of all and the bestower of peace; hence, salutations unto you!" ॥ 227 ॥

शमिताखिलजगत्तापा जगतामेकपावनी । स्वर्धुनीव पुनीयान्नो दीक्षेयं पारमेश्वरी ॥ २२८ ॥

"O Bhagavan! Your supreme divine initiation dispels the afflictions of all three worlds like the river Ganga and is the foremost purifier of the three realms; may this sacred initiation of yours forever purify us!" ॥ 228 ॥

सुवर्णा रुचिरा हृद्या दीप्तरत्नत्रयीकृता । दैवारीवाभिनिष्क्रान्तिः सेयं प्रीणाति नो मनः ॥ २२९ ॥

"O Bhagavan! This initiation of yours delights us like a shower of gold; for just as a shower of gold is golden (suvarna), this initiation possesses an exalted character (su-varna); just as a shower of wealth is radiant (ruchira), this initiation inspires right faith (ruchim-rati); just as it is pleasing to the heart (hridya), so is this initiation beloved to the hearts of the self-restrained; and just as a wealth shower is adorned with gleaming gems, so is this initiation adorned with the luminous Three Jewels (Ratnatraya: Right Faith, Right Knowledge, and Right Conduct)." ॥ 229 ॥

मुक्तावुत्तिष्ठमानस्त्वं तत्कालोपनतैः स्फुटम् । नैर्मल्यैः परिणामैः प्राक् पश्चाल्लौकान्तिकामरैः ॥ २३० ॥

"O Bhagavan! Striving for liberation, you were already enlightened beforehand by your own pristine thoughts of that moment; the Laukantika deities merely came afterwards to prompt you as a matter of cosmic convention." ॥ 230 ॥

परिनिष्क्रमणे योऽयमभिप्रायो जगत्प्रभोः । स ते यतः स्वतः जातः स्वयं बुद्धोऽस्यतो विभो ॥ २३१ ॥

"O Lord of sages! This inclination towards renunciation that arose in you, the sovereign of the universe, was self-generated; therefore, O Omnipresent One, you are truly self-awakened (Svayambuddha)." ॥ 231 ॥

राज्यलक्ष्मीमसम्भोग्यामाकलय्य चलामिमाम् । क्लेशहानाय निर्वाणदीक्षां त्वमुपागतः ॥ २३२ ॥

"O Lord! Realizing this royal fortune to be unworthy of indulgence and ephemeral, you embraced the initiation of Nirvana to eliminate all worldly distress." ॥ 232 ॥

स्नेहालानमुन्मूल्य विशतोऽद्य वनं तव । न कश्चित् प्रतिरोधोऽस्ति मदान्धस्येव दन्तिनः ॥ २३३ ॥

"O Bhagavan! Uprooting the post of attachment like a passionate elephant and entering the forest today, no one can restrain you." ॥ 233 ॥

स्वप्नसम्भोगनिर्भासा भोगाः सम्पदपि प्रणश्यति । जीवितं चपलं चेत्याधाय मनः शाश्वते पथि ॥ २३४ ॥

"O Deva! Recognizing that sensory pleasures are like pleasures enjoyed in a dream, that wealth is perishable, and that life is fleeting, you have fixed your mind on the eternal path of liberation." ॥ 234 ॥

अवधूय चलां लक्ष्मीं निर्धूय स्नेहबन्धनम् । संपदं रज इवोद्धूय मुक्त्यङ्गनां समेष्यसि ॥ २३५ ॥

"O Bhagavan! Casting aside fickle royal fortune, snapping the bonds of worldly affection, and blowing away wealth like dust, you shall unite with the maiden of liberation." ॥ 235 ॥

राज्यलक्ष्म्याः परिम्लानिं मुक्तिलक्ष्म्याः परां मुदम् । प्रत्यक्षयन्स्तपोवृद्ध्यामासक्तस्त्वं विना रतेः ॥ २३६ ॥

"O Bhagavan! Without any passion (being passionless), displaying indifference towards royal fortune and supreme delight towards the goddess of liberation, you have become attached to the glory of asceticism—what a wonder!" ॥ 236 ॥

राज्यश्रिया विरक्तोऽसि संरक्तोऽसि तपःप्रियाम् । मुक्तिस्त्रियां च सोत्कण्ठो नष्टा ते विरागता ॥ २३७ ॥

"O Lord! You are detached from royal fortune, enamored with the maiden of asceticism, and filled with longing for the maiden of liberation; thus it appears your detachment has vanished! (Note: This is the figure of speech known as Vyajokti/ironic praise; though superficially appearing as reproach, it truly extols the Lord's supreme virtues.)" ॥ 237 ॥

ज्ञात्वा हेयमुपेयं च हित्वा हेयमथाखिलम् । उपादेयमुपादित्सोः कथं ते समदर्शिता ॥ २३८ ॥

"O Bhagavan! Having known what is to be discarded (heya) and what is to be adopted (upadeya), you have abandoned all that is fit to be discarded and desire to adopt what is worthy of adoption; in such a state, how can you be called one who views all with equal vision? (This too is figurative praise / Vyajastuti.)" ॥ 238 ॥

पराधीनं सुखं हित्वा सुखं स्वाधीनमीप्सतः । त्यक्त्वाल्पामपि विपुलां चर्दि वाञ्छतो विरतिः क्व ते ॥ २३९ ॥

"Leaving dependent pleasure, you desire independent bliss; and abandoning modest splendour, you seek immense spiritual glory; under such circumstances, where is your total renunciation? (This too is ironic praise.)" ॥ 239 ॥

आमनन्त्यात्मविज्ञानं योगिनां हृदयं परम् । नैवं तवात्मविज्ञानमात्मवत्पश्यतः परान् ॥ २४० ॥

"O Lord! The self-knowledge of yogis knows only their own consciousness, but you know external objects just like your own self; hence, your self-knowledge is extraordinary." ॥ 240 ॥

तथा परिचरन्त्येते यथा पूर्वं सुरासुराः । गूढं गोपायते श्रीः कुतस्त्यस्ते तपोमदः ॥ २४१ ॥

"O Lord! All celestials and asuras attend upon you now just as before, and this divine splendour serves you in secret; where then is your ascetic penance? That is, how can you be called an ascetic? (Ironical praise.)" ॥ 241 ॥

नैःसङ्गीमास्थितश्चर्यां सुखानुबन्धमप्यहन् । सुखीति कृतिभिर्देव तथाप्यभिरूप्यसे ॥ २४२ ॥

"O Bhagavan! Although you have adopted the unattached ascetic conduct and eliminated even the craving for sensory happiness, yet the wise proclaim you alone to be truly happy." ॥ 242 ॥

ज्ञानशक्तित्रयीमुद्वहन् विमित्सोः कर्मसाधनम् । जिगीषुकृत्यमद्यापि तपोराज्ये तवास्त्यदः ॥ २४३ ॥

"O Lord! Bearing the three powers of sensory, scriptural, and clairvoyant knowledge, you desire to crush the army of karmic enemies; hence, even in this empire of austerities, your desire for conquest over enemies remains active." ॥ 243 ॥

उद्बोढान्धतमसध्वंसे बोधितां ज्ञानदीपिकाम् । त्वमादाय चरन् नैव कुत्सितेऽवसीदसि ॥ २४४ ॥

"O Lord! Walking with the radiant lamp of knowledge to dispel the dense darkness of delusion, you never stumble or suffer in the pit of worldly afflictions." ॥ 244 ॥

भट्टारक वरीसृष्टिः कर्मणोऽष्टतयस्य या । तां प्रति प्रज्वलत्येषा त्वद्ध्यानाग्निशिखोच्चिखा ॥ २४५ ॥

"O Bhattāraka (Venerable Master)! Against this formidable army of the eight types of karmas, beginning with knowledge-obscuring karma, this towering flame of your meditative fire blazes intensely." ॥ 245 ॥

दृष्टतत्व वरीसृष्टिः कर्माटव्या वनस्य या । तत्रोत्क्षिप्ता कुठार्येषा रत्नत्रयमयी त्वया ॥ २४६ ॥

"O Omniscient Lord who has perceived all reality! To fell this lush forest of the eightfold karmas, you have raised this axe of the Three Jewels (Ratnatraya)." ॥ 246 ॥

ज्ञानवैराग्यसम्पत्तिस्तवैषानन्यगोचरा । विमुक्तिसाधनायालं भक्तानां च भवोच्छिदे ॥ २४७ ॥

"O Bhagavan! This wealth of knowledge and detachment belonging to you, found nowhere else, is the potent means to attain liberation and to eradicate the worldly cycle of devotees who seek your refuge." ॥ 247 ॥

इति स्वार्था च परार्था च बोधसम्पदमूर्जिताम् । दधतेऽपि नमस्तुभ्यं विरागाय गरीयसे ॥ २४८ ॥

"O Lord! Thus, though possessing the supreme wealth of knowledge that accomplishes both your own and others' welfare, you remain completely passionless (vitaraga); therefore, salutations unto you!" ॥ 248 ॥

इत्यभिष्टूय गीर्वाणाः प्रतिजग्मुः स्वमास्पदम् । तद्गुणानुस्मृतिं पूतामादाय स्वेन चेतसा ॥ २४९ ॥

Having thus praised the Lord, the Indras departed for their respective realms, holding the sanctifying memory of his virtues in their hearts. ॥ 249 ॥

ततो भरतराजोऽपि गुरुं भक्तिभरानतः । पूजयामास विनयादुच्चावचवचःस्रजा ॥ २५० ॥

Thereafter, the illustrious King Bharata also, deeply bowed under the weight of devotion, worshipped his father with garland-like hymns composed of varied and eloquent verses. ॥ 250 ॥

अथ भरतनरेशो रुद्रभक्त्या मुनीन्द्रं समधिगतसमाधिं सावधानं स्वसाध्ये ।
सुरभिसलिलधारागन्धपुष्पाक्षताद्यैः सपदि जितमोहं सप्रदीपैश्च धूपैः ॥ २५१ ॥

Subsequently, King Bharata, with profound devotion, worshipped the lord of ascetics Lord Vrishabhadeva—who was absorbed in deep meditation (samadhi), ever vigilant in the goal of attaining liberation, and conqueror of deluding karma—with streams of fragrant water, sandal paste, flowers, unbroken rice grains, lamps, incense, and sacred offerings (arghya). ॥ 251 ॥

परिणतफलभेदैराम्रजम्बूद्विपक्वैरपनसलकुचमोचादाडिमैर्मातुलुङ्गैः । क्रमुकरुचिरगुच्छैर्नारिकेलैश्च भूरि
गुरुचरणसपर्यामातनोदाततश्रीः ॥ २५२ ॥

And King Bharata, whose royal wealth was immense, worshipped the Lord's feet with ripe, delicious mangoes, rose apples, wood apples, jackfruits, monkey-fruits, bananas, pomegranates, citrons, beautiful clusters of betel nuts, and coconuts. ॥ 252 ॥

कृतपदयुगपूजो भक्तिनम्रेण मूर्ध्ना धरणिनिहितजानुः प्रोद्गतास्रप्रवाहः ।
प्रणतिमकृतोचैर्मौलिमाणिक्यरश्मिप्रविमलसलिलौघैः क्षालयन् भर्तुरङ्घ्री ॥ २५३ ॥

Having thus completed the worship of the Lord's feet, with knees resting on the earth and tears flowing from his eyes, King Bharata bowed his head in deep devotion at the Lord's feet, washing the lotus feet of the Master with the stream of pristine light radiating from the rubies set in his exalted crown. ॥ 253 ॥

स्तुतिभिरनुगतार्थालङ्क्रियाश्लाघिनीभिः प्रकटितगुरुभक्तिः कल्मषध्वंसिनीभिः । सममवनिपुत्रैः स्वानुजन्मानुयातैर्भरतपतिरुदारधीरयोध्यामुन्मुखोऽभूत् ॥ २५४ ॥

Having manifested his guru-devotion through numerous praiseworthy hymns rich in sublime meaning and poetic ornaments that destroy sins, the noble-minded King Bharata, accompanied by numerous royal princes and his younger brothers, turned towards Ayodhya. ॥ 254 ॥

अथ सरसिजबन्धौ मन्दमन्दायमानैः परिमृशति कराग्रैः पश्चिमाशाङ्गनास्यम् । अनिलचलच्चारुप्रोल्लसत्केतुमालां प्रभुरविशदसह्यां स्वामिवैतामयोध्याम् ॥ २५५ ॥

Thereafter, as the sun with its gentle waning rays touched the face of the western direction like a lover caressing a maiden, and breezes gently swayed rows of splendid banners, King Bharata entered the city of Ayodhya, which was inviolable like his own royal command. ॥ 255 ॥

तत्रस्थो गुरुमादरात् परिचरन् दूरादुदारोदयः कुर्वन् सर्वजनोपकारकरणीं वृत्तिं स्वराज्यस्थितौ । तन्वानः प्रमदं सनाभिषु गुरून् सम्भावयन् सादरं भावी चक्रधरो धरां चिरमपादेकातपत्राङ्किताम् ॥ २५६ ॥

Residing in Ayodhya and reverently attending upon Lord Vrishabhadeva from afar, endowed with immense prosperity, the future Chakravarti King Bharata instituted livelihoods for the welfare of all people in his kingdom, gladdened his brothers, and respectfully honored elders; thus, he ruled for long over the earth marked by a single sovereign umbrella. ॥ 256 ॥

एवं निष्क्रमणे गुरोः समुचितां कृत्वा सपर्याविधिं सम्यक् प्राप्य पुरीं निजामनुगतो राजाधिराजोऽनुजैः । प्रातः प्रातरुत्थितो नृपगणैर्भक्त्या गुरुं संस्मरन् नित्यं विधुतारिचक्रमभुनक् पूर्वं यथासौ जिनः ॥ २५७ ॥

In this manner, King of Kings Bharata, having appropriately performed the worship ceremonies during the renunciation kalyanaka of Lord Vrishabhadeva, returned to his capital Ayodhya with his younger brothers; and just as Jinendra Lord Vrishabhanatha formerly protected all directions, so did Bharata rise every morning with hosts of kings, devoutly remember his Guru, destroy the circle of enemies, and protect all quarters. ॥ 257 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवत्परिनिष्क्रमणं नाम सप्तदशं पर्व ॥ १७ ॥

Thus concludes the seventeenth chapter entitled 'The Great Renunciation of the Lord' (Bhagavat-Parinishkramana) in the venerable Mahapurana Samgraha featuring sixty-three great personages, composed by Acharya Jinasena. ॥ 17 ॥

अथ कायं समुत्सृज्य तपोयोगे समाहितः । वाच्यंयमव्रतमास्थाय तस्थौ विश्वेड् विमुक्तये ॥ १ ॥

Thereafter, Lord Vrishabhadeva, the sovereign of all worlds, relinquishing attachment to his body, absorbed in deep ascetic yoga, and observing the vow of silence, stood motionless for the attainment of supreme liberation. ॥ 1 ॥

षण्मासानशनं कर्तुं प्रतिज्ञाय महाधृतिः । योगैकाग्र्यानिरुद्धान्तर्बहिष्करणविक्रियः ॥ २ ॥

Having restrained all agitations of the mind and external sense organs through single-pointed meditative absorption, that steadfast, profoundly contented Lord stood firmly, undertaking the vow of fasting for six months. ॥ 2 ॥

वितस्त्यन्तरपादाग्रश्चतुरङ्गुलपार्ष्णिकः । समसृज्यायतं स्थानमास्थाय रचितस्थितिः ॥ ३ ॥

Standing in the Kayotsarga posture on even, straight, and spacious ground, he positioned his feet with an interval of one vitasti (twelve finger-widths) between the toes and four finger-widths between the heels. ॥ 3 ॥

कठिनेऽपि शिलापट्टे न्यस्तपादपयोरुहः । लक्ष्म्योपदौकितं गूढमास्थितः पद्मविष्टरम् ॥ ४ ॥

Placing his lotus feet upon the hard stone slab, the Lord stood as though standing upon a secret lotus seat brought and placed beneath him by the Goddess Lakshmi. ॥ 4 ॥

किमप्यन्तर्गतं जल्पन्नव्यक्ताक्षरमक्षरः । निगूढनिर्झरारावगुञ्जद्गुह इवाचलः ॥ ५ ॥

The imperishable Lord was internally reciting sacred texts with inaudible syllables, appearing like a mountain whose caverns resound with the murmur of concealed waterfalls. ॥ 5 ॥

सुप्रसन्नोज्ज्वलां मूर्तिं प्रलम्बितभुजद्वयाम् । शमस्येव परां व्यक्तिं दधानो ध्यानसिद्धये ॥ ६ ॥

Displaying an exceedingly serene and luminous form with both arms hanging down, the Lord appeared as though manifesting the supreme personification of tranquility for the accomplishment of meditation. ॥ 6 ॥

विमुक्तशिरसि स्फूर्जत् सुव्यक्तपरिमण्डलम् । रोचिष्णुष्णीषमुष्णांशुमण्डलस्पर्द्धि धारयन् ॥ ७ ॥

Having plucked out his hair, the circular contour of his head was clearly visible; with its crown radiating intense brilliance, the Lord bore a head that rivaled the solar orb. ॥ 7 ॥

भ्रूभङ्गभङ्गविमुखं वीक्षणं स्तिमितेक्षणम् । बिभ्रन्मुखमक्लिष्टं सुश्लिष्टदशनच्छदम् ॥ ८ ॥

The Lord possessed a handsome countenance free from knitting of eyebrows or side-glances, with eyes utterly motionless and serene, and lips composed without strain. ॥ 8 ॥

सुगन्धिमुखनिःश्वासगन्धाहूतैरलिब्रजैः । बहिर्निष्कासिताशुद्धलेश्यांशैरिव लक्षितः ॥ ९ ॥

The swarms of black bees hovering near, attracted by the fragrant breath of his mouth, appeared as though they were impurities of unwholesome thought-complexions (dark and blue leshyas) being expelled outward. ॥ 9 ॥

प्रलम्बितमहाबाहुर्दीप्तप्रोच्चवपुर्विभुः । कल्पवृक्ष इवाग्रशाखाद्वयपरिष्कृतः ॥ १० ॥

With his mighty arms hanging down and his towering body radiating intense splendor, the Lord appeared like a divine wish-fulfilling tree (Kalpavriksha) adorned with two lofty outstretched branches. ॥ 10 ॥

अलक्ष्येणातपत्रेण तपोमाहात्म्यजन्मना । कृतच्छायोऽप्यनास्थावान् स तत्रैवाभवत् प्रभुः ॥ ११ ॥

Although an invisible parasol generated by the glory of his asceticism cast shade over him, the Lord remained utterly detached from it, possessing no desire for it, and thus remained completely unattached. ॥ 11 ॥

पर्यन्ततरुशाखाग्रैर्मन्दानिलविधूनितैः । प्रकीर्णकैरिवैकाग्रैर्विधूतैर्विधुतक्लमः ॥ १२ ॥

The tips of neighboring tree branches swaying in the gentle breeze made him appear as though his fatigue was being dispelled by effortlessly waved flywhisks. ॥ 12 ॥

दीक्षानन्तरमुद्भूतमनःपर्ययबोधनः । चतुर्ज्ञानधरः श्रीमान् सान्तर्दीप इवालयः ॥ १३ ॥

Right after initiation, the Lord attained mind-reading knowledge (manahparyaya-jnana); thus endowed with fourfold knowledge—sensory, scriptural, clairvoyant, and mind-reading—the glorious Lord appeared like a magnificent palace illuminated from within by lamps. ॥ 13 ॥

चतुर्भिर्ज्ञाननेत्रैस्तैरमात्यैरिव चर्चितम् । विलोकयन् विभुः सर्वं परलोकगतागतम् ॥ १४ ॥

Just as a king, through consultations with his ministers, perceives all comings and goings in foreign lands, so did Lord Vrishabhadeva, through his four divine eyes of knowledge, perceive and know the past and future migrations of all living beings across realms. ॥ 14 ॥

एवमभ्युत्थितो देवः स्थितः परमनिःस्पृहः । तदामीषां नृपर्षीणां चित्ते क्षोभो महानभूत् ॥ १५ ॥

While Lord Vrishabhadeva remained thus stationed in supreme non-attachment, great agitation arose in the minds of kings Kachha, Mahakachha, and others, and their fortitude began to crumble. ॥ 15 ॥

मासादि द्वित्रमप्याशु नासीदति मुनिमानिनः । परीषहमहावातैर्भग्ना सद्यो व्रतं जहुः ॥ १६ ॥

Not even two or three months had elapsed since taking initiation when those kings, who fancied themselves ascetics, broke under the tempestuous gale of afflictions (parisahas) and swiftly abandoned their vows. ॥ 16 ॥

अशक्ताः पदवीं गन्तुं गुरोरतिगरीयसीम् । त्यक्त्वाभिमानमित्युच्चैर्जजल्पुस्ते परस्परम् ॥ १७ ॥

Powerless to tread the exceedingly difficult path of the Guru Lord Vrishabhadeva, those pseudo-ascetics discarded their pride and began conversing loudly among themselves: ॥ 17 ॥

अहो धैर्यमहो स्थैर्यमहो जङ्घाबलं प्रभोः । को नामैवंविधं कृत्वा कुर्यात् साहसमीदृशम् ॥ १८ ॥

"Ah, what marvelous fortitude! What astounding steadiness! And what immense strength in the Lord's thighs! Who else besides him could demonstrate such audacious courage? ॥ 18 ॥

कियन्तमथवा कालं तिष्ठेदेवमतन्द्रितः । सोढ्वा बाधाः क्षुधाद्युत्था गिरीन्द्र इव निश्चलः ॥ १९ ॥

How much longer will this Lord stand thus without weariness, enduring afflictions of hunger and thirst, motionless like a mighty mountain? ॥ 19 ॥

तिष्ठेदेकं दिनं द्वे वा त्रीणि वा त्रीणि चत्वारि वा परम् । मासावधिं स्थितिं कुर्वन्नस्मान् क्लेशयतीषिता ॥ २० ॥

We thought the Lord would stand for one day, two days, or at most three or four days; but this Lord, standing continuously for months on end, is causing us severe torment! ॥ 20 ॥

तिष्ठतु वा भुक्त्वा पीत्वा निर्वाप्य नः पुनः । अनश्नन् निष्प्रतीकारः स्थित्वा क्षिणोति नः ॥ २१ ॥

Or had he himself partaken of food and water, and satisfied us too with sustenance, and then stood in meditation, it would have been bearable; but observing complete fasting without remedying hunger and thirst, he is causing our ruin! ॥ 21 ॥

साध्यं किमथवोद्दिश्य तिष्ठेदूर्ध्वं जगत्पतिः । षाड्गुण्ये पठितो नैष गुणः कोऽपि महीभृताम् ॥ २२ ॥

For what purpose does the Lord of the world stand upright like this? Among the six royal policies (such as peace and war), standing motionless like this is nowhere mentioned! ॥ 22 ॥

अनेकोपद्रवाकीर्णे वनवास्यस्य रक्षया विना । तिष्ठन्न नीतिविद् भर्ता रक्ष्यं ह्यात्मा प्रयत्नतः ॥ २३ ॥

In this forest teeming with numerous hazards, the Lord stands without any self-protection, showing that he lacks political wisdom; for one must protect oneself with diligence! ॥ 23 ॥

प्रायः प्राणेषु निर्विण्णो देहमुत्स्रष्टुमीहते । निर्विण्णा वयमेतेन तपसा प्राणहारिणा ॥ २४ ॥

The Lord seems utterly weary of life and seeks to discard his body; but we have become thoroughly exhausted by this life-draining penance! ॥ 24 ॥

तस्माद् वनकशिपुभिस्तावत् कन्दमूलफलादिभिः । प्राणयात्रां करिष्यामो यावद्योगविधिर्गुरोः ॥ २५ ॥

Therefore, as long as the duration of the Lord's yogic meditation lasts, we shall sustain our lives through tubers, roots, and fruits produced in the forest." ॥ 25 ॥

इति निर्विद्य केचिन्निःस्पृहास्तपोविधौ । ब्रुवाणाः कातरा दीनां वृत्तिं प्रत्युन्मुखाः स्थिताः ॥ २६ ॥

Thus becoming disheartened and indifferent to ascetic discipline, several timid men spoke pitiable words and prepared to adopt a miserable mode of sustenance. ॥ 26 ॥

परे परापरज्ञाश्च परितोऽभ्यर्णवर्तिनः । इति कर्तव्यतामूढाः तस्थुरन्तश्चलाचलाः ॥ २७ ॥

Other ascetics, bewildered as to what should be done, stood closely surrounding the Lord who knew past and future, their minds wavering between steadiness and fickleness. (Meaning: They thought the Lord would surely advise them; when looking at the Lord's virtues they gained courage, but looking at their own distress, their fortitude collapsed.) ॥ 27 ॥

शयाने शयितं पूर्वं भुञ्जाने तिष्ठति स्थितम् । ततो गच्छति राज्यस्थे तपःस्थेऽप्यास्थितं तपः ॥ २८ ॥

Those ascetics said to one another: "When the Lord ruled the kingdom, we slept when he slept, ate after he ate, stood when he stood, and moved when he moved; and now, when the Lord undertook penance, we also took up penance. ॥ 28 ॥

भृत्याचारोऽयमस्माभिः पूर्वं सर्वोऽप्यनुष्ठितः । कालः कुलाभिमानस्य नष्टोऽयं प्राणसंकटे ॥ २९ ॥

All the duties of faithful servants we performed formerly; but that pride of our noble lineage has now become a threat to our very lives, or rather, in this mortal peril, the time for pride of lineage is lost! ॥ 29 ॥

वने प्रविशतोऽस्माभिर्न गृहीतं पयः प्रभोः । यावच्छक्ताः स्थितास्तावदशक्ताः किं नु कुर्महे ॥ ३० ॥

Ever since the Lord entered the forest, we have not even tasted water. We stood as long as we were capable without food and drink, but now we have become completely powerless; what then can we do? ॥ 30 ॥

वृथा कारयते योगं गुरुर्नास्मासु निर्दयः । स्पर्धया सह सर्वेषां मर्तव्यं किमशक्तकैः ॥ ३१ ॥

It seems the Lord is merciless towards us and shows no compassion; he makes us practice penance in vain. Competing with him, should we powerless souls die? ॥ 31 ॥

अनिवृत्तो गृहाद् देवः कोऽस्यानुयातुं पदं क्षमः । देवः स्वच्छन्दचारीति न देवचरितं चरेत् ॥ ३२ ॥

This Lord will not return home; who is capable of following his footsteps? He acts according to his own free will, so no one should imitate his conduct." ॥ 32 ॥

कच्चिज्जीवति मे माता कच्चिज्जीवति मे पिता । कच्चित् स्मरति नः कान्ता कच्चित् सुस्थिताः प्रजाः ॥ ३३ ॥

"Is my mother still alive? Is my father alive? Does my beloved wife remember me, and are my subjects prospering?" ॥ 33 ॥

इति स्वान्तर्गतं केचिदब्रूवं स्थातुमक्षमाः । गत्वा गत्वा गुरोः पादौ प्रणता गमनोत्सुकाः ॥ ३४ ॥

Thus unable to remain there, many expressed their inner anxieties, repeatedly approaching the Lord and bowing at his feet in eagerness to return home. ॥ 34 ॥

अहो कृतधियो धीराः किमप्युद्दिश्य कारणम् । जितात्मा त्यक्तराज्यश्रीः पुनः संयोक्ष्यते तया ॥ ३५ ॥

Some remarked: "Ah, the Lord is exceedingly steadfast; having conquered himself, he has renounced royal fortune for some specific purpose, and will surely unite with it again by accepting royal sovereignty. ॥ 35 ॥

यदायमद्य वा श्वो वा योगं संहृत्य धीरधीः । निजराज्यश्रिया भूयो योक्ष्यते वदतां वरः ॥ ३६ ॥

When the resolute Lord, foremost among eloquent speakers, concludes his yogic meditation today or tomorrow and embraces his royal fortune once more, ॥ 36 ॥

तदास्मान्स्वामिकार्येऽस्मिन् भग्नोत्साहान् कृतच्छलान् । निर्वासयेदसत्कृत्य संपदश्च व्यपोहयेत् ॥ ३७ ॥

then he will surely disgrace and banish us who broke our enthusiasm and showed deceit in the master's task, confiscating our possessions! ॥ 37 ॥

भरतो वा पुरं प्राप्तान् गतानस्मान् विक्लिश्येत् । तद्यावद्योगनिष्पत्तिर्विभोस्तावत् सहामहे ॥ ३८ ॥

Or Emperor Bharata will punish us when we return to the city; therefore, let us endure everything here until the Lord completes his meditation. ॥ 38 ॥

भगवानयमद्य श्वः सिद्धयोगो भविष्यति । सिद्धे योगे कृतक्लेशानस्मानभ्युपपत्स्यते ॥ ३९ ॥

The Lord will certainly accomplish his yogic pursuit today or tomorrow; and once his yoga is perfected, he will surely protect and embrace us who have endured many hardships! ॥ 39 ॥

पित्रा गुरुपुत्राद्वा पीडेयं न भवेद् जातु नः । पूजासत्कारलाभैश्च प्रीतः संप्रीणयेत् स नः ॥ ४० ॥

In this way, we shall suffer no harm from either the Lord or his son Bharata; rather, both will be pleased and delight us with honors, respect, and wealth." ॥ 40 ॥

इति धीरतया केचिदन्तःक्षोभेऽप्यनातुराः । धारयन्तोऽपि चात्मानं शेकुः स्थापयितुं स्थितौ ॥ ४१ ॥

Thus, some ascetics, despite internal agitation, did not despair due to patience, while others, despite trying to encourage themselves, could not maintain their proper ascetic discipline. ॥ 41 ॥

अभिमानधनाः केचिद् भूयोऽपि स्थातुमुद्यताः । पतित्वाप्यवशा भूमौ संस्मरुर्गुरुपादयोः ॥ ४२ ॥

Certain proud men, whose pride was their only wealth, resolved to stay, and collapsing helplessly on the ground due to weakness, still remembered the Lord's feet. ॥ 42 ॥

उच्चावचैस्तथा संजल्पैः सङ्कल्पैश्च पृथग्विधैः । विरम्यते तपःक्लेशाज्जीविकायां च मतिः कृता ॥ ४३ ॥

Thus indulging in diverse speculations and high-and-low talk, the kings turned away from the hardships of penance and applied their minds to seeking livelihoods. ॥ 43 ॥

मुखोन्मुखं विभोर्दत्तदृष्टयः पृष्ठतोमुखाः । तस्थुर्लज्जया चान्ये शनैः स्खलितां गतिम् ॥ ४४ ॥

Feeling ashamed, some looked toward the Lord's face, while others turned their faces away in embarrassment; thus with faltering steps, they gradually prepared to depart. ॥ 44 ॥

अपृष्ट्वापि गुरुं केचित् केचिदापृच्छ्य योगिनम् । परीत्य प्रणताः प्रापुः प्राणयात्रायां मतिम् ॥ ४५ ॥

Some, asking the Lord of Yogis Vrishabhadeva, and others without even asking, circumambulated him, bowed, and sought means for their physical survival (livelihood). ॥ 45 ॥

त्वमेव शरणं नान्यद् गतिरिहास्ति नः । इति ब्रुवाणा विद्रुताः प्राणत्राणे मतिं दधुः ॥ ४६ ॥

"O Lord! You alone are our refuge; there is no other destination for us in this world!"—saying this, several men ran about, seeking means to preserve their lives. ॥ 46 ॥

अपत्रपिष्णवः केचिद् वेपमानप्रतीककाः । गुरोः पराङ्मुखा भूत्वा जाता व्रतपराङ्मुखाः ॥ ४७ ॥

With limbs trembling violently, many ashamed men turned away from the Guru and abandoned their vows, moving away to other places out of shame. ॥ 47 ॥

पादयोः पतिताः केचित् परित्रायस्व नः प्रभो । क्षुधार्ताः क्षमस्वेति ब्रुवन्तोऽन्तर्हिता गुरोः ॥ ४८ ॥

Falling at the Lord's feet, many pleaded: "O Lord, protect us! Our bodies are emaciated with hunger; pray forgive us!"—saying this, they vanished from there and went elsewhere. ॥ 48 ॥

अहो कुत्सिता ऋषयो जाता महद्गन्तुमक्षमाः । पदवीं तामनालीढामन्यैः सामान्यमर्त्यकैः ॥ ४९ ॥

Alas! Being incapable of treading that exalted path of the Lord, untouched even by ordinary mortals, all those corrupt ascetics fell from their ascetic practice. ॥ 49 ॥

किं महादन्तिनो भारं निर्वोढुं दन्तिदारकाः क्षमाः । पुङ्गवैर्वाह्यमथवा धुरं वोढुं किमु दम्यकाः ॥ ५० ॥

And rightly so; for can elephant calves carry the heavy burden of a massive tusker? Or can young bullocks pull the load intended for mature oxen? ॥ 50 ॥

ततः परीषहैर्भग्नाः फलान्याहर्तुमिच्छवः । प्रसरन्ति वनषण्डेषु सरःसु च पिपासिताः ॥ ५१ ॥

Thereafter, broken by afflictions (parisahas), those people dispersed into forest groves desiring to gather fruits, and tormented by thirst, flocked to lakes. ॥ 51 ॥

फलान्याददतो दृष्ट्वा पिपासूंश्च स्वयं जलम् । न्यषेधन्नेवमीहध्वमिति ता वनदेवताः ॥ ५२ ॥

Seeing them plucking fruits with their own hands and drinking water, the forest deities intervened and warned them: "Do not do this! ॥ 52 ॥

इदं रूपमदीनानामर्हतां चक्रिणामपि । निषेव्यं कातरत्वस्य पदं मा कार्ष्ट बालिशाः ॥ ५३ ॥

O foolish ones! This unclad Digambara form is fit to be borne by supreme Arhants and Chakravartins; do not make it an object of cowardice! That is, wearing this exalted form, do not pluck fruits like wretched beggars, nor drink unpurified water from ponds!" ॥ 53 ॥

इति तद्वचनाद् भीतास्तद्वेषेण तथेहितुम् । नानाविधानिमान् वेषान् जगृहुर्दीनचेष्टिताः ॥ ५४ ॥

Hearing the words of the forest deities, they feared to act thus in the Digambara form; therefore, those fallen ascetics of miserable deeds adopted the various attires described below: ॥ 54 ॥

केचिद् वल्कलिनो भूत्वा फलान्याददतुः पयः । परिधाय परे जीर्णं कौपीनं चक्रुरीप्सितम् ॥ ५५ ॥

Some donned bark garments (valkala) from trees, eating fruits and drinking water; others put on ragged loincloths (kaupina) and acted as they pleased. ॥ 55 ॥

अपरे भस्मनोद्गुण्ठ्य सर्वाङ्गं जटिनोऽभवन् । एकदण्डधराः केचित् केचिच्चासंस्त्रिदण्डिनः ॥ ५६ ॥

Others smeared their entire bodies with ashes and grew matted hair (jatas); some became one-staff ascetics (ekadandi), and others became three-staff ascetics (tridandi). ॥ 56 ॥

प्राणैराप्तास्तदेत्यादिवेषैर्ववृतिरे चिरम् । वल्कलाद्यैः कशिपुभिः स्वच्छैस्तोयैः कन्दादिभिश्च ते ॥ ५७ ॥

Thus afflicted in their lives, they sustained themselves for a long time by adopting those various disguises, using tree barks for clothing, clean forest water, and eating tubers and roots. ॥ 57 ॥

भरताद् बिभ्यतां तेषां देशत्यागः स्वतः समभवत् । ततस्ते वनमाश्रित्य तस्थुस्तत्र कुटीचराः ॥ ५८ ॥

Because they feared Emperor Bharata, they spontaneously abandoned their homeland; that is, fearing Bharata, they did not return to their cities, but built huts and dwelt in that very forest. ॥ 58 ॥

तदासंस्तापसाः पूर्वे परिव्राजश्च केचन । पाषण्डिनां ते नेतारो बभूवुर्मोहदूषिताः ॥ ५९ ॥

Though they were heretical ascetics previously, many then became Parivrajakas (wandering mendicants) and, tainted by delusion, became leaders among heretics. ॥ 59 ॥

तोयपुष्पादिसम्भारैः पादावर्चन्ति स्म ते । न देवतान्तरं तेषामासीन्मुक्त्वा स्वयम्भुवम् ॥ ६० ॥

They worshipped the Lord's feet with offerings of water and flowers; they recognized no deity other than the self-existent Lord Vrishabhadeva. ॥ 60 ॥

मरीचिस्तु गुरोर्नप्ता परिव्राड्भूयमास्थितः । मिथ्यात्ववृद्धिमातन्वीतापसिद्धान्तभाषितैः ॥ ६१ ॥

Marichi-kumara, the grandson of Lord Vrishabhadeva, also became a Parivrajaka mendicant and propagated wrong belief (mithyatva) by preaching false scriptures. ॥ 61 ॥

ततोऽप्युपशमभूद् योगशास्त्रं सांख्यं च कापिलम् । यैर्मोहितो लोकः सम्यग्ज्ञानपराङ्मुखः ॥ ६२ ॥

The Yoga philosophy and Kapila's Samkhya philosophy were initially expounded by him, through which deluded beings turned away from Right Knowledge (Samyag-jnana). ॥ 62 ॥

इति तेषु तथाभूतां वृत्तिमासेदिवत्सु सः । तपस्यन् धीबलोपेतस्तथैवास्थान्महामुनिः ॥ ६३ ॥

While those external-symbol ascetics had adopted various modes of livelihood mentioned above, the great sage Lord Vrishabhadeva, endowed with immense strength of intellect, remained steadily engaged in penance just as before. ॥ 63 ॥

स मेरुरिव निष्कम्पः सोऽक्षोभ्यो जलराशिवत् । स वायुरिव निःसङ्गो निर्लेपोऽम्बरवत् प्रभुः ॥ ६४ ॥

That Lord was motionless like Mount Meru, unagitated like the deep ocean, free from attachment like the wind, and untainted like the sky. ॥ 64 ॥

तपस्तापेन दीप्तोऽस्य देहोऽत्यर्थमशोभत । निर्दग्धस्य सुवर्णस्य यद्वत् कान्तिर्भवेत् परा ॥ ६५ ॥

Through the intense heat of ascetic penance, the Lord's body became exceedingly luminous; and rightly so, for the brilliance of refined gold becomes extraordinary when heated in fire. ॥ 65 ॥

त्रयी गुप्तिरभूदस्य परित्राणं च संयमः । गुणाश्च सैनिका जाताः कर्मशत्रुजिगीषवः ॥ ६६ ॥

For the Lord who sought to conquer karmic enemies, the three restraints—of mind, speech, and body (manogupti, vachangupti, kayagupti)—acted as fortresses of protection, self-restraint (samyama) was his armor, and virtues such as Right Faith were his valiant soldiers. ॥ 66 ॥

तपोऽनशनमाद्यं स्याद् द्वितीयमवमोदरम् । तृतीयं वृत्तिसंख्यानं रसत्यागश्चतुर्थकम् ॥ ६७ ॥

The first external penance was fasting (anashana), the second was eating less than one's hunger (avamaudarya), the third was restricting food intake (vritti-parisamkhyana), and the fourth was relinquishing tasty delicacies (rasa-parityaga). ॥ 67 ॥

पञ्चमं कायसंतापो विविक्तशयनासनम् । षष्ठमित्यस्य बाह्यानि तपांस्यासन् महाधृतेः ॥ ६८ ॥

The fifth was bodily mortification (kayaklesha), and the sixth was residing in solitary places (vivikta-shayyasana)—these constituted the six external austerities of the steadfast Lord Vrishabhadeva. ॥ 68 ॥

प्रायश्चित्तादिभेदेन षोढैवाभ्यन्तरं तपः । तत्रास्य ध्यान एवासीत् परं तात्पर्यमीशितुः ॥ ६९ ॥

Internal austerities are also of six types: expiation (prayaschitta), reverence (vinaya), service (vaiyavritya), study (svadhyaya), renunciation (vyutsarga), and meditation (dhyana). Among these, the Lord was preeminently absorbed in meditation, ever engaged in deep contemplation of the Self. ॥ 69 ॥

व्रतानि पञ्च पञ्चैव समित्याख्याः सुगुप्तयः । तिस्रः पञ्चेन्द्रियसंरोधाः षोढावश्यकमिष्यते ॥ ७० ॥

The five great vows (mahavratas), five careful practices (samitis), three restraints (guptis), control over the five senses, and the six essential duties (shadavashyaka); ॥ 70 ॥

केशलोञ्चश्च भूशय्या दन्तधावनवर्जनम् । अचेलत्वमथास्नानं स्थितिभोजनमप्यदः ॥ ७१ ॥

pulling out hair (kesha-locha), sleeping on bare ground, abstaining from cleaning teeth, remaining unclad (achelakattva), abstaining from bathing, eating while standing; ॥ 71 ॥

एकभक्तं च तस्यासन् गुणा मौलाः पदातयः । तेष्वस्य महती शुद्धिरभूद् ध्यानविशुद्धितः ॥ ७२ ॥

and eating only once a day—these twenty-eight primary virtues (mula-gunas) existed in Lord Vrishabhadeva like infantry soldiers; and due to the purity of his meditation, these virtues possessed immense purity. ॥ 72 ॥

महानशनमस्यासीत् तपः षण्मासगोचरम् । शरीरोपचयः स्निग्धस्तथैवास्यादहो धृतिः ॥ ७३ ॥

Although the Lord undertook the great penance of fasting for six months, the vigor and radiance of his body remained as splendid as before; this revealed his wondrous spiritual fortitude. ॥ 73 ॥

नानश्नन्नप्यभूद् भर्तुः स्वल्पोऽप्यङ्गे परिश्रमः । निर्माणातिशयः कोऽपि पुंसः स हि महात्मनः ॥ ७४ ॥

Even without taking any food, not the slightest fatigue appeared in the Lord's body; indeed, that was a divine miraculous attribute (atishaya) of Lord Vrishabhadeva's bodily constitution and his निर्माण (formation) karma. ॥ 74 ॥

संस्कारविरहात् केशा जटीभूतास्तदा विभोः । नूनं सोढुं तपःक्लेशमनुसोढुं तथा स्थिताः ॥ ७५ ॥

Due to lack of dressing, the Lord's hair became matted like ascetics' locks (jatas), appearing as though hardened specifically to endure the hardships of penance. ॥ 75 ॥

मुनेर्मूर्ध्नि विरेजूर्ध्वं प्रसृताः पवनोद्धताः । ध्यानाग्निनेव तप्तस्य जीवस्वर्णस्य कालिकाः ॥ ७६ ॥

Those matted locks, blown upward by the wind across the head of the great sage Lord Vrishabhadeva, appeared like the dross emerging from the gold of his soul heated in the fire of meditation. ॥ 76 ॥

तत्तपोऽतिशयात्तस्मिन् वनान्तेऽभूत् परा द्युतिः । नक्तं दिवा च बालार्कतेजसेवासमन्ततः ॥ ७७ ॥

Due to the extraordinary power of the Lord's penance, that expansive forest was illumined day and night with an exquisite radiance akin to the brilliant luster of the morning sun. ॥ 77 ॥

शाखाः पुष्पफलानम्राः शाखिनां तत्र कानने । बभुर्भगवतः पादौ प्रणमन्त्य इवादरात् ॥ ७८ ॥

In that forest, the branches of trees bent under the weight of blossoms and fruits, appearing as though reverently bowing to the Lord's feet. ॥ 78 ॥

तस्मिन् वने वनलता भृङ्गसंगीतनिःस्वनैः । उपवीणितमातेनुरिव भक्त्या जगद्गुरोः ॥ ७९ ॥

In that forest, black bees perched upon creepers hummed sweet music, making the forest vines appear as though playing the veena to sing the glories of the World-Teacher Lord Vrishabhadeva. ॥ 79 ॥

पर्यन्तवर्तिनः क्षोणीं गलद्भिः कुसुमैस्तरोः । पुष्पोपहारमातन्वन्निव भक्त्यास्य पादयोः ॥ ८० ॥

The blossoms falling naturally from trees surrounding the Lord appeared as though the trees were devoutly offering floral tributes at his feet. ॥ 80 ॥

मृगशावाः पदोपान्तं स्वैरमध्यासिता मुनेः । तदाश्रमस्य शान्तत्वमाचख्युः सान्निद्रिताः ॥ ८१ ॥

Young fawns resting peacefully and slumbering near the Lord's feet attested to the serene tranquility of his hermitage. ॥ 81 ॥

मृगारित्वं समुत्सृज्य सिंहाः संहतवृत्तयः । बभूवुर्गजयूथेन माहात्म्यं तद्धि योगजम् ॥ ८२ ॥

Lions, shedding their natural hostility towards deer and other animals, lived peacefully alongside herds of elephants—such was the wondrous power born of the Lord's yogic meditation. ॥ 82 ॥

कण्टकालग्नवालाग्राश्चमरीश्चमरीव्रजाः । नखरैः स्वैरहो व्याघ्राः सानुकम्पं व्यमोचयन् ॥ ८३ ॥

Ah, what a wonder! Tigers gently used their claws with great compassion to untangle the hair of yak cows (chamaris) that had caught in thorns, setting them free to roam at will! ॥ 83 ॥

क्षीरं स्रवन्तीर्महाव्याघ्रीरुपगम्य मृगशावकाः । स्वजनन्यास्थया पीत्वा क्षीरं सुखमासते ॥ ८४ ॥

Young fawns approached lactating tigresses, regarding them as their own mothers, drank milk freely, and rested happily. ॥ 84 ॥

पदयोरस्य वन्येभाः समुत्फुल्लं सरोरुहम् । ढौकयामासुरापीय तपःशक्तिरहो परा ॥ ८५ ॥

Ah, supreme was the power of the Lord's penance, for wild elephants gathered fully blossomed lotuses and offered them at his feet! ॥ 85 ॥

बभौ राजीवमारक्तं करिणां पुष्कराश्रितम् । पुष्करशोभां द्विगुणीकुर्वद् भर्तुरुपासने ॥ ८६ ॥

When those elephants worshipped the Lord with blooming lotuses, the red lotuses held in their trunks shone as though doubling the beauty of their trunk tips (pushkara). ॥ 86 ॥

प्रशमस्य विभोरङ्गाद् विसर्पन्त इवांशवः । प्रसह्य वशमानिन्युरवशानपि तान् मृगान् ॥ ८७ ॥

The rays of supreme peace emanating from the Lord's body forcefully pacified even untamable beasts such as lions. ॥ 87 ॥

अनश्नतोऽपि नास्यासीत् क्षुद्बाधा जगत्पतेः । संतोषभावनोत्कर्षाज्जयत्युद्रिक्तमप्यदः ॥ ८८ ॥

Even though fasting without taking any food, the Lord of the world experienced no distress of hunger; and rightly so, for the absence of desire arising from the excellence of contentment overcomes all forms of craving. ॥ 88 ॥

अकम्पन्त समं तदेन्द्राणामासनान्यस्य योगतः । चित्रं हि महतां धैर्यं जगदाकम्पकारणम् ॥ ८९ ॥

At that time, through the power of the Lord's meditation, the thrones of the Indras trembled simultaneously; indeed, it is wondrous that the fortitude of great souls becomes the cause of shaking the universe! ॥ 89 ॥

इति षण्मासनिवर्त्यप्रतिमायोगमापुषः । स कालः क्षणवद् भर्तुरगमद् धैर्यशालिनः ॥ ९० ॥

Thus, for the steadfast Lord engaged in the Pratima-yoga to be completed in six months, that long duration passed as if it were a single moment. ॥ 90 ॥

अत्रान्तरे किलायातौ कुमारौ सुकुमारकौ । नृपौ कच्छमहाकच्छनृपयोर्निकटे प्रभोः ॥ ९१ ॥

In the meantime, the two delicate and youthful sons of King Kachha and King Mahakachha approached near the Lord. ॥ 91 ॥

नमिर्विनमिश्चेति प्रतीतौ भक्तिनिर्भरौ । भगवत्पादसंसेवां कर्तुकामौ युवेश्वरौ ॥ ९२ ॥

Known by the names Nami and Vinami, filled with deep devotion, both young princes desired to serve the Lord's lotus feet. ॥ 92 ॥

स्वामिन् समुपयातौ प्रसीदेति कृतानती । पदद्वयेऽस्य संलीनौ भेजतुर्ध्यानविघ्नताम् ॥ ९३ ॥

Endowed with desires for sensory enjoyment, they bowed down and clung to the Lord's feet, saying, "O Lord! Be gracious unto us," thereby creating an impediment in his meditation. ॥ 93 ॥

त्वयेह पुत्रनप्तृभ्यः संविभक्तमभूदिदम् । साम्राज्यं विस्मृतावत्र तावतो भोगान् प्रयच्छ नौ ॥ ९४ ॥

"O Master! You have distributed this empire among your sons and grandsons; while distributing, you completely forgot both of us—therefore, pray grant us also the means of worldly enjoyment!" ॥ 94 ॥

इत्येवमनुबध्नन्तौ युक्तायुक्तानभिज्ञकौ । तौ तदा जलपुष्पाद्यैरुपासामासतुरुविभुम् ॥ ९५ ॥

Thus they persistently implored the Lord, being utterly ignorant of what was appropriate or inappropriate, and worshipped the Omnipresent Lord with water, flowers, and sacred offerings. ॥ 95 ॥

ततः स्वासनकम्पेन तदज्ञासीत् फणीश्वरः । धरणेन्द्र इति ख्यातिमुद्वहन् भावनामरः ॥ ९६ ॥

Thereafter, through the trembling of his throne, the lord of serpents bearing the name Dharanendra—the Indra of the Nagakumara celestials belonging to the Bhavanavasis—became aware of the entire circumstance of Nami and Vinami. ॥ 96 ॥

ज्ञात्वावधिदृशा सर्वं तद्वृत्तान्तं ससम्भ्रमम् । ससंभ्रममथोत्थाय सोऽन्तिकं भर्तुरागपत् ॥ ९७ ॥

Discerning all this through clairvoyant vision (avadhi-jnana), Dharanendra arose with great reverence and swiftly proceeded to the presence of the Lord. ॥ 97 ॥

पूजाद्रव्यं समुद्भिद्य भुवः प्राप स तत्क्षणात् । समैक्षिष्ट मुनिं दूराद् महामेरुमिवोन्नतम् ॥ ९८ ॥

Bearing articles of worship and emerging by piercing through the earth, he instantly arrived near the Lord; there from afar, he beheld the ascetic Lord Vrishabhadeva standing towering like Mount Sumeru. ॥ 98 ॥

समिद्धया तपोदीप्त्या ज्वलद्भासुरविग्रहम् । निवातनिश्चलं दीपमिव योगे समाहितम् ॥ ९९ ॥

At that time, the Lord was deeply absorbed in yogic meditation, and his radiant body shone with the immensely heightened brilliance of ascetic penance, appearing like a steady lamp placed in a windless sanctuary. ॥ 99 ॥

कर्माहुतीर्महाध्यानहुताशे दग्धुमुद्यतम् । सुयज्वानमिवाहैयदयापत्नीपरिग्रहम् ॥ १०० ॥

Or the Lord appeared like an exemplary performer of sacred sacrifice (yajva); for just as a sacrificer prepares to offer oblations into the sacrificial fire, so was the Lord ready to burn the oblations of karmas in the blazing fire of supreme meditation; and just as a sacrificer is accompanied by his devoted wife, so was the Lord accompanied by his inalienable companion—universal compassion (daya). ॥ 100 ॥

महोदयमुदग्राङ्गं सुवंशं सुष्ठु बन्धनम् । गजं तपोमहास्तम्भे संसक्तं दृढरज्जुभिः ॥ १०१ ॥

Or the Lord of ascetics resembled a majestic elephant; for just as an elephant possesses great prosperity and strength (mahodaya), so was the Lord endowed with supreme spiritual glory; just as an elephant has a towering stature, so was the Lord's physique towering; just as an elephant possesses a fine backbone (suvamsha), so was the Lord born of an illustrious noble lineage (su-vamsha); and just as an elephant is bound to a pillar by strong ropes, so was the Lord firmly tied to the massive pillar of penance by the strong cords of noble vows. ॥ 101 ॥

अकम्पस्थितिमुत्तुङ्गं महासत्त्वैरुपासितम् । महाद्रिमिव बिभ्राणं क्षमाभारसहं वपुः ॥ १०२ ॥

The Lord possessed an exalted physique resembling Mount Sumeru; for just as Mount Sumeru stands unshakable, so did his body stand motionless; as Meru is lofty, so was his form towering; as ferocious beasts like lions and tigers reside peacefully on Meru, so did wild beasts dwell peacefully near the Lord's person; or as Meru is worshipped by great beings like Indra, so was the Lord attended upon by mighty celestials like Indra; or as Meru is endowed with immense firmness (mahasattva), so was the Lord endowed with supreme fortitude and courage; and just as Meru is capable of sustaining the weight of the earth (kshama), so was the Lord's body capable of bearing the immense burden of forbearance and tranquility (kshama). ॥ 102 ॥

लीनं ध्याने निभृतात्मानमतिगम्भीरचेष्टितम् । निवातस्तिमितस्याब्धेर्न्यक्कुर्वाणं गभीरताम् ॥ १०३ ॥

Having merged his consciousness deeply into supreme meditation and possessing profoundly serene movements, the Lord surpassed even the depth of the ocean made tranquil by the absence of wind. ॥ 103 ॥

परीषहमहावातैरक्षोभ्यमजलाशयम् । दोषयादोभिरस्पृष्टमपूर्वमिव वारिधिम् ॥ १०४ ॥

Or the Lord appeared like an extraordinary ocean; for while an ordinary ocean is agitated by winds, he was never disturbed by the fierce gales of afflictions (parisahas); while an ordinary ocean is a water reservoir (jala-ashaya), the Lord was not inert or devoid of discernment (a-jada-ashaya); and while an ordinary ocean is filled with sea monsters, the Lord was entirely untouched by the aquatic monsters of passions and moral flaws. ॥ 104 ॥

सादरं च समासाद्य पश्यन् भगवतो वपुः । विसिस्मिये तपोलक्ष्म्या परिरब्धमधीयया ॥ १०५ ॥

Arriving reverently before Lord Vrishabhadeva and gazing upon the Lord's physique embraced by the supreme glory of asceticism, Dharanendra was filled with wonder. ॥ 105 ॥

परीत्य प्रणतः भक्त्या स्तुत्वा च स जगद्गुरुम् । कुमाराविति सोपायमवदत् संवृताकृतिः ॥ १०६ ॥

Then Dharanendra circumambulated the World-Teacher Lord Vrishabhadeva, offered obeisance with deep devotion, eulogized him, and concealing his divine identity, addressed the two princes with well-reasoned words: ॥ 106 ॥

इमौ युवानौ दृश्येथे सायुधौ विकृताकृती । तपोवनं च पश्यामि प्रशान्तमिदमूर्जितम् ॥ १०७ ॥

"O young men! Bearing weapons, both of you appear ferocious and disordered in form, while I behold this exalted hermitage to be profoundly serene. ॥ 107 ॥

क्व चेदं तपोवनं शान्तं क्व च युवां भीषणाकृती । प्रकाशतमसोरैष सङ्गमो नन्वसङ्गतः ॥ १०८ ॥

Where is this tranquil penance grove, and where are you two of terrifying appearance? Is not your union here as incongruous as that of light and darkness? ॥ 108 ॥

अहो निन्द्यतरा तृष्णा वैरस्थानेऽपि योजयेत् । प्रार्थनाऽर्थिनां का वा युक्तायुक्तविचारणा ॥ १०९ ॥

Ah, how utterly reprehensible is worldly craving, which impels one to beg even in improper places! And rightly so, for where does a petitioner ever possess discernment of the proper and improper when begging? ॥ 109 ॥

यदनेन वृथा भोगान् देवोऽयं भोगनिःस्पृहः । तद्बीजं शिलातलेऽब्जवाञ्छा चित्रीयतेऽद्य नः ॥ ११० ॥

This Lord is completely detached from sensory pleasures, yet you two are seeking worldly enjoyments from him; your expectation of lotuses from a bare rock slab fills us with astonishment today. (Meaning: Just as seeking lotuses on a stone slab is futile, so is asking for worldly pleasures from a detached Lord.) ॥ 110 ॥

भोगाभिलाषुकः स्वयमन्यांश्च मनुते तथा । को नाम स्पृहयेद्धीमान् भोगान् पर्यन्ततापिनः ॥ १११ ॥

One who is himself filled with craving for pleasures assumes others to be the same; indeed, what wise man would ever covet sensory pleasures that culminate in severe suffering? ॥ 111 ॥

आपातमात्ररम्याणां भोगानां वशगो महान् । महानप्यर्थितादोषात् तृणवल्लघुतां व्रजेत् ॥ ११२ ॥

A man subjugated by sensory pleasures—which appear pleasing only in the initial moment—no matter how great he may be, instantly becomes degraded like worthless straw through the fault of begging. ॥ 112 ॥

इमौ चेद्भोगकाम्यन्तौ यात भरतान्तिकम् । स हि साम्राज्यधौरेयो राजा नृपपुङ्गवः ॥ ११३ ॥

If you two desire sensory enjoyments, go to Bharata; for he is presently the bearer of the imperial burden and the foremost of sovereigns. ॥ 113 ॥

भगवांस्त्यक्तरागादिसङ्गो देहेऽपि निःस्पृहः । कथं दास्यति वा भोगान् भोगस्पृहावतोः ॥ ११४ ॥

The Lord has abandoned all attachment, aversion, and external possessions, and is indifferent even toward his own body; how then can he grant sensory pleasures to you who crave them? ॥ 114 ॥

ततोऽलमुपरुद्ध्वैनं यतं मुक्त्यर्थमुद्यतम् । भुक्तिकामौ युवां यात भरतं पर्युपासितुम् ॥ ११५ ॥

Therefore, it is futile to besiege this Lord who is striving solely for spiritual liberation. If you desire worldly enjoyment, go and attend upon Emperor Bharata." ॥ 115 ॥

इति तद्वचनस्यान्ते कुमारौ प्रत्यवोचताम् । परकार्येषु वः कीदृक् तूष्णीं यात महाधियः ॥ ११६ ॥

At the conclusion of his speech, the two princes, Nami and Vinami, replied to Dharanendra: "What concern is it of yours to interfere in the affairs of others? You are supposedly very wise, so depart from here in silence! ॥ 116 ॥

आवामेव कार्यमकार्यं जानीवस्तद्वयं स्वयम् । अनभिज्ञा भवन्तोऽत्र साधयन्तु यथेहितम् ॥ ११७ ॥

For we ourselves know what is proper and improper in this matter; but you are completely ignorant regarding our relationship, so go wherever you wish! ॥ 117 ॥

वर्षीयांसो यवीयांस इति केवलं वयस्कृतः । न बोधवृद्धिर्वृद्धिक्ये न यून्यपचयो धियः ॥ ११८ ॥

The distinction between old and young is merely an artifact of age; wisdom does not necessarily increase with old age, nor does intellect diminish in youth. ॥ 118 ॥

प्रायः परिणामेन परिपाकः प्रायेण मन्दिमा । कृतात्मनां वयस्याद्ये बुद्धिरेव विवर्धते ॥ ११९ ॥

On the contrary, it is observed that with advanced age the intellect often becomes dull, whereas in the prime of life the wisdom of meritorious souls continually expands. ॥ 119 ॥

न तद् वयो न दोषाय न गुणाय दशास्तरम् । नवोऽपीन्दुर्जनाह्लादी दहत्यग्निर्जरन्नपि ॥ १२० ॥

Neither youth is the cause of fault, nor old age the cause of virtue; for the crescent moon, though young, delights mankind, while fire, even when fading, still burns. ॥ 120 ॥

अपृष्टः कार्यमाचष्टे यः स धृष्टतरो मतः । न हि पृष्टं युष्माभिरावाभ्यां कार्यमीदृशम् ॥ १२१ ॥

One who counsels unasked is regarded as exceedingly impudent. We never asked you regarding our course of action, so why do you interfere needlessly? ॥ 121 ॥

अपृष्टा निर्देशः व्यलीकानिष्टचाटुभिः । छलयन्ति खला लोकं न सवृत्ता भवद्विधाः ॥ १२२ ॥

Wicked persons of dishonest conduct like you deceive people by instructing unasked and uttering utterly false, pernicious flattery. ॥ 122 ॥

नानिष्ठभाषिणी जिह्वा चेष्टा नानिष्ठकारिणी । नान्यपघातपरुषा स्मृतिः स्वप्नेऽपि धीमताम् ॥ १२३ ॥

The tongue of wise men never speaks improper words even in a dream, their actions never harm others, and their minds are never harsh towards the destruction of anyone. ॥ 123 ॥

विदिताखिलवेद्यानां नोपदेशो भवादृशाम् । न्याय्योऽस्मदादिभिः सन्तो यतो न्यायैकजीविकाः ॥ १२४ ॥

It is not fitting for youths like us to instruct wise men like you who have known all knowable truths; for noble souls are sustained solely by the path of justice and righteousness. ॥ 124 ॥

वयोऽनुरूपोऽयं वपुः सौम्येयमाकृतिः । वचः प्रसन्नमूर्जस्वि व्याचष्टे च प्रबुद्धताम् ॥ १२५ ॥

Your attire suited to your age is very serene, your countenance is gentle, and your speech is graceful and luminous, clearly manifesting your wisdom. ॥ 125 ॥

बहिःस्फुरति किमप्यन्तर्गूढं तेजो जनातिगम् । महानुभावतां वक्ति वपुरद्भुतमेव च ॥ १२६ ॥

An ineffable, transcendent brilliance hidden within radiates outward, and your wondrous physique attests to your extraordinary nobility. (Meaning: Beholding your luminous superhuman aura and remarkable physique, it is clear that you are some great being.) ॥ 126 ॥

इत्यभिव्यक्तनैष्ठिक्या भवान् भद्रप्रकृतिः पुमान् । कार्ये यदस्मदीये मुह्यन्तीह न विद्मः किं नु कारणम् ॥ १२७ ॥

Thus, with numerous eminent attributes manifest, you appear to be a person of benevolent nature; yet why you are deluded regarding our endeavor, we cannot fathom. ॥ 127 ॥

गुरुप्रसादनं श्लाघ्यमावाभ्यां फलमीप्सितम् । यूयं तत्प्रतिबन्धारः परकार्येषु शीतलाः ॥ १२८ ॥

Pleasing our Guru Lord Vrishabhadeva is praiseworthy everywhere, and that alone is our desired goal; yet you are creating an obstruction in it, suggesting that you are indifferent to the welfare of others and do not wish well for us. ॥ 128 ॥

परेषां वृद्धिमालोक्य सन्त्वसूयति दुर्जनः । युष्मादृशां तु महतां प्रत्युत सा मुदे ॥ १२९ ॥

Only wicked persons feel envy upon witnessing the prosperity of others. Noble and exalted souls like you should, on the contrary, rejoice at the advancement of others. ॥ 129 ॥

वनेऽपि वसतो भर्तुः प्रभुत्वं किं परिच्युतम् । पादमूले जगत् सर्वं यस्याद्यापि चराचरम् ॥ १३० ॥

Has the sovereignty of our Master diminished simply because he dwells in the forest? Behold, this entire animate and inanimate universe still rests at the soles of his feet! ॥ 130 ॥

कल्पानोकहमुत्सृज्य को वा सामान्यमहीरुहम् । सेवेत बहुचीरोप्सन् फलं विपुलमूर्जितम् ॥ १३१ ॥

Your advice that we should approach Bharata is also flawed; for what wise person, seeking abundant and excellent fruits, would abandon the divine Kalpavriksha to serve an ordinary tree? ॥ 131 ॥

महाब्धिमथवा हित्वा मण्यर्थी किं संश्रयेत् । पल्वलं शुष्कशैवालं धान्यार्थी वा पलालकम् ॥ १३२ ॥

Or would one desiring precious gems leave the vast ocean to take shelter in a dried-up puddle covered with moss? Or would one desiring grain seek shelter in mere husk? ॥ 132 ॥

भरतस्य गुरोश्चापि किमु नास्त्यन्तरं महत् । गोष्पदस्य समुद्रस्य समकक्ष्यत्वमस्ति या ॥ १३३ ॥

Is there not an immense difference between Emperor Bharata and our Guru Lord Vrishabhadeva? Can the water in a cow's hoof-print ever be compared with the boundless ocean? ॥ 133 ॥

सर्वत्राम्भःकलिता लोके न सन्ति जलाशयाः । चातकस्याग्रहः कोऽपि यद्वाञ्छत्यम्बुदात् पयः ॥ १३४ ॥

Are there not countless water reservoirs filled with clean water in the world? Yet the chataka bird persistently begs for water only from the raincloud—is that not its extraordinary and noble resolve? ॥ 134 ॥

तदुन्नतेरिदं चिन्हं यद् यदभ्युद्यतं महत् । वाञ्छन्ति परमोदारं स्थानमाश्रित्य मानिनः ॥ १३५ ॥

Therefore, when proud men take refuge in a supremely sublime station and aspire for a magnificent fruit, consider it a hallmark of their high-minded elevation!" ॥ 135 ॥

इत्यदीनतरां वाचं श्रुत्वाऽहीन्द्रः कुमारयोः । नितरां सोऽतुषच्चित्ते श्लाघ्यं वृत्तं हि मानिनाम् ॥ १३६ ॥

Hearing these dignified and high-minded words of the two princes Nami and Vinami, Dharanendra was exceedingly pleased in his heart; and rightly so, for the conduct of self-respecting noble souls is ever worthy of praise. ॥ 136 ॥

अहो महेच्छता यूनोरहो गाम्भीर्यमेतयोः । अहो गुरौ परा भक्तिरहो श्लाघ्या स्पृहानयोः ॥ १३७ ॥

Dharanendra reflected in his mind: "Ah, how lofty is the aspiration of these two young princes! How astounding is their gravity! How extraordinary is their supreme devotion to the Guru, and how commendable is their noble ambition!" ॥ 137 ॥

इति प्रीतस्तदात्मीयं दिव्यं रूपं प्रदर्शयन् । पुनरित्यवदत् प्रीतिलतायाः कुसुमं वचः ॥ १३८ ॥

Thus delighted, Dharanendra revealed his divine celestial form and spoke words as sweet as the blossoms of the creeper of love: ॥ 138 ॥

युवां युवजनावस्थौ तुष्टो वां धीरचेष्टितैः । अहं हि धरणो नाम फणिनां पतिरग्रिमः ॥ १३९ ॥

"Though both of you are young, your conduct is noble; I am immensely gratified by your steadfast and heroic actions. My name is Dharana, and I am the foremost Indra of the Nagakumara deities. ॥ 139 ॥

मां विद्धीह प्रियं भर्तुः पातालस्वर्गवासिनम् । युवयोर्भोगभागित्वं विधातुं समुपागतम् ॥ १४० ॥

Know me to be a beloved devotee of the Lord residing in the subterranean Patala heaven; I have arrived here specifically to endow you both with abundant means of worldly enjoyment. ॥ 140 ॥

आदिष्टोऽस्म्यहमीशेन कुमारौ भक्तिकाविमौ । भोगैरिष्टैर्नियुङ्क्ष्वेति ततस्तेनागतो ह्यहम् ॥ १४१ ॥

'These two princes are supreme devotees; therefore, endow them with their desired enjoyments'—thus did the Lord command me, and therefore have I swiftly come here. ॥ 141 ॥

तदुत्तिष्ठतमापृच्छ्य भगवन्तं जगत्स्रजम् । युवयोर्भोगमथाहं दास्यामि गुरुदेशितम् ॥ १४२ ॥

Therefore, seek permission from the Lord, the architect of cosmic order, and arise. Today I shall bestow upon you both the enjoyment and dominions designated by the Guru." ॥ 142 ॥

इत्यस्य वचनात् प्रीतौ कुमारौ तमवोचताम् । सत्यं गुरुः प्रसन्नो नौ भोगान् दित्सति वाञ्छितान् ॥ १४३ ॥

Hearing these words of Dharanendra, the princes were overjoyed and said to him: "Truly the Guru has become pleased with us and wishes to grant our cherished desires! ॥ 143 ॥

तद् वद धरणाधीश सत्यं मतमीशितुः । गुरोर्मताद् विना भोगा नावयोरभिसम्मताः ॥ १४४ ॥

O Lord of Dharana! Pray tell us truthfully what the Lord's exact mandate is; for without the Guru's consent and approval, we do not desire any worldly enjoyments." ॥ 144 ॥

इत्युक्तवन्तौ प्रत्याय्य सोपायं फणिनां पतिः । जगन्नाथं प्रणम्याशु युवानावनयत् सह ॥ १४५ ॥

Convincing the princes with appropriate explanations, Dharanendra bowed to the Lord of the Universe and swiftly conveyed both youths with him. ॥ 145 ॥

स ताभ्यां फणिनां भर्ता रेजे गगनमुत्पतन् । द्युभ्यां तापप्रकाशाभ्यामिव भानुर्महोदयः ॥ १४६ ॥

Endowed with immense splendour, the lord of serpents soaring through the sky with those two princes shone like the rising sun accompanied by radiant heat and illuminating light. ॥ 146 ॥

अथवा फणिकुमाराभ्यामिव ताभ्यां समन्वितः । विनयप्रशमाभ्यां वा युक्तो योगीव योगिराट् ॥ १४७ ॥

Or just as a master of yoga shines when accompanied by humility (vinaya) and tranquility (prashama), so did Dharanendra shine brilliantly accompanied by those two princes who resembled serpent princes. ॥ 147 ॥

स व्योममार्गमुत्पत्य विमानमधिरोप्य तौ । द्रुतं प्राप विजयार्धं भूदेव्या हसितोपमम् ॥ १४८ ॥

Seating both princes in a celestial aerial vehicle and soaring across the celestial highway, he swiftly reached Mount Vijayardha, which appeared like the charming laughter of the Goddess Earth. ॥ 148 ॥

स्वपूर्वापरकोटिभ्यां विगाह्य लवणाम्बुधिम् । मध्ये भारतवर्षस्य स्थितं तन्मानदण्डवत् ॥ १४९ ॥

Mount Vijayardha plunged into the Lavana Ocean with its eastern and western extremities, standing in the middle of the land of Bharata as though it were a measuring rod to measure the realm. ॥ 149 ॥

विराजमानमुत्तुङ्गैर्नानारत्नांशुचित्रितैः । मुकुटैरिव कूटैः स्वैः स्वैरमारुद्धखाङ्गणैः ॥ १५० ॥

With its lofty peaks adorned with the varied hues of diverse jewels and freely encompassing the celestial courtyard, the mountain appeared as though crowned with splendid diadems. ॥ 150 ॥

निपतन्निर्झरारावैरापूरितगुहामुखम् । व्याजिहीर्षुमिव भ्रान्तं विश्रान्त्यै सुरदम्पतीन् ॥ १५१ ॥

The mouths of its caverns were filled with the roaring sounds of cascading waterfalls, appearing as if inviting wandering celestial couples to rest within its tranquil shelters. ॥ 151 ॥

महद्भिरचलोदग्रैः संचरद्भिरितस्ततः । घनाघनैर्घनध्वानैर्विध्वङ्गारूढमेखलम् ॥ १५२ ॥

Its middle slopes (mekhala) were veiled on all sides by massive, mountain-like clouds drifting here and there, rumbling with deep thunders. ॥ 152 ॥

स्फुरच्चामीकरप्रस्थैर्दीप्तैरुष्णांशुरश्मिभिः । ज्वलद्दावानलाशङ्कां जनयन्तं नभोजुषाम् ॥ १५३ ॥

Through its plateaus composed of glittering gold illuminated by the sun's rays, that mountain created among celestials and Vidyadharas the impression of a blazing forest fire. ॥ 153 ॥

भित्त्वा शिखरोपान्ताद् व्यायतान् जलदान् जलैः । आवहन्तं बहुनिर्मायं स्थूलैर्बहुनिझरम् ॥ १५४ ॥

Heavy torrents of water cascading from near its peaks shattered passing clouds, causing numerous magnificent waterfalls to emerge along the slopes of that mountain. ॥ 154 ॥

कुसुमामोदलोभेन प्रोत्फुल्ला वनवल्लरीः । विनीलैरंशुकैर्विश्वग् विदधानमलिच्छलात् ॥ १५५ ॥

In the forests of that mountain, numerous creepers blossomed profusely, swarming with black bees, making the mountain appear as though covering the forest vines in dark garments out of longing for their fragrance. ॥ 155 ॥

लताभवनविश्रान्तकिन्नरोद्गीतिनिःस्वनैः । सदा मनोज्ञं वनोद्देशान् धारयन्तं नितम्बके ॥ १५६ ॥

That mountain bore upon its slopes lovely regions that remained ever delightful with the melodious songs sung by Kinnara celestials resting inside bower pavilions. ॥ 156 ॥

लतागृहान्तराबद्धदोलाधिरूढमञ्जरीः । वनाधिदेवतादेश्या वहन्तं वनवीथिषु ॥ १५७ ॥

In the forest avenues of that mountain, Vidyadhara maidens swinging on swings fashioned inside leafy bowers appeared like the presiding forest deities themselves. ॥ 157 ॥

संचरत्खचरीवक्त्रपद्मैः प्रतिबिम्बितैः । दधन्तं महानीलस्थलीरूढाब्जिनीश्रियम् ॥ १५८ ॥

By the reflections of the lotus-like faces of Vidyadhara maidens strolling about, that mountain appeared as though adorned with blooming lotus beds rooted in sapphire-studded ground. ॥ 158 ॥

विचरत्खचरीचारुचरणाक्तकारुणाः । पूजितामिव रक्ताब्जैर्दधतं स्फाटिकीः स्थलीः ॥ १५९ ॥

That mountain possessed pristine natural terraces of crystal quartz, which, reddened by the lac-dye (mahavara) of the graceful feet of strolling Vidyadhara maidens, appeared as if worshipped with red lotuses. ॥ 159 ॥

विदारितगुहाधीरध्वनितानन्दलच्छवीन् । निर्झरानिव विभ्राणं मृगेन्द्रानधिकस्वरम् ॥ १६० ॥

That mountain harbored in its caverns mighty lions that resembled roaring waterfalls; for those lions, like waterfalls, leaped across great distances, roared with deep resonant sounds, and possessed immaculate beauty. ॥ 160 ॥

अध्युपत्यकमारूढप्रणयान् सुरदम्पतीन् । सम्भोगान्ते कृतातूद्यविनोदान् दधतं मिथः ॥ १६१ ॥

Upon its lower slopes (upatyaka), the mountain ever supported celestial couples endowed with mutual love, who engaged in delightful pastimes playing veenas and other musical instruments after romantic pleasures. ॥ 161 ॥

श्रेणीद्वयं वितत्याथ पक्षद्वयमिवोपमितम् । विद्याधराधिवसतीर्बिभ्राणं पुरमुत्तमाम् ॥ १६२ ॥

On the northern and southern flanks of that mountain stretched two rows of magnificent cities suitable for Vidyadharas; extending those two ranges, the mountain appeared like a majestic bird perched with both wings outstretched. ॥ 162 ॥

अध्यधित्यकमाबद्धकेतनैरिव खेचरैः । दधद्भिः शिखरैः सर्वैर्लङ्घयन्तमिवोच्छ्रितैः ॥ १६३ ॥

With the flags fluttering from the lofty peaks upon its summit (adhityaka), that mountain appeared as though leaping across the heavens. ॥ 163 ॥

अच्छिन्नधारमाच्छन्नधवलद्युतिनिर्झरैः । जगन्नाडीमिवोन्मातुं बिभ्रदायतदण्डकम् ॥ १६४ ॥

Through the continuously cascading waterfalls of dazzling white radiance, the mountain appeared as if holding a long measuring staff to measure the pulse of the cosmic universe. ॥ 164 ॥

चन्द्रकान्तोपलैश्चन्द्रकरास्पर्शादनुक्षणम् । क्षरद्भिर्द्रवमम्भोधिं सिञ्चन्तं स्वतटद्रुमान् ॥ १६५ ॥

Through the liquid dripping continuously from moonstone gems upon being touched by the rays of the moon, the mountain appeared to be irrigating the trees growing along its slopes with ocean-like streams. ॥ 165 ॥

अष्टादश पर्व (उत्तरार्ध)

दधच्चान्तोपलैरिन्दुं तारकाः कुमुदोत्करैः । सङ्गिनिर्झरसीकरैर्नक्षत्रस्तोममुच्चकैः स्थितम् ॥ १६६ ॥

That mountain stood exceptionally high, as if looking down upon the moon with its moonstones (candrakānta gems), upon the stars with its clusters of white night-lotuses (kumuda), and upon the constellations of stars with the glistening spray of its cascading waterfalls. || 166 ||

सितैर्धनैस्तटीः स्पृष्ट्वा श्रयद्भिरनिलाहतैः । कृतोपचयमाबद्धवनाभोगैर्धनात्यये ॥ १६७ ॥

In the autumn season, whenever the white clouds driven by the wind enveloped the forest tracts and rested upon its white ridges, the mountain appeared as though it had grown even larger on account of those clouds. || 167 ||

प्रोन्मुक्तो मेदुरैश्चान्तोपपद्वैस्स धृतायतिः । इति सोधादिवोन्मुक्तैरन्यैः निर्झरारवैः ॥ १६८ ॥

The resounding roar of the waterfalls echoing on that mountain made it seem as though it were laughing aloud at Mount Sumeru, proclaiming: "Mount Sumeru is merely tall, but it is not pure like me!" || 168 ||

सुविशुद्धोऽहमामूलादाशिखं रजतोच्चयः । शुद्धाः कुलधरा नैवमितीवाविष्कृतोन्नतिम् ॥ १६९ ॥

"I am exceedingly pure and made of pure silver from my base to my crest; other Kulācala mountain ranges are not pure like me"—it was as though the mountain displayed its great height with this very realization. || 169 ||

खचरैः सह सम्बन्धाद् गङ्गासिन्ध्वोरधः स्थितेः । जित्वा कुलकुलाद्रीन् विश्रुतं विजयार्द्धताम् ॥ १७० ॥

That mountain was ever associated with the Vidyādharas (sky-faring beings), and the two sacred rivers, Gaṅgā and Sindhu, flowed beneath it. For these reasons, it surpassed all other Kulācalas, and thus bore the meaningful name Vijayārdha (Vijaya + ā + r̤ddha). Purport: Vidyādharas do not reside on the other Kulācalas, nor do the Gaṅgā and Sindhu flow beneath them (rather, they flow above Mount Himavat). Owing to these unique distinctions, it had, as it were, attained victory over the other Kulācalas, and because of this victory (vijaya) and its prosperity (r̤ddhi), it was meaningfully named Vijayārdha. || 170 ||

अचलस्थितिमुत्तुङ्गं शुद्धिभाजं जगद्गुरुम् । जिनेन्द्रमिव नागेन्द्रैः शश्वदाराध्यमादरात् ॥ १७१ ॥

The lords of the celestial serpents (Nāgendras) constantly worshipped that mountain with great reverence just like Lord Jinendra; for just as Lord Jinendra possesses an unwavering status (acala-sthiti—abiding in steadfast spiritual discipline), so too was the mountain unwavering and immovable (acala-sthiti); just as Lord Jinendra is supreme (anuttuṅga / uttuṅga—exalted in virtues), so too was the mountain towering (uttuṅga—of immense height); just as Lord Jinendra possesses supreme purity (śuddhibhāk—free from the karmic afflictions of attachment and aversion), so too was the mountain pure (śuddhibhāk—spotless and free of dust and thorns); and just as Lord Jinendra is the preceptor of the world (Jagat-guru), so too was that mountain grand and magnificent in the world (guru—weighty and eminent). || 171 ||

अक्षरत्वादभेद्यत्वादलङ्घ्यत्वान्महोन्नतेः । गुरुत्वाच्च जगद्धातुरादधानमनुक्रियाम् ॥ १७२ ॥

Or rather, that mountain was emulating Lord Jinendra, the sovereign Lord of the universe: for just as Lord Jinendra is imperishable (aks̤ara—eternal and indestructible), so too was the mountain imperishable, undamaged by thunderbolts; just as Lord Jinendra is impenetrable (abhedya—unshakeable in truth), so too was the mountain impenetrable,

incapable of being pierced by thunderbolts; just as Lord Jinendra is irrefutable (alaṅghya—whose doctrines cannot be transgressed or refuted), so too was the mountain insurmountable (alaṅghya—impossible to cross over); just as Lord Jinendra is supremely exalted (mahonnata—preeminent in spiritual glory), so too was the mountain lofty (mahonnata—towering high); and just as Lord Jinendra is the great Master of the universe (Jagat-guru), so too was the mountain mighty (guru—vast and magnificent). || 172 ||

दिग्जयप्रसवागारं दधानं द्वे गुहाह्वये । सुसंवृते चिरं गूढान्तर्गमनिर्गमम् ॥ १७३ ॥

That Mount Vijayārdha possessed two caves that served as the maternity chamber (prasavāgāra) for the universal conqueror (Chakravartī)'s conquest of the quarters (digvijaya); for just as a maternity room is enclosed and well-guarded, so too were these caves concealed and protected by guardian deities; and just as the interior passage of a maternity chamber remains hidden, so too were the entrance and exit passages within those caves deeply concealed. || 173 ||

कूटैर्नवभिरुत्तुङ्गैर्मुकुटोपमैः । विराजमानमानीलवनालीपरिधानकम् ॥ १७४ ॥

That mountain was adorned with nine lofty peaks (kūṭas) that appeared like crowns upon the head of Goddess Earth, and the verdant green rows of forests surrounding it looked like garments of deep blue cloth adorning the mountain. || 174 ||

मूले पञ्चाशतं वृत्तं तदर्द्धं च समुच्छ्रितम् । तत्तूर्यसमवगाढं गां दिव्ययोजनमानतः ॥ १७५ ॥

Measured by the great divya-yojana (standard cosmic yojana), it was fifty yojanas wide at its base, twenty-five yojanas high, and one-fourth of that—namely six and a quarter yojanas—deeply embedded beneath the earth. || 175 ||

महीतलाद्दशोत्पत्य त्रिंशद्योजनविस्तृतम् । ततोऽप्यूर्ध्वं दशोत्पत्य दशविस्तृतमग्रतः ॥ १७६ ॥

Rising ten yojanas above the earth's surface, it measured thirty yojanas in width, and rising another ten yojanas higher, it remained ten yojanas wide at its summit. || 176 ||

क्वचिदुन्नतं निम्नं क्वचित्समं क्वचित् । क्वचिदुच्चावचग्रावस्थपुटं दधतं तटम् ॥ १७७ ॥

Its slopes were high in some places, low in others, level in certain areas, and uneven with jagged, undulating rocks in yet other parts. || 177 ||

क्वचित् खरांशुकरातप्तरत्नग्रावाग्रगोचरात् । अपसर्पत्कपिव्रातकृतकोलाहलाकुलम् ॥ १७८ ॥

In some places, the jewel-encrusted rocks on the mountain had become intensely heated by the fierce rays of the sun, causing troops of monkeys to retreat from the exposed ridges and fill the mountain with their clamorous chatter. || 178 ||

क्वचित् कण्ठीरवारावत्रस्तानेककपियूथपम् । कलकण्ठीपिकालापवाचालितवनान्तरम् ॥ १७९ ॥

In some quarters of that mountain, herds of lordly elephants were terrified by the thunderous roars of lions, while in other parts, the interiors of the forests were made melodious with the sweet warbling of female cuckoos. || 179 ||

क्वचिच्छिखीमुखोद्गीर्णकेकारावविभीषितैः । सप्रमोदैरासन्नकान्तारान्तबिलास्तरम् ॥ १८० ॥

In other places, serpents, terrified by the shrill cries (kekā) emanating from the mouths of peacocks, were hurriedly slithering into their burrows within the dense forest tracts. || 180 ||

चामीकरमयप्रस्थच्छायासंश्रविणोरुभिः । हिरण्मयीरिवाभारूढं तच्छायाभिरिवावृतम् ॥ १८१ ॥

Elsewhere on that mountain, female deer were resting in the shade of golden ridges, and the golden radiance cast upon them made them appear as though they were crafted out of pure gold. || 181 ||

क्वचिद्विचित्ररत्नांशुग्रथितेन्द्रधनुर्लताम् । दधानमनिलोद्भूतां ततां कल्पलतामिव ॥ १८२ ॥

In some places, the variegated rays of sparkling gems formed a shimmering creeper-like rainbow (indradhanus.a), which appeared just like a wish-fulfilling creeper (kalpalatā) drifting and spreading across the sky stirred by the wind. || 182 ||

क्वचिच्च विचरद्दिव्यकामिनीनूपुरारवैः । रमणीयसरस्तीरं हंसोद्विरुतसङ्कुलैः ॥ १८३ ॥

In other spots, celestial maidens were strolling about, and the sweet tinkling of their anklets, blending with the melodious calls of female swans, rendered the banks of the lakes exquisitely charming. || 183 ||

क्वचिद्विचतुरक्रीडामाचरद्भिरनेकपैः । सलिलान्दोलितात्तानैरादोलितवनद्रुमम् ॥ १८४ ॥

In some places, mighty elephants were engaging skillfully in playful sports, uprooting their tusks in sheer playfulness, and vigorously shaking the trees of the mountain forests. || 184 ||

क्वचित् पुलिनसंप्तसारसीरुतमूर्च्छितैः । कलहंसीकलक्वाणैर्वाचालितसरोजलम् ॥ १८५ ॥

Elsewhere, the gentle calls of female cranes sleeping on the sandy banks mingled with the soft, melodious notes of female swans, making the waters of the lotus lakes resound with sweet harmony. || 185 ||

क्वचित् क्रुद्धाहिफूत्कारैः श्वसन्तमिव सङ्कटे । क्वचिच्च चामरीयूथैर्हसन्तमिव निर्मलैः ॥ १८६ ॥

In some places, enraged serpents were hissing fiercely, making the mountain appear as though it were breathing heavily in distress; while in other places, herds of pristine white chamarī (yak) deer were roaming about, making the mountain appear as though it were radiant with laughter. || 186 ||

गुहानिलैः क्वचिद्व्यक्तमुच्छ्वसन्तमिवोद्धतैः । क्वचिच्च पवनाधूतैर्धूर्णन्तमिव शाखिभिः ॥ १८७ ॥

In some spots, by means of the forceful winds rushing forth from its caverns, the mountain appeared as though it were openly sighing deeply; while in other spots, with trees swaying in the breeze, it seemed as if it were dancing and swaying joyously. || 187 ||

स्थिताभिश्चिन्तयन्तीभिरिष्टकामुकसङ्गमम् । विजने खचरस्त्रीभिर्मूकीभूतमिव क्वचित् ॥ १८८ ॥

In quiet, secluded bowers of the mountain, the women of the Vidyādharas sat absorbed in deep contemplation of union with their beloved lovers, making the mountain appear entirely hushed and silent. || 188 ||

क्वचित् चञ्चलत्पुष्पचञ्चरीककलस्वनैः । किमप्यारब्धसङ्गीतमिव व्यायतमूर्च्छनम् ॥ १८९ ॥

In other places, the charming hum of bees hovering swiftly over blossoms resounded, making it seem as if the mountain had commenced an extraordinary, divine musical concert whose resonant modulations (mūrcchanā) spread far and wide. || 189 ||

कदम्बामोदसंवादिसुरभिश्वसितैर्मुखैः । तरुणार्ककरस्पर्शाद्विबुद्धैरिव पङ्कजैः ॥ १९० ॥

In the forests of that mountain, numerous young Vidyādharī maidens were sporting with their youthful Vidyādhara lovers. Their faces, exuding fragrant breaths sweet as the perfume of blooming Kadamba blossoms, were blossoming with delight—just as lotus flowers blossom upon being touched by the warm rays of the youthful midday sun, so did their faces blossom upon the gentle touch of the hands of their youthful lovers. || 190 ||

नेत्रैरंशुमदातानैरिन्दीवरदलायतैः । मदनस्यैव जेतुश्च लालसापाङ्गवीक्षितैः ॥ १९१ ॥

Their eyes, slightly flushed with the intoxication of sweet nectar, were long and expansive like the petals of blue lotuses; their languid, longing side-glances (kaṭ.āks.a) appeared like the triumphant, all-conquering arrows of Cupid (Kāmadeva) himself. || 191 ||

कुटिलैरालिनीलाभैः केशैरतिविसंष्ठुलैः । विस्रस्तकबरीबन्धविगलत्पुष्पदामकैः ॥ १९२ ॥

Their tresses were wavy and curling, dark as glistening bees, and disheveled from their amorous pastimes; the braided knots of their hair had loosened, causing the woven garlands of fragrant flowers to slip and fall gently. || 192 ||

जितेन्दुक्रान्तिभिः कान्तैः कपोलैरलकाञ्चितैः । मदनस्य सुसंमृष्टैरालेख्यफलकैरिव ॥ १९३ ॥

Their radiant cheeks were exceedingly captivating, surpassing the splendor of the full moon, and adorned with fine, curling ringlets of hair (alaka), appearing just like brightly polished drawing tablets of Cupid. || 193 ||

अधरैः पक्वबिम्बाभैः स्मितांशुभिरनुश्रुतैः । सिन्दूरोत्पलकिरणैर्विद्रुममण्डकैरिव ॥ १९४ ॥

Their lower lips, luscious and red like ripe bimba fruits, were graced by the gentle beams of their sweet smiles, glistening like pieces of polished coral moistened with drops of clear water. || 194 ||

परिणाहिभिरुत्तुङ्गैः सुवृत्तैः स्तनमण्डलैः । लसतांशुकस्फुटालक्ष्यकन्यखानखपदैः ॥ १९५ ॥

Their bosoms were expansive, elevated, and exquisitely rounded; as their silken garments slightly slipped, the charming nail-marks upon them were clearly visible. || 195 ||

हरिचन्दनसंसृष्टैर्हारज्योत्स्नोपहारिभिः । कुचनर्तनरङ्गैश्च प्रेक्षणीयैरुरोगृहैः ॥ १९६ ॥

The mansions of their chests were truly captivating to behold, anointed with white sandal paste, adorned with pearl necklaces that bestowed a gift of moonlight, and resembling theatrical stages for the swaying dance of their bosoms. || 196 ||

नखोज्ज्वलैस्ताम्रतलैः सलीलान्दोलितैर्भुजैः । सपुष्पपल्लवोल्लासिकतातटविटपोपमैः ॥ १९७ ॥

With gleaming nails and rosy-red palms, their arms swayed playfully to and fro, appearing just like tender branches of a climbing vine adorned with fresh leaves and blossoming flowers on a riverbank. || 197 ||

तनूदराः कृशोमध्यैस्त्रिवलीतरङ्गाञ्चितैः । नाभिवल्मीकनिर्यद्रोमालीकालपन्नगैः ॥ १९८ ॥

Their waists were slender and graceful, adorned with the threefold rippling folds of flesh (trivalī); the fine line of body hair (romāvalī) rising from their navels appeared as though a black serpent were emerging from the anthill of the navel. || 198 ||

लसद्दुकूलवसनैर्विपुलैर्जघनस्थलैः । मकरकेतनस्यैव कामभूपकारालयायितैः ॥ १९९ ॥

Their hips were broad and voluptuous, draped in fine silken garments and adorned with jeweled girdles, appearing just like the captivating prison-house of King Cupid (Kāmadeva). || 199 ||

स्खलद्गतिवशादुच्चैरारणन्मणिनूपुरैः । चरणैररुणाम्भोजैरिव व्यक्तालिझङ्कृतैः ॥ २०० ॥

The feet of those Vidyādharī maidens were like red lotuses; as they walked with alluring, wavering steps, their gem-studded anklets jingled melodiously, making their lotus-feet seem as if they were accompanied by the resonant buzzing of bees. || 200 ||

सलीलमन्यपदविन्यासैर्जितहंसीपरिक्रमैः । श्वसितैः सकुचोत्कम्पैर्व्यज्जितान्तर्गतक्लमैः ॥ २०१ ॥

Those maidens moved slowly and gracefully, their graceful gait surpassing even that of female swans; as they walked, their deep sighs caused their bosoms to heave, revealing their inner amorous fatigue. || 201 ||

समं युवभिरारूढनवयौवनकर्कशाः । विहरन्तीर्वनान्तेषु कामिभिः क्वचिदासताम् ॥ २०२ ॥

Thus, blossoming with fresh, firm youth, those Vidyādharī maidens were sporting with their youthful lovers in various parts of the forests on that mountain. || 202 ||

अलकालीमिलद्भृङ्गास्तन्वङ्गीः सुकुमारिकाः । लतानुकारिणीरुद्यत्स्मितपुष्पोद्गमश्रियः ॥ २०३ ॥

That mountain held in its forests some slender, delicate Vidyādharī maidens wandering alone, who closely resembled flowering creepers: for just as creepers are frequented by swarms of bees, so were their foreheads graced by curly locks of hair resembling black bees; just as creepers are slender, so were their waists slim; just as creepers are tender, so were their forms delicate; and just as creepers are adorned with blooming flowers, so were they radiant with the blossoming beauty of their gentle smiles. || 203 ||

प्रसूनरचिताकल्पवतंसीकृतपल्लवाः । कुसुमावचयसक्ताः सञ्चरन्तीरितस्ततः ॥ २०४ ॥

They had fashioned ornaments out of blossoms and ear-rings out of fresh tender leaves, and wandering here and there, they were joyfully engaged in plucking flowers. || 204 ||

वनलक्ष्मीरिवाव्यक्तलक्षणा वनजेक्षणाः । धारयन्तमनन्यासु विद्याधरवधूः क्वचित् ॥ २०५ ॥

Their eyes were like lotus petals, and with numerous other auspicious marks, they appeared just like the presiding Goddess of the Forest (Vanalaks.mī). || 205 ||

तमेवंगुणमुद्भूतमहाभाग्यं भुवनातिगम् । जिनाधिपमिवासाद्य तुतोष परया मुदा ॥ २०६ ॥

Reaching that king of mountains, whose supreme majesty was manifested and which transcended the three worlds—resembling Lord Jinendra himself—the two princes, Nami and Vinami, experienced supreme contentment and joy. || 206 ||

धुततटवनाभोगा भागीरथीजलवाहिनः परिसरसरोवीचीभेदादुपोढपयःकणाः ।
घनकरिकटादाकृष्टालिप्रजा मरुतो गिरौ प्रसृतवपुषो यूनोरध्वश्रमं व्यपनिन्यिरे ॥ २०७ ॥

The gentle breezes blowing through the mountain groves—which stirred the vast forest tracts along the slopes, carried fine spray from the sacred waters of the Bhāgīrathī (Gaṅgā) and the rippling waves of adjacent lakes, and drew swarms of bees by their sweet fragrance away from the temples of rutting wild elephants—completely dispelled the fatigue of the long journey for both the youthful princes. || 207 ||

मदकलकलकण्ठीडिण्डिमारावरम्या मधुरविरुतभृङ्गीमङ्गलोद्गीतिहृद्याः । परिहृतकुसुमार्घाः
सम्पद्भिरभिमरद्भिः फणिपतिमिव शश्वत्प्रत्युदीयुर्वनान्ताः ॥ २०८ ॥

The forest regions of that mountain seemed to advance in welcome toward Dharaṇendra through the breezes blowing from afar; for those forests resounded with the joyful warbling of impassioned cuckoos like the beating of festive drums (diṇḍima), were delightful with the auspicious songs of humming female bees, and presented offerings (arghya) of scattered blossoms. || 208 ||

रजतगिरिमहीयांसं नातिदूरादुदारं प्रसवभवनमेकं विश्वविद्यानिधीनाम् । जिनमिव भुवनान्तर्व्यापिकीर्तिं
प्रपश्यन् प्रमदमधित भूयः सार्द्धमाभ्यां युवाभ्याम् ॥ २०९ ॥

Beholding from close quarters that lofty silver mountain (Rajatagiri / Mount Vijayārdha)—which was exceedingly grand and exalted, the primary fountainhead of all treasures of magical sciences (vidyās), and whose fame pervaded the entire universe like that of Lord

Jina—Dharaṇendra rejoiced exceedingly in his heart along with the two youthful princes. || 209 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे धरणेन्द्रविजयार्द्धोपगमनं नामाष्टादशं पर्व ॥ १८ ॥

Thus concludes the eighteenth Parva titled "Arrival of Dharaṇendra at Mount Vijayārdha" in the venerable Triṣaṭilakṣaṇa Mahāpurāṇa Saṅgraha composed by Bhagavān Jinasenācārya. || 18 ||

एकोनविंश पर्व

अथास्या मेखलामाद्यामवतीर्णः फणीश्वरः । तत्र व्योमचरेन्द्राणां लोकं तावित्यदीदृशत् ॥ १ ॥

Thereafter, Dharaṇendra, the lord of the serpents, descended upon the first girdle (mekhalā / terrace) of that mountain, and pointing out the realm of the Vidyādharas to the two princes, he spoke as follows: || 1 ||

गिरिरेष न सम्भविष्णुर्नूनमूर्ध्वं महत्तया । वितत्य तिर्यगात्मानमवगाढो महार्णवम् ॥ २ ॥

"It appears as though this mountain, on account of its immense weight, was unable to rise any higher, and therefore expanding itself horizontally in both directions, it submerged itself into the great ocean. || 2 ||

श्रेण्यौ सदानपायिन्यौ रूपसम्पद्विराजतः । देव्याविव महाभोगसम्पन्ने धृतायती ॥ ३ ॥

This mountain is uniformly magnificent, and its two imperishable ranges (śreṇīs—tiers) shine like great queens; for just as great queens are endowed with great prosperity and royal luxuries (mahābhoga), so too are these ranges endowed with vast expanse (mahābhoga / mahā-ābhoga); and just as great queens possess an auspicious future and noble stature (āyati), so too do these ranges possess immense length (āyati). || 3 ||

योजनानि दशोत्पत्य गिरेरादिममेखलाम् । विद्याधरनिवासोऽयं भाति नाकैकदेशवत् ॥ ४ ॥

Rising ten yojanas above the earth upon the first terrace of this mountain lies this abode of the Vidyādharas, which shines brilliantly like a segment of heaven itself. || 4 ||

विद्याधरा विभास्त्यस्मिन् श्रेणीद्वयमधिष्ठिताः । स्वर्गादिव समागत्य कृतवासाः सुधाशनाः ॥ ५ ॥

The Vidyādharas dwelling upon the two ranges of this mountain appear just like celestials (devas) who have descended from heaven to take up their residence here. || 5 ||

विद्याधराधिवासोऽयं धत्तेऽस्मल्लोकविभ्रमम् । निषेवितो महाभोगैः फणीन्द्रैरिव खेचरैः ॥ ६ ॥

This abode of the Vidyādharas gives the impression of our own realm; for just as our underworld abode is inhabited by serpent-lords (Nāgendras) possessing great hoods (mahābhoga), so too is this realm inhabited by Vidyādharas endowed with abundant worldly enjoyments and wealth (mahābhoga). || 6 ||

रसातलस्य सत्यमद्य स्मराम्यहम् । नागकन्या इव प्रेक्ष्याः पश्यन् खचरकन्यकाः ॥ ७ ॥

Gazing upon these Vidyādhara maidens, charming as the daughters of the Nāgas, I am truly reminded today of the subterranean netherworld, the abode of the Bhavanavāsī celestials. || 7 ||

नास्ति तीव्रं प्रतिभयं स्वचक्रपरचक्रजम् । नेत्यो रोगादिबाधाः सन्तीह जातुचित् ॥ ८ ॥

Here, there is neither severe fear from one's own sovereign nor dread from enemy monarchs; calamities (ītayas) such as excessive rain or drought never occur here, nor is there ever any affliction arising from disease or pestilence. || 8 ||

आदाववसर्पिण्याश्चतुर्थकालस्य या स्थितिः । महाभारतवर्षेऽस्मिन् नात्रोत्कर्षापकर्षता ॥ ९ ॥

In this great Bhārata-ks.etra, the condition that human beings enjoy at the beginning of the fourth era (Caturtha-kāla) of the descending cycle (Avasarpin.ī) is the maximum condition (utkr.s.t.a-sthiti) for the beings here, and the condition at the end of the fourth era represents their minimum condition (jaghanya-sthiti). || 9 ||

तत्र स्थितिनृणां पूर्वकोटिर्वर्षशतान्तरे । उत्सेधहानिरासप्ता र्द्धयुक् पञ्चधनुः शतम् ॥ १० ॥

Similarly, the height of the body at the beginning of the fourth era constitutes the maximum height here, and that at the end of the fourth era constitutes the minimum height. By this rule, the maximum lifespan here is one crore pūrva years and the minimum is one hundred years; the maximum body height is five hundred dhanus.a (bow-lengths) and the minimum is seven cubits (hātha). Purport: Unlike Āryakhan.d.a, the continuous six-fold era changes do not take place here; rather, conditions fluctuate only within the parameters of the beginning and end of the fourth era (Caturtha-kāla). || 10 ||

ऋतुप्रवृत्तयः सर्वाः षट्कर्माणि च कृत्स्नशः । विशेषस्तु महाविद्या ददत्येषामभीप्सितम् ॥ ११ ॥

Here, all seasonal changes (rain, winter, summer, etc.) and all occupational duties comprising the six-fold professions (s.at.-karmas—swordsmanship, writing, agriculture, trade, craft, and commerce) function fully; however, the special distinction here is that powerful mystical sciences (mahāvidyās) bestow upon these inhabitants whatever fruits they desire. || 11 ||

महाप्रज्ञप्तिविद्याद्याः सिद्ध्यन्तीह खगेशिनाम् । विद्याः कामदुघा यास्ताः फलिष्यन्तीप्सितं फलम् ॥ १२ ॥

The Vidyādharas here master Mahāprajñapti and other sciences, which, like the celestial wish-fulfilling cow (Kāmadhenu), continually yield desired fruits. || 12 ||

कुलजात्याश्रिता विद्यास्तपोविद्याश्च ता द्विधाः । कुलाम्नायागताः पूर्वा यत्नेनाराधिताः पराः ॥ १३ ॥

Those sciences are of two kinds: those dependent on family lineage (kula—paternal side) or maternal caste/clan (jāti—maternal side), and those mastered through penance (tapas). The former are inherited through ancestral tradition, while the latter are attained through dedicated spiritual practice and worship. || 13 ||

तासामाराधनोपायः सिद्धायतनसन्निधौ । नद्यद्रौ वा शुचौ देशे द्वीपादिपुलिनादिके ॥ १४ ॥

The method for mastering the sciences that require spiritual practice is to perform them in the vicinity of a shrine of the Siddhas (Siddhāyatana), or on an island, a mountain, the bank of a river, or any other pure and sacred place— || 14 ||

तत्र शुचिवेषेण विद्यादेवताभिधैः । महोपवासैराराध्या नित्यार्चनपुरःसरम् ॥ १५ ॥

Clothed in pure attire, observing the vow of celibacy, one should worship the presiding deity of the science (vidyā-devatā), observing great fasts accompanied by daily rituals of worship (nityārcā). || 15 ||

सिद्ध्यन्ति विधिनानेन महाविद्या नभोजुषाम् । पुरश्चरणनित्यार्चाजपहोमाद्यनुक्रमात् ॥ १६ ॥

Through this prescribed method—by undertaking preliminary austerities (puraścaran̤a), daily worship, chanting of mantras (japa), and offering sacred oblations—the sky-farers attain mastery over these great sciences. || 16 ||

सिद्धविद्यैस्ततः सिद्धप्रतिमार्चनपूर्वकम् । विद्याफलानि भोग्यानि वियद्गमनवल्गुभिः ॥ १७ ॥

Thereafter, having mastered the sciences, these sky-traveling Vidyādharas first worship the icons of the liberated Siddhas, and only then enjoy the fruits and powers of their sciences, such as soaring through the sky. || 17 ||

यथा विद्या फलान्येषां भोग्यानीह खगेशिनाम् । तथैव स्वैरसम्भोग्याः सस्यादिफलसम्पदः ॥ १८ ॥

Just as these Vidyādharas enjoy the fruits of their sciences on this Mount Vijayārdha, so too do they freely enjoy the abundant agricultural produce and wealth of grains according to their desires. || 18 ||

सस्यान्यकृष्टपच्यानि वाप्यः सोत्फुल्लपङ्कजाः । ग्रामाः संसक्तसीमानः सारामाः सफलद्रुमाः ॥ १९ ॥

Here, crops grow spontaneously without tilling; step-wells are filled with blooming lotuses; village borders touch one another seamlessly, and they are adorned with lush orchards filled with fruit-laden trees. || 19 ||

सरत्नसिकता नद्यो हंसाध्यासितसैकताः । दीर्घिका गुणसम्पन्नाः स्वच्छतोया जलाशयाः ॥ २० ॥

The rivers here have sands of jewels; the sandy banks of reservoirs and lakes are always frequented by swans; and the water bodies are brimming with limpid, crystalline water. || 20 ||

रमणीया वनाभोगाः पुंस्कोकिलकलस्वनैः । लताः कुसुमिता गुञ्जन्मत्तमधुपसंगीतसङ्गताः ॥ २१ ॥

The forest expanses here are delightful with the sweet cooing of male cuckoos, and the blossoming creepers are harmonized with the sweet humming symphony of impassioned bees. || 21 ||

चन्द्रकान्तशिलानद्धसोपानाः सरितां गृहाः । खचरीजनसम्भोग्याः सेव्याश्च कृतकाद्रयः ॥ २२ ॥

Here, there are numerous pleasure-hills fashioned with stairways carved of moonstones (candrakānta gems), accompanied by water-pavilions and bower-mansions, worthy of enjoyment by Vidyādharī maidens and accessible for all to enjoy. || 22 ||

महापुराकरग्रामसन्निवेशाश्च विस्तृताः । सरित्सरोवरारामशालीक्षुवनमण्डनाः ॥ २३ ॥

The cities, gemstone mines, and villages here are laid out magnificently, vast in extent, and adorned with rivers, lakes, orchards, paddy fields, and sugarcane groves. || 23 ||

स्त्रीपुंससृष्टिरुद्रिक्ता रत्यनङ्गाकारिणी । समग्रभोगसम्पत्त्या स्वर्भोगिष्वप्यनुत्सुका ॥ २४ ॥

The men and women created here emulate Rati and Kāmadeva; endowed with every manner of sensory delight and prosperity, they remain indifferent even toward the pleasures of heaven. || 24 ||

एवंप्राया विशेषा ये नृणां सम्प्रीतिहेतवः । स्वर्गेऽप्यसुलभास्तेऽमी पदे पदे पदे पदे ॥ २५ ॥

In this manner, all such special objects that bring joy to human beings, though difficult to obtain even in heaven, are present here at every single step. || 25 ||

इति रम्यतराशेषविशेषां खचरोचितान् । धत्ते स्वमङ्कमारोप्य कौतुकादिव भूधरः ॥ २६ ॥

Thus, holding upon its lap all these exceedingly charming treasures suited for the Vidyādharas, this great mountain sustains them as if in playful joy. || 26 ||

श्रेण्योरस्यैतयोरुक्तशोभासम्पन्निधानयोः । पुराणां संनिवेशोऽयं लक्ष्यतेऽत्यन्तसुन्दरः ॥ २७ ॥

Upon both these ranges, which are storehouses of the aforementioned splendor and wealth, is seen this exquisitely beautiful layout of prosperous cities. || 27 ||

पृथग्दशयतोद्देशे दशयोजनविस्तृते । अनु पर्वतदीर्घत्वमायते चापयोनिधेः ॥ २८ ॥

Each of these two ranges is ten yojanas wide and extends along the entire length of the mountain all the way to the ocean. || 28 ||

विष्कम्भादिकृतः कश्चिन्न भेदस्त्विह कश्चन । आयामस्तूत्तरश्रेण्यां धत्ते साभ्यधिकां स्थितिम् ॥ २९ ॥

There is no difference between the two ranges in width or other dimensions, but the northern range possesses slightly greater length than the southern range. || 29 ||

स्वर्गावासापहासीनि पुराण्यत्र चकासति । दक्षिणोत्तरयोः श्रेण्योः पञ्चाशत् षष्टिरित्यपि ॥ ३० ॥

Upon the southern and northern ranges, fifty and sixty magnificent cities are situated respectively, mocking even the celestial mansions (vimānas) of heaven with their splendor. || 30 ||

विद्याधरा निवसन्ति नगरेषु महर्द्धिषु । स्वपुण्योपार्जितान् भोगान् भुञ्जानाः स्वर्गिणो यथा ॥ ३१ ॥

In these exceedingly prosperous cities, the Vidyādharas reside, enjoying pleasures earned through the rise of their own merits (pun.ya), just like celestial beings. || 31 ||

पुरः किन्नामितं नाम्ना पुरं भाति पुरो दिशि । सौधैरभ्रंकषैः स्वर्गमिवास्प्रष्टुं समुद्यतः ॥ ३२ ॥

Here toward the eastern quarter shines the city named Kinnāmita (1), adorned with sky-scraping royal palaces that seem poised to touch heaven itself. || 32 ||

अतः किन्नरगीताख्यं पुरमिद्धर्द्धि लक्ष्यते । यस्योद्यानानि सेव्यानि गीतैः किन्नरयोषिताम् ॥ ३३ ॥

Next is seen the greatly opulent city named Kinnaragīta (2), whose gardens are constantly worth visiting for the enchanting songs of Kinnara maidens. || 33 ||

नरगीतं विभातीतः पुरमेतन्महर्द्धिकम् । सदा प्रमुदिता यत्र नरा नर्तन्ति सोत्सवाः ॥ ३४ ॥

Here shines the highly prosperous city named Naragīta (3), whose inhabitants dwell in perpetual joy, dancing and celebrating festivals. || 34 ||

बहुकेतुकमेतच्च प्रोल्लसद्बहुकेतुकम् । केतुबाहुभिराह्वातुमस्मानिव समुद्यतम् ॥ ३५ ॥

Here stands the city named Bahuketuka (4), adorned with fluttering banners, appearing as though it were ready to summon us with the arms of its flags. || 35 ||

पुण्डरीकमिदं यत्र पुण्डरीकवनेष्वमी । हंसाः कलरुतैर्मन्द्रं स्वनन्ति श्रोत्रहारिभिः ॥ ३६ ॥

This is the city named Pun̤d̤arīka (5), where swans sing in deep, melodious notes pleasing to the ears amid groves of white lotuses (pun̤d̤arīka). || 36 ||

सिंहध्वजमिदं सैंहैर्ध्वजैः सौधाग्रवर्तिभिः । निरुणद्धि सुरेभाणां मार्गं सिंहविशङ्किनाम् ॥ ३७ ॥

Here is the city named Sim̤hadhvaja (6), which, through the lion-emblazoned banners atop its palaces, halts the path of celestials whose heavenly elephants take fright suspecting real lions. || 37 ||

श्वेतकेतुपुरं भाति श्वेतैः केतुभिरुच्छ्रितैः । सौधाग्रवर्तिभिर्द्राघीयः केतुमिवामरम् ॥ ३८ ॥

Here shines the city named Śvetaketu (7), which, with its tall white banners fluttering atop the palaces, appears as though it were visibly beckoning Cupid (Kāmadeva) himself. || 38 ||

गरुडध्वजसंज्ञं च पुरमाराद्विराजते । गरुडाश्मविनिर्माणैः सौधाग्रैर्नभसाङ्गणम् ॥ ३९ ॥

Nearby shines the city named Garud̤adhvaja (8), spanning the courtyard of the sky with palace pinnacles crafted of emeralds (garud̤āśma / Garud̤a gems). || 39 ||

श्रीप्रभं श्रीधरं चापि पुरमेतन्मनोहरम् । भातीदं द्वयमन्योन्यस्पर्धयेव श्रियं दधत् ॥ ४० ॥

Here are the two splendid cities named Śrīprabha (9) and Śrīdhara (10), resplendent with royal opulence, looking as though they assumed such immense beauty in mutual rivalry. || 40 ||

लोहार्गलमिदं लोहार्गलैरतिदुर्गमम् । अरिञ्जयं च जित्वारीन् हसतीव स्वगोपुरैः ॥ ४१ ॥

Here is the city named Lohārgala (11), virtually impregnable with its iron bolts, and the city named Ariñjaya (12), which, through its towering gates, seems to smile in triumph over vanquished foes. || 41 ||

वज्रार्गलं च वज्राख्यं विभातीतः पुरद्वयम् । खनिभिः स्वोपशल्योत्थैः समुन्मेषी दिवानिशम् ॥ ४२ ॥

On this side shine the two cities named Vajrārgala (13) and Vajrākhya (14), appearing to flourish day and night through the adjacent diamond mines in their outskirts. || 42 ||

इदं च नगरं विमोचाख्यं पुरमेतत् पुरं जयम् । एताभ्यां निर्जितं नूनमधोऽगात् फणिनां जगत् ॥ ४३ ॥

Here is the city named Vimoca (15) and here is the city named Jaya (16); these two cities are so radiant that it seems the realm of the serpent-gods (Bhavanavāsī devas) went underground having been vanquished by them. || 43 ||

शकटादिमुखी चैव पूरी भाति चतुर्मुखी । चतुर्भिर्गोपुरैस्तुङ्गैर्लङ्घयन्तीव खङ्गणम् ॥ ४४ ॥

Here is the city named Śakat.amukhī (17) and here shines the city named Caturmukhī (18); this city Caturmukhī, with its four towering gateways, appears as though it were leaping across the courtyard of the firmament. || 44 ||

बहुमुख्यरजस्का च विरजस्का च नामतः । नगर्यो भुवनस्येव यत्र मिलिताः श्रियः ॥ ४५ ॥

These are the cities named Bahumukhī (19), Arajaskā (20), and Virajaskā (21); all three of these cities appear as if the prosperity of all three worlds had converged into a single place. || 45 ||

रथनूपुरपूर्व च चक्रवालाह्वयं पुरम् । पुरस्ताद्वक्ष्यमाणानां पुराणां तिलकायते ॥ ४६ ॥

Acting like an ornamental forehead-mark (tilaka) among both the previously mentioned and the yet-to-be-described cities, here stands the city named Rathanūpuracakravāla (22). || 46 ||

राजधानी यमेतस्यां खचरेन्द्रशिरोमणिः । निवसन्ति परां लक्ष्मीं भुञ्जानाः सुकृतोदयात् ॥ ४७ ॥

This city is the imperial capital of this range; the sovereign emperors of the Vidyādharas reside here, enjoying supreme fortune attained through the fruition of their meritorious deeds (pun.ya). || 47 ||

मेखलाग्रपुरं रम्यमितः क्षेमपुरी पुरी । अपराजितमेतच्च कामपुष्पमितः पुरम् ॥ ४८ ॥

Here is the charming city of Mekhalāgra (23), the city of Ks.emapurī (24), the city of Aparājita (25), and here is the city named Kāmapus.pa (26). || 48 ||

गगनादिचरीयं सा विन्ध्यादिचरी पुरी । परं चक्रपुरं चैतदनन्तरमितोऽपरम् ॥ ४९ ॥

This is the city of Gaganacarī (27), that is the city of Vindhyacarī (28), and next is the city named Cakrapura (29). || 49 ||

सञ्जयन्तो जयन्ती च विजया वैजयन्त्यपि । क्षेमपुरं च चन्द्राभं सूर्याभं चातिभास्वरम् ॥ ५० ॥

Completing the count of thirty is the city of Sañjayantī (30), followed by Jayantī (31), Vijayā (32), and Vaijayantī (33); then Ks.emapura (34), Candrābha (35), and the brilliantly radiant Sūryābha (36). || 50 ||

रतिकूटं चित्रकूटं महत्कूटं तथैव च । हेमकूटं मेघकूटं विचित्राङ्गं च वैश्रवणम् ॥ ५१ ॥

Here are the cities: Ratikūt.a (37), Citrakūt.a (38), Mahākūt.a (39), Hemakūt.a (40), Meghakūt.a (41), Vicitrakūt.a (42), and Vaiśravan.akūt.a (43). || 51 ||

शशिसूर्यपुरे चापि नित्योद्योतिन्यनुक्रमात् । विमुखी नित्यवाहिन्या पुण्डरीका च पश्चिमा ॥ ५२ ॥

In sequence, these are the cities: Śaśipura (44), Sūryapura (45), and Nityodyotinī (46); followed by Vimukhī (47), Nityavāhinī (48), Pun.d.arīkā (49), and the final city, Paścimā (50). || 52 ||

नगर्यो दक्षिणश्रेण्यां पञ्चाशत्संख्यया मिताः । प्राकारगोपुरोत्तुङ्गाः खातिकाभिस्तिसृभ्रिताः ॥ ५३ ॥

In this manner, there are fifty cities on the southern range; the ramparts and main gate-towers (gopuras) of these cities are exceedingly lofty, and each city is encircled by three defensive moats. || 53 ||

त्रिसृणामपि खातानामन्तरं दण्डसम्मितम् । दण्डाश्चतुर्दशैतस्या व्यासो द्व्यूनोऽन्ययोर्द्वयोः ॥ ५४ ॥

The distance between each of these three moats is one dan.d.a (bow-length or four cubits); the first moat is fourteen dan.d.as wide, the second twelve, and the third ten dan.d.as wide. || 54 ||

> विष्कम्भादवगाढाः स्युः पादोनार्द्धत्रिभागशः । सममूलास्ततो वा स्युर्मूलाद्वा चतुरस्रिकाः ॥ ५५ ॥

In depth, these moats are respectively three-fourths, one-half, and one-third of their individual widths—meaning the first moat is ten and a half bows deep, the second six bows deep, and the third a little over three and a quarter bows deep. All these moats are uniform in width from bottom to top. || 55 ||

> रत्नोपलैरुपहिताः स्वर्णेटकचिताश्च ताः । तोयान्तिक्यः परीवाहयुक्ता वा निर्मलोदकाः ॥ ५६ ॥

Those moats are constructed with golden bricks and embedded with precious stones; they are filled to the brim with crystalline water and are fitted with sluices (parīvāhas) for the inflow and outflow of water. || 56 ||

> पद्मोत्पलावसंसिन्यो यादोदोषहटनक्षमाः । महाब्धिभिरिवा स्पर्धां कुर्वाणास्तुङ्गवीचिभिः ॥ ५७ ॥

The red and blue lotuses blooming in those moats look like ear-ornaments adorning them; their banks are capable of enduring the thrusts of aquatic creatures, and with their towering waves, they seem to vie in grandeur with the vast oceans. || 57 ||

> आतुर्दण्डान्तरश्चातो वप्रः षड्धनुरुच्छ्रितः । स्वर्णपांसूपलैश्छन्नः स्वोत्सेधाद्द्विगुणविस्तृतः ॥ ५८ ॥

At a distance of four dan.d.as from these moats stands a rampart (vapra) made of stones blended with golden sand; it is six bows high and twelve bows wide (twice its height). || 58 ||

तस्योर्ध्वनिचयं पृच्छन्ति तथा वप्रस्य पृष्ठकम् । कुम्भकुक्षिसमाकारगोक्षुरक्षोदनिस्तलम् ॥ ५९ ॥

The upper summit of this rampart is surmounted by numerous battlements (kapiśīrṣa / parapets), rounded like the hoofs of cows and bulging outward like the belly of a pitcher. || 59 ||

वप्रस्योपरि सालोऽभूद् विष्कम्भाद् द्विगुणोच्छ्रितः । चतुर्विंशतिमुद्विद्धो धनुषां तलमूलतः ॥ ६० ॥

Above this rampart stands a main defensive wall (prākāra / sāla), twice as high as it is wide; measuring twenty-four bows in height from the base to the top, and twelve bows in width. || 60 ||

मूर्द्धभिः कपिशीर्षैश्च रचिताग्रः समस्ततः । चित्रहैमेष्टकचितः क्वचिद् रत्नशिलामयः ॥ ६१ ॥

The top of this outer wall is everywhere decorated with battlements shaped like monkey-heads (kapiśīrṣa); the entire wall is built of variegated golden bricks and inlaid in various places with slabs of precious gems. || 61 ||

विष्कम्भसमविस्ताराः पञ्चदशायतस्तथा । त्रिंशच्च दण्डानां स्युश्चाला द्विगुणोच्छ्रिताः ॥ ६२ ॥

Upon that rampart are rows of watchtowers (aṭṭālikās) whose width equals that of the rampart, measuring fifteen bows in length and twice that in height—namely thirty bows high. || 62 ||

त्रिंशद्दण्डान्तराश्चैता मणिहेमविचित्रिताः । उत्सेधसदृशारोहसोपाना गगनस्पृशः ॥ ६३ ॥

These watchtowers are spaced thirty bows apart, richly adorned with gold and jewels, fitted with flight of stairs corresponding to their height, and touching the sky with their immense loftiness. || 63 ||

द्वयोरट्टालयोर्मध्ये गोपुरं रत्नतोरणम् । पञ्चाशद्धनुरुत्सेधं तदर्द्धेन च विस्तृतम् ॥ ६४ ॥

Between every two watchtowers stands a grand city-gate (gopura) adorned with jewel-studded archways (toran.as), measuring fifty bows in height and twenty-five bows in width. || 64 ||

गोपुराट्टालयोर्मध्ये त्रिधनुष्कावगाहनम् । इन्द्रकोशमभूत् सापि धामैर्युक्तं गवाक्षकैः ॥ ६५ ॥

Between the city-gates and the watchtowers are bastion chambers (indrakośas) three bows in depth, furnished with shuttered lattice-windows (gavāks.as). || 65 ||

तदन्तरेषु राजन्ते शुचयो देवपथा भुवि । त्रिहस्तविस्तृताः पार्श्वे तच्चतुर्गुणमायताः ॥ ६६ ॥

In between these bastions shine spotless rampart-walks (devapathas), three cubits wide and four times that in length (twelve cubits long). || 66 ||

इत्युक्तखातिकावप्रप्राकारैः परितो वृताः । विभान्ते नगर्योऽस्याः परिधानैरिवाङ्गनाः ॥ ६७ ॥

Surrounded on all sides by these described moats, ramparts, and defensive walls, those cities shine like graceful women adorned in beautiful garments. || 67 ||

धनुष्काणां सहस्रं स्यात् तच्चतुष्पथसङ्कुलम् । वीथीनां द्वादशाहत्यं द्वाराण्येकसहस्रकं तु ॥ ६८ ॥

In each of these cities, there are one thousand crossroads (catus.pathas), twelve thousand streets and avenues, and a total of one thousand gates, large and small combined. || 68 ||

तदर्द्धानि सकवाटानि राजन्ते नेत्राणीव पुरश्रियाम् । तद्द्विशत्यग्रिमाणि द्वाराणि तानि च ॥ ६९ ॥

Half of these—namely five hundred gates—are fitted with heavy door-panels and look like the shining eyes of the city's fortune (Pura-laks.mī); among these five hundred, two hundred are principal, magnificent portals. || 69 ||

पूर्वापरेण रुद्धाः स्युर्योजनानि नवैव ताः । दक्षिणोत्तरतो दीर्घा द्वादश प्राङ्मुखाः स्थिताः ॥ ७० ॥

These cities measure nine yojanas in width from east to west and twelve yojanas in length from south to north; all of them face toward the eastern quarter. || 70 ||

राजगेहादिविस्तारमासां को नाम वर्णयेत् । ममापि नागराजस्य यत्र मोमुह्यते मतिः ॥ ७१ ॥

Who indeed can describe the vast extent and magnificence of the royal palaces in these cities? When even the intellect of myself, Dharan.endra the king of serpents, becomes utterly bewildered, what can be said of others? || 71 ||

ग्रामाणां कोटिरेका स्यात् परिवारः पुरं प्रति । तथा खेटमडम्बादिनिवेशश्च पृथग्विधः ॥ ७२ ॥

Each of these cities has a domain of one crore villages as its surrounding dependency, along with various layouts of townships, market-towns (khet.as), and rural settlements (mad.ambas). || 72 ||

अकृष्टपच्यैः शाल्यग्र्यैर्धान्यैरन्यैश्च संवृताः । पुण्ड्रेक्षुवनसञ्छन्नसीमानो निगमाः सदा ॥ ७३ ॥

Those settlements are ever verdant with excellent śāli rice and various other grains that grow abundantly without cultivation, and their boundaries are constantly shaded by dense groves of sweet sugarcane and red canes (pun.d.reks.u). || 73 ||

पुराणामन्तरं चात्र सार्द्धं पञ्चनवत्यधिकं शतम् । प्रमाणयोजनोद्दिष्टं मानमाप्तैर्निदर्शितम् ॥ ७४ ॥

The distance between the cities situated on this Mount Vijayārdha has been declared by the Omniscient Lords (Āptas) to be one hundred ninety-five and a half (195.5) Pramān.a-yojanas. || 74 ||

पुराणि दक्षिणश्रेण्यां यथैतानि स्थितानि वै । भवेयुरुत्तरश्रेण्यामपि तानि समृद्धिभिः ॥ ७५ ॥

Just as the arrangement of these prosperous cities on the southern range has been described, so too is the layout of the cities on the northern range, endowed with immense prosperity. || 75 ||

किन्त्वन्तरं पुराणां स्यात् तत्रैकैकं प्रमाणतः । योजनानां शतं सार्द्धं सप्ततिश्चैव साधिका ॥ ७६ ॥

However, the distance between each city on the northern range is a little over one hundred seventy and a half (170.5) Pramān.a-yojanas. || 76 ||

आसां च नामनिर्देशो भवेदद्यमन्वतिक्रमात् । पश्चिमां दिशमारभ्य यावत् षष्टितमं पुरम् ॥ ७७ ॥

Starting from the western quarter up to the sixtieth city, the names of those northern cities in sequential order are as follows: || 77 ||

अलका वारुणी चैव सकैलासा च धारिणी । विद्युत्प्रभं किलिकिलं चूडामणि शशिप्रभे ॥ ७८ ॥

1. Alakā, 2. Vārun.ī, 3. Kailāsa-vārun.ī (Dhārin.ī), 4. Vidyutprabha, 5. Kilikila, 6. Cūd.āman.i, and 7. Śaśiprabhā. || 78 ||

सुमेरुः पुष्पचूडं च हंसगर्भं वलाहकी । शिवङ्करं शिवं श्रीहर्म्यं तथा शिवमन्दिरम् ॥ ७९ ॥

1. Sumeru, 9. Pus.pacūd.a, 10. Ham.sagarbha, 11. Valāhaka, 12. Śivaṅkara, 13. Śiva, 14. Śrīharmya, and 15. Śivamandira. || 79 ||

वसुमुत्कं वसुमती नाम्ना सिद्धार्थकं परम् । सूर्यप्रभं ततः केतुमालाख्यं च पुरोत्तमम् ॥ ८० ॥

1. Vasumutka, 17. Vasumatī, 18. Siddhārthaka, 19. Sūryaprabha, and 20. Ketumālā. || 80 ||

सुरेन्द्रकान्तमन्यत् स्यात्ततो गगननन्दनम् । अशोकारह्या विशोका च वीतशोका च सत्पुरी ॥ ८१ ॥

1. Surendrakānta, 22. Gagananandana, 23. Aśokā, 24. Viśokā, and 25. Vītaśokā. || 81 ||

अलका तिलकाख्या च तिलकान्तं तथाम्बरम् । मन्दिरं कुमुदं कुन्दं गगनवल्लभम् ॥ ८२ ॥

1. Alakā, 27. Tilakā, 28. Ambara-tilaka, 29. Mandira, 30. Kumuda, 31. Kunda, and 32. Gaganavallabha. || 82 ||

ज्योतिःप्रभं च भूतिलकं पुरं गन्धर्वसंज्ञकम् । मुक्ताहारः सनिमिषं चाग्निज्वालमतः परम् ॥ ८३ ॥

1. Jyotih̤prabha, 34. Bhūtilaka, 35. Gandharvapura, 36. Muktāhāra, 37. Nimis̤a, and 38. Agnijvāla. || 83 ||

महाज्वालं च विमलं श्रीनिकेतं जयाह्वयम् । श्रीवासो मणिवज्राख्यं भद्राख्यं सधनक्षयम् ॥ ८४ ॥

1. Mahājvāla, 40. Vimala, 41. Śrīniketa, 42. Jaya, 43. Śrīnivāsa, 44. Man̤ivajra, 45. Bhadra, and 46. Bhavanañjaya. || 84 ||

गोक्षीरफेनसङ्क्षोभ्यं गिर्यादिशिखराह््वयम् । धरणी धारणी दुर्गं दुर्द्धराख्यं सुदर्शनम् ॥ ८५ ॥

1. Goks̤īra, 48. Phena, 49. Aks̤obhya, 50. Giriśikhara, 51. Dharan̤ī, 52. Dhāran̤a, 53. Durga, 54. Durdhara, and 55. Sudarśana. || 85 ||

माहेन्द्राख्यं तथा पुरं विजयसंज्ञकम् । सुगन्धिनी च वज्रार्द्धं रत्नाकराह्वयम् ॥ ८६ ॥

1. Mahendrapura, 57. Vijayapura, 58. Sugandhinī, 59. Vajrārdha, and 60. Ratnākara. || 86 ||

इत्येवं चान्त्यमुत्तरस्यां पुराणि वै । श्रेण्यां स्वर्गपुरश्रीणि भान्त्येतानि महान्त्यलम् ॥ ८७ ॥

In this manner, these sixty great cities shine on the northern range, rivaling the splendor of the celestial cities of heaven. || 87 ||

पुराणीन्द्रपुराणीव सौधानि स्वविमानतः । प्रति प्रतिपुरं रम्यं व्यत्यासीत् प्रतिवैभवम् ॥ ८८ ॥

These cities are like the capital cities of Indra (Indrapurī), and their lofty mansions are like celestial aerial cars (vimānas). Each city possesses a distinct and peerless beauty, and the splendor of every city surpasses that of the others—each exceeding the next in magnificence. || 88 ||

नराः सुरकुमाराभा नार्यश्चाप्सरसां समाः । स्वातृविषयान् भोगान् भुञ्जतेऽमी यथोचितम् ॥ ८९ ॥

The men here resemble celestial princes (Devakumāras), and the women are like celestial nymphs (Apsarases). All these men and women enjoy the delightful pleasures suited to each of the six seasons. || 89 ||

इति पुराणि पुराणकवीशिनामपि वचोभिरशक्यनुतोन्नयम् । दधदधित्यकया गिरिरेष ताः सुरपुरश्रियमाह्वयते स्वयम् ॥ ९० ॥

Thus, Mount Vijayārdha supports such magnificent cities that even great ancient poets cannot adequately praise them in words; moreover, through its sublime elevated plateau

(adhityakā), this mountain appears as though it were personally inviting the presiding fortune of heaven (Suralaks.mī). || 90 ||

गिरिरयं गुरुभिः शिखरैर्दिवं प्रविपुलेन तलेन च भूतलम् । दधदुपान्तचरैः खचरोरगैः प्रथयति त्रिजगच्छ्रियमेकतः ॥ ९१ ॥

With its mighty peaks this mountain reflects heaven; with its vast base it reflects the netherworld; and with the Vidyādharas and Nāgas roaming nearby, it displays the glory of the middle world (Madhyaloka). Thus, in a single place, it manifests the splendor of all three worlds. || 91 ||

निधुवनानि वनान्तलतागृहे मर्दितपल्लवसंस्तरणान्तरे । वितनुतेऽप्युपभोगसुगन्धिभिर्गिरिरयं गगनेचरयोषिताम् ॥ ९२ ॥

Through its bower-mansions amidst the forests—strewn with soft couches of tender leaves and fragrant with sandal and camphor suited for enjoyment—this mountain displays the amorous sports (nidhubana) of the Vidyādharī maidens. || 92 ||

इह सुरासुरकिन्नरपन्नगा नियतमस्य तटेषु महीभृतः । प्रतिवसन्ति समं प्रमदाजनैः स्वरुचितैरचितैरतोत्सवौः ॥ ९३ ॥

Upon the slopes of this mountain, celestials, Asurakumāras, Kinnaras, and Nāgakumāras regularly dwell with their beloved spouses, constantly celebrating joyful festivals of love suited to their desires. || 93 ||

सुरनिषेवितितेषु निकुञ्जकेष्वमन्दसरिदुपान्तलताभवनेष्वमूः । प्रणयकोपविजिह्ममुखीर्वधूरनुनयन्ति मुदा नभश्चराः ॥ ९४ ॥

In the riverside vine-bowers frequented by celestials, the sky-roaming Vidyādharas joyfully pacify and entreat their beloveds whose faces have turned sullen with amorous pique (pran.aya-kopa). || 94 ||

इह मृणालनियोजितबन्धनैरिह कृतं ससरोरुहताडनैः । इह मुखासवसेचनकैः प्रियान् विमुखयन्ति रते कुपिताः स्त्रियः ॥ ९५ ॥

Here, pique-filled maidens turn away their lovers from amorous play by binding them with lotus-stalks; there, by playfully striking them with lotuses plucked from their ears; and elsewhere, by spraying them with wine from their mouths. || 95 ||

क्वचिदनङ्गनिवेश इवामरीकलितनर्तनगीतमनोहरः । मदकलध्वनिकोकिलडिण्डिमैः क्वचिदनङ्गजयोत्सवविभ्रमः ॥ ९६ ॥

In some places, this mountain is charming with the graceful dances and songs of celestial damsels, looking like the abode of Cupid; in other places, it resounds with the kettle-drums (d.in.d.ima) of passionate cuckoo calls, resembling the victory festival of King Love. || 96 ||

क्वचिदुपोढपयःकणशीतलैर्धुतसरोजवनैः पवनैः सुखैः ।
मदकलालिकुलाकुलपादपैरुपवनैरतिरम्यतरोऽभवत् ॥ ९७ ॥

In some areas, the mountain is delightfully refreshing with breezes cooled by drops of water and swaying lotus beds; in others, it is exceedingly enchanting with orchards whose trees teem with humming swarms of intoxicated bees. || 97 ||

क्वचिदनेकद्विपयूथनिषेवितः क्वचिदनेकपतत्पततातततः ।
क्वचिदनेकपरार्ध्यमणिद्युतिच्छुरितराजतसानुविराजितः ॥ ९८ ॥

In some parts, it is frequented by herds of wild elephants; in others, it is filled with flocks of soaring birds; and elsewhere, it is adorned with silver peaks gleaming with the luster of countless priceless gems. || 98 ||

क्वचिदकाण्डविनर्तितकेकिभिर्घननिभैर्हरिनीलतटैर्युतः । क्वचिदकालकृतोषसि रोचिषां
परिगतोऽरुणरत्नशिलातटैः ॥ ९९ ॥

In some places, it features cliffs of sapphires (indranīla) that resemble rain-clouds, causing peacocks to dance untimely (even outside the rainy season); in other places, it is lined with slabs of ruby-like red gems that spread the rosy glow of dawn at all hours. || 99 ||

क्वचन काञ्चनभित्तिपराहते रविकरैरतिदीपितकाननः । नभसि सञ्चरतां जनयत्ययं
गिरिरुदीर्णदवानलसंशयम् ॥ १०० ॥

In certain spots, the forest on this mountain blazes brilliantly with the sun's rays reflecting off golden walls, causing sky-faring Vidyādharas to mistake the dazzling glare for a raging forest fire. || 100 ||

इति विशेषपरम्परयान्वहं रुचिरया गिरिरेष सुरेशिनाम् । अपि मनांसि विवर्द्धितकौतुकं वितनुते
किमुताम्बरचारिणाम् ॥ १०१ ॥

With such an unbroken succession of enchanting wonders day and night, this mountain continuously stirs curiosity and longing even in the minds of the Indras of the celestials—what then need be said of the sky-roaming Vidyādharas? || 101 ||

सुरसरिज्जलसिक्ततटीद्रुमः जलदचुम्बितसानुवनोदकः । मणिशिलैः शिखरैः खचरोषितैर्विजयते
गिरिरेष सुराचलान् ॥ १०२ ॥

With its shoreline trees nourished by the waters of the celestial river Gaṅgā, its mountain-top forests kissed by clouds, and its gem-encrusted peaks inhabited by Vidyādharas, this Mount Vijayārdha surpasses even the celestial Meru mountains. || 102 ||

सुरनदीसलिलप्लुतपादपैस्तटवनैः कुसुमाञ्चितमूर्द्धभिः । मुखरितालिभिरेष महाचलो विहसतीव सुरोपवनश्रियम् ॥ १०३ ॥

With its coastal groves—whose trees are washed by the divine river, crowned with blossoming blossoms, and resounding with the hum of bees—this great mountain seems to mock the beauty of the celestial gardens of the gods (Nandanavana). || 103 ||

इयमितः सुरसिन्धुरपां छटाः प्रकिरतीह विभाति पुरो दिशि । वहति सिन्धुरितश्च महानदी मुखरिता कलहंसकलस्वनैः ॥ १०४ ॥

Here toward the east shines the river Gaṅgā (Surasindhu), spraying showers of sparkling water; while here toward the west flows the mighty river Sindhu, resounding with the melodious calls of royal swans (kalaham̐sas). || 104 ||

हिमवतः शिरसः किल निर्गते सकललोकहिते सरितावुभे । शुचितयास्य तु पादमुपाश्रिते शुचिरलङ्घ्यतरो हि महोन्नतेः ॥ १०५ ॥

Although both the Gaṅgā and Sindhu rivers originate from Lake Padma atop Mount Himavat and benefit the entire world, yet on account of purity (śucitā—both holy purity and silver-white brilliance), they serve the feet (pāda—base/foothills) of this Vijayārdha; and rightly so, for none can surpass one who is pure—mere height is vain before pristine purity. Purport: Emerging from Lake Padma atop Mount Himavat, the Gaṅgā and Sindhu flow beneath Mount Vijayārdha through its cave portals. The poet has depicted this geographical reality in an elegant metaphorical style, using the pun on śuci (pure/white). || 105 ||

अत्र सदैव सदेवविचेष्टितैः सुकृतिभिः सुकृती खचराधिपः । कृततनयास्तनया इव सत्पितुः समुपयान्ति यथेप्सितसम्पदः ॥ १०६ ॥

Just as dutiful, well-behaved sons obtain all desired fortunes from a noble father, so too do the meritorious, capable, and righteous Vidyādhara lords ever obtain their cherished treasures and prosperities from this mountain through their merit (pun.ya) and effort. || 106 ||

क्षितिरकृष्टपचेलिमसस्यसूः खनिरयत्नजरत्नविशेषसूः । द्रुतरुहश्च वनस्पतयश्च ते दधति पुष्पफलर्द्धिमकालजाम् ॥ १०७ ॥

The earth here yields rich harvests without being tilled; the mines yield precious, peerless gemstones without effort; and the towering trees ever bear an abundance of flowers and fruits, unconstrained by the seasons. || 107 ||

सरसि सारसहंसविकूजितैः कुसुमितासु लतास्वथनिःस्वनैः । उपवनेषु च कोकिलनिक्वणैर्ह्रदिशयोऽत्र सदा विनिद्रितः ॥ १०८ ॥

With the continuous calling of cranes and swans on the lakes, the humming of bees on flowering creepers, and the warbling of cuckoos in the orchards, it seems as though Cupid (Kāmadeva) is ever awake and vigilant here. || 108 ||

कमलिनीवनरेणुविकर्षिभिः कुसुमितोपवनद्रुमधूननैः । रतिपरिश्रमहारिभिरच्युतं तृप्तिमुपैति सदा खचरीजनः ॥ १०९ ॥

Gathering pollen from lotus clusters, gently swaying the flowering garden trees, and dispelling the fatigue of amorous dalliance, the soothing breezes continually bring supreme delight to the Vidyādharī women. || 109 ||

हरिरितः प्रतिगर्जति कानने करिकुलं वनमुज्झति कातरम् । परिगलत्सकलं च मृगीकुलं गिरिनिकुञ्जतलादपसर्पति ॥ ११० ॥

Here in this forest, a lion roars fiercely, and terrified by its roar, a herd of elephants flees the woods; while a herd of female deer, dropping mouthfuls of grass in terror, flees from the mountain bowers. || 110 ||

सरसि हंसवधूरियमुत्सुका कमलरेणुविपिञ्जरमञ्जसा । समुपयाति न कोकविशङ्किनी नयनगलदश्रु विरौति च ॥ १११ ॥

Here at the lake, a longing female swan (ham.sinī) hesitates to approach her beloved mate, who has turned golden-yellow covered in lotus pollen, mistaking him for a ruddy shelduck (cakravāka), and sheds tears while crying piteously. || 111 ||

इयमितोऽथ च कोककुटुम्बिनी कमलिनीनवपत्रतिरोहितम् । अनवलोक्य मुहुः सहचारिणं भ्रमति दीनरुतैः परितः सरः ॥ ११२ ॥

And here, a female ruddy shelduck (cakravākī), unable to see her companion hidden behind the fresh leaves of a lotus cluster, circles around the lake uttering plaintive cries in distress. || 112 ||

इह शरदभ्रमलङ्घ्यमाश्रितं मणितटं सुरखेचरकन्यकाः । लघुतया सुसहायमितस्ततः प्रचरयन्ति नयन्ति च स्वेच्छया ॥ ११३ ॥

Here upon the gem-studded ridges of this mountain rests a light autumn cloud; being light, anyone can easily move it, and so celestial and Vidyādhara maidens playfully guide it here and there and draw it toward themselves at will. || 113 ||

असुमतां सुमताममृतात्मिकां धृतघनान्तघनामिव वीचिभिः । प्रसृतकान्तवनाममरापगां वहति सानुभिरेष महाचलः ॥ ११४ ॥

Bestowing supreme nectar-like delight to all living beings, vast in expanse, appearing by its frothing waves as though it were bearing autumn clouds, and reaching the edge of the forests with its waters—this great mountain supports the celestial river Gaṅgā upon its lower ridges. || 114 ||

दुस्तरां च नितरामवगाहितामनुगतां च समन्तात् सरितां पतिम् । आश्रितान्तलतावनां स्वतटोपमां वहति सिन्धुमयं धरणीधरः ॥ ११५ ॥

And this mountain also sustains the mighty river Sindhu, which is vast, difficult to cross, flows continuously to meet the ocean, embraces forests of creepers along its banks, and matches its own shores in beauty. || 115 ||

इति यदेव यदेव निरूप्यते बहुविशेषगुणैरूचितं गिरौ । किमु तदेव तदेव सुखावहं हृदयहारि दृशां च विलोभनम् ॥ ११६ ॥

Thus, whatever feature one observes upon this mountain endowed with manifold extraordinary qualities, each and every one proves to be bliss-bestowing, captivating to the heart, and mesmerizing to the eyes. || 116 ||

अधरसानुषु कुसुमाचितेयं नीलवनालीपरिधानलक्ष्मीम् । स्निग्धाग्रलग्ना च सिताभ्रपङ्क्तिः संव्यानलीलामियमातनोति ॥ ११७ ॥

The rows of dark-green forests laden with blossoms on the lower ridges resemble a beautiful lower garment (dhoti) worn by this mountain, while the row of glistening white clouds touching its summit looks like an elegant upper cloth (sam.vyāna / turban). || 117 ||

तिरस्करिण्येव सिताभ्रपङ्क्त्या परिष्कृतान्तेऽस्य निकुञ्जदेशे । मणिप्रभोत्सर्पहतान्धकारे रतिं भजन्ते खचराः स्वकान्तैः ॥ ११८ ॥

In the bower-alcoves of this mountain—shielded on the borders by rows of white clouds like curtains, and illuminated by radiant gems that banish all darkness—the Vidyādhara lovers revel in amorous bliss with their beloveds. || 118 ||

शरद्घनस्योपरि सुस्थिते घने वितानतां तन्वति खेचरीजनः । कृतालयास्तत्र चिरं रिरंसया धनातपेऽप्यध्वनि जानते श्रमम् ॥ ११९ ॥

Dense autumn clouds remain steadily suspended like a canopy above this mountain; hence, the Vidyādharī women make their dwellings there to sport for long periods, never experiencing any fatigue even during the intense heat of summer. || 119 ||

समुल्लसन्नीलमणिप्रभाप्लुतान् शरद्घनान् कृष्णधनाधनायितान् । विलोक्य हृष्टोऽत्र रुवन् शिखावलः प्रभृत्यति व्याततबर्हमुन्मदः ॥ १२० ॥

Immersed in the radiance of glittering sapphires (indranīla), these white autumn clouds appear dark like monsoon clouds; beholding them, the impassioned peacocks rejoice, crying joyfully and spreading their plumage in ecstatic dance. || 120 ||

सितान् घनानिह तटसम्भृतानिमान् स्थलास्थया समुपागताः खगस्त्रियः । दुकूलवस्त्रे इव चातिविस्तृते विधायिकां विरचयन्ति सम्भ्रमात् ॥ १२१ ॥

Mistaking the dense white clouds gathered along the slopes for solid ground, the Vidyādhara women approach them and playfully prepare couches upon them, as though making a bed upon an expansive carpet of fine silk. || 121 ||

सरस्तटे कलरुतसारसाकुले वनद्विपे विशति भयविद्रुताः । नभोधिया समुदगताश्च हंसावली नमःश्रियः पृथुतरहारयष्टिवत् ॥ १२२ ॥

As wild elephants enter the lake-shores filled with sweetly calling cranes, flocks of swans take flight into the sky in fright, appearing like long strands of pearl necklaces adorning the beauty of the celestial sky. || 122 ||

क्वचिद्धरिन्मणितटरोचिषां चयैः परिष्कृतं वपुरिह तिग्मदीधितेः । सरोजिनीहरितपलाशमण्डलं नभश्चरैरुपतटमीक्ष्यते मुहुः ॥ १२३ ॥

The orb of the hot-rayed sun is so enveloped by the green radiance of emerald cliffs that the sky-roving Vidyādharas, mistaking it for a green lotus leaf, gaze repeatedly toward the mountain slope. || 123 ||

क्वचिद्वनद्विपकपोलघट्टनैः क्षतत्वचो वनतरवः समन्ततः । रुदन्ति मुञ्चन्तश्च्युतकुसुमाश्रुबिन्दवो निलीनषट्पदकरुणस्वरान्विताम् ॥ १२४ ॥

In some spots, forest trees whose bark has been scraped away by the rubbing of wild elephants' rutting temples seem to weep, shedding teardrops of falling blossoms while lamenting through the plaintive hum of bees resting within them. || 124 ||

इतः कलं कमलवनेषु रूयते मदोद्धुरैर्वनिकलहंससारसैः । इतश्च कोकिलकलनादमूर्च्छितं मनोहरं शिखिविरुतं प्रतायते ॥ १२५ ॥

On one side, in the lotus groves, passionate swans and cranes call out in sweet, resounding tones; on the other side, the enchanting cries of peacocks, heightened by the melodious warbling of cuckoos, spread far and wide. || 125 ||

इतः शरद्घनघनकालमेघयोर्यदृच्छया वन इव सन्निधिर्भवेत् । मुखोन्मुखप्रहितकरः प्रवर्तते
सितासितद्विरदयोरयं रणः ॥ १२६ ॥

Here in this forest, white clouds of autumn and dark clouds of the monsoon encounter each other spontaneously, resembling a fierce battle between a white and a black elephant locking trunks face to face. || 126 ||

वनस्थलीमनिलविलोभितद्रुमामिमामितः कुसुमरजोऽवगुण्ठिताम् । अलक्षितामधिगमयत्यलिपजाः
समाव्रजन् परिमलग्राहकोऽमितः ॥ १२७ ॥

Although this woodland tract—whose trees sway in the wind and which is entirely veiled in floral pollen—remains hidden from view, swarms of fragrance-seeking bees arriving from all sides reveal its location. || 127 ||

इतो वनं वनगजयूथसेवितं विभाव्यते मदजलसिक्तपादपम् ।
समापतन्मदकलभृङ्गमालिकासमाकुलद्रुमलतमन्तरान्तरे ॥ १२८ ॥

How splendidly this forest shines on this side—frequented by herds of wild elephants, its trees bathed in ichor (mada), and its trees and creepers interwoven with swarms of sweetly humming bees drawn by the scent of rut. || 128 ||

अहो खगवनिता विलासवतः सुरभिसरोजवना वनान्तवीथीः । परिहितरसनैः शनैः श्रयन्ते
जितपुलिनैर्जघनैर्घनैः पृथग्भिः ॥ १२९ ॥

Ah! In these forest pathways fragrant with lotus ponds and filled with beauty, these charming Vidyādhara women, adorned with jingling girdles, walk gracefully and slowly with their voluptuous hips that surpass river sandbanks in elegance. || 129 ||

सरसकिसलयप्रसूनकल्पृप्तिं विततरिपूणि वनानि नूनमस्मिन् । द्रुतमित इत इत्यमूः
खगस्त्रीरलिदूतैरविराममाह्वयन्ति ॥ १३० ॥

Desiring, as it were, to distribute their rich abundance of tender shoots and blossoms, the forests on this mountain continually beckon the Vidyādharī maidens through messenger-bees humming: "Come here quickly! Come over here!" || 130 ||

कुसुमितवनषण्डमध्यमेतास्तरुगहनेन घनीकृतान्धकारम् । स्वतनुरुचिविधूतदृष्टिरोधाः खगवनिता
बहुदीपिका विशन्ति ॥ १३१ ॥

Dispelling the sight-blocking darkness of the dense flowering grove with the brilliant glow of their own bodies, these Vidyādhara maidens enter the heart of the forest carrying numerous torches. || 131 ||

कुसुमरसपिपासया निलीनैरलिमिरनारतमारुवद्भिरासाम् । युवतिकरजलूनपल्लवानामनुरुदितं ननु
तन्यते लतानाम् ॥ १३२ ॥

Since these youthful maidens have plucked the tender sprouts of these creepers with their nails, the continuous humming of bees hovering to drink nectar sounds as if the creepers themselves were weeping in distress. || 132 ||

कुसुमरचितभूषणावतंसाः कुसुमरजःपरिपिञ्जरस्तनास्ताः । कुसुमशरशरासितायताक्ष्यस्तदपचिताय
विभान्त्यमूः प्रवृत्ताः ॥ १३३ ॥

Wearing ear-ornaments fashioned of blossoms, their bosoms tinged yellow with floral pollen, and their expansive eyes sharp as the arrows of the Flower-bowed Cupid, these Vidyādharī maidens shine brilliantly as they wander about gathering flowers. || 133 ||

ताः सञ्चरन्ति कुसुमाप्रिये तरुण्यः सक्ता लतासु ललिताङ्घ्रिविलोलनेत्राः । तन्व्यो लसन्नखमरीचिसमुद्गताग्रा व्यालोलषट्पदकुला इव हेमवल्ल्यः ॥ १३४ ॥

With graceful brows, darting eyes, and nail-gleams radiating like budding flower-spikes, these slender maidens devoted to gathering blossoms wander here and there, looking just like golden creepers adorned with fresh blossoms and encircled by swarms of bees. || 134 ||

मृदुतरपवने ययुः प्रफुल्लत् कुसुमितमालतिकासु यत्सुपार्श्वे । सरुदयमधुना भ्रमद्विरेफां वीथीरवनिरुहां मलिनाममुष्मिन् ॥ १३५ ॥

In this forest where gentle breezes blow, where blossoms are abloom, and whose borders are adorned with flowering mālatī creepers, the breeze now sways the rows of trees thronged with hovering black bees. || 135 ||

आधूतकल्पतरुवीथिरतो मरुन्मान् मन्दारमन्तरसुरभीकृताशः । मत्तालिकोकिलरुतानि हरन् समन्तादावाति पल्लवपुटानि शनैर्विभिन्दन् ॥ १३६ ॥

Having stirred rows of wish-fulfilling trees (kalpatarus), perfumed all directions with the inner pollen of Mandāra blossoms, carried away the sweet melodies of impassioned bees and cuckoos, and gently opening tender leaf-buds, the breeze blows softly in all directions. || 136 ||

धृतकमलवने जले तरङ्गानुपराचयन् मकरन्दगन्धबन्धुः । अयमतिशिशिरः शिरस्तरूणां सकुसुममात्मवशं नयत्युदारः ॥ १३७ ॥

Creating ripples on waters adorned with lotus beds, allied with the fragrance of sweet nectar, and delightfully cool, this noble breeze gently sways the blossoming crowns of the trees under its sway. || 137 ||

मृदितमृदुलताग्रपल्लवैः क्वचिदमिश्रैरणुशीकरोत्करैः । अनुवनमिह नीयतेऽनिलैः कुसुमरजो विधुतं वितानताम् ॥ १३८ ॥

Having bruised the tender sprouts at the tips of delicate creepers and mingled with swirling mist from waterfalls, the breeze transforms the scattered floral pollen throughout the forest into a glorious canopy. Purport: In this forest, the pollen scattered by the wind appears just like a decorative floral awning overhead. || 138 ||

चलवलयरवैः समन्ततोऽनुगतनूपुरहारिझङ्कृतैः । सुपरिगममिहाम्बरेचरीरतमतिवर्ति वनेषु किन्नरैः ॥ १३९ ॥

The intense amorous sports of the Vidyādharī maidens in these groves are easily perceived by the Kinnaras through the jingling of moving bracelets mingled with the sweet tinkling of anklets echoing everywhere. || 139 ||

अत्र गहनपत्रिगणोऽयं श्रोत्रहरं ततः कूजति चित्रम् । सन्नतिपताकं नृत्यति नूनं तत्कृतनादैर्मत्तशिखण्डी ॥ १४० ॥

In this dense grove, flocks of birds warble variegated notes pleasing to our ears, while an impassioned peacock dances in rhythm with their music, fluttering its plumage like a waving banner. || 140 ||

अस्य महाद्रेरनुतटमेषा राजति नानाद्रुमवनराजी । पवनसमेनासनिलविधूतैर्नर्तितुकामेव विटपैः प्रहृष्टैः ॥ १४१ ॥

Along the shores and slopes of this great mountain shines a line of forests adorned with diverse trees. Behold! With its tender foliage stirred by the wind, it appears as though it were eager to dance in joyous delight. || 141 ||

कूजद्द्विरेफा वनराजिरेषा प्रोद्गातुकामेव महीध्रमेनम् । पुष्पाञ्जलिं विक्षिपतीव विश्वग्विकीर्यमाणैः सुमनःप्रतानैः ॥ १४२ ॥

This row of forests, filled with humming bees, seems as though it wishes to sing the glorious praises of this mountain, and with the multitudes of blossoms strewn all around, it appears to be offering an offering of flowers (pus.pāñjali) to the mountain. || 142 ||

शाखिनः षट्पदचौरवृन्दैर्विलुप्यमानप्रसवार्थसाराः । क्रोशन्तीव भात्यमुष्मिन् समुच्चरत्कोकिलकूजितेन ॥ १४३ ॥

The bees resting on the trees of this forest are drinking the floral nectar, while the cuckoos warble loudly, making it appear as though the bands of thief-like bees have robbed the forest trees of all their wealth of nectar, and the trees are crying out in protest through the voices of the calling cuckoos. || 143 ||

महाद्रेरमुष्य कलधौते प्रदेशे नृत्यतो बर्हिणसङ्घस्य । प्रतिच्छायया व्यक्तमस्मिन् समुत्फुल्लनीलाब्जषण्डस्य लक्ष्मीः ॥ १४४ ॥

The reflections cast by flocks of peacocks dancing vigorously upon the silvery plateaus of this mountain spread the exquisite beauty of blooming clusters of blue lotuses. Purport: The blue reflections of peacocks cast upon the pristine white silver ground look just like a bed of blue lotuses blossoming upon clear water. || 144 ||

अतुलितमहिमा हिमावदातद्युतिरनतिक्रमणीयपुण्यमूर्तिः । रजतगिरिरयं विलङ्घिताब्धिः सुरसरिदोघ इवावभाति पृथ्व्याम् ॥ १४५ ॥

Possessing peerless majesty, shining with a snowy-white brilliance, inviolable in its sacred embodiment of merit, and having reached and stirred the ocean itself—for all these reasons, this silver Mount Vijayārdha shines upon the earth like the surging flood of the celestial river Gaṅgā. || 145 ||

अस्य महाद्रेरनुतटमुच्चैर्द्रष्ट्वा विनीलामुपवनराजीम् । जलदविशङ्की बर्हिगणोऽयं विरचितबर्हः प्रनृत्यति ॥ १४६ ॥

Beholding the lush dark-green rows of groves along every high cliff of this mighty mountain, these peacocks mistake them for rain-clouds and, filled with joy, spread their vibrant tail-feathers to dance ecstatically. || 146 ||

अश्यानुसानु सुरपन्नगखेचराणामाक्रीडनान्युपवनानि विभान्त्यमूनि । नानारुताढ्यसरःसिकतोच्चयानि नित्यप्रवालकुसुमोद्धुरपादपानि ॥ १४७ ॥

Upon every peak of this mountain shine pleasure-gardens where celestials, Nāgas, and Vidyādharas constantly disport—parks graced with ponds filled with calling birds, mounds of soft sand (krīḍ.ācalas), and trees ever resplendent with fresh shoots and fragrant blossoms. || 147 ||

अयं गतोऽर्कस्तटमस्य भूभृतो मूर्च्छति नानामणिकिरणचयैः । चित्रितमूर्तिर्वियति प्रयातः चित्रं पतङ्गच्छविमिह धत्ते ॥ १४८ ॥

Here, as the sun moves across the sky and reaches the slopes of this great mountain, it becomes variegated by the beams of manifold gems and appears in the firmament like a wondrous, multi-colored bird (pataṅga / sun). || 148 ||

मणिद्युतितान्तरैः प्रमुदितोरगैर्व्यन्तरैर्निरभ्रविमण्डलैः स्थगितविश्वदिङ्मण्डलः । मरुद्गतिनिवारिभिः सुरवधूमनोहारिभिर्विभाति शिखराधने गिरिरयं नभोल्लङ्घनः ॥ १४९ ॥

How magnificent this mountain appears with its dense, towering peaks that transcend the firmament—peaks whose interiors are illuminated by the luster of gems, where Nāgas and Vyantara deities sport in joy, which obstruct the cloudless solar orb and veil all quarters of the sky, halt the movement of winds, and captivate the hearts of celestial maidens! || 149 ||

एष भीषणो महाहिरस्य कन्दराद्गिरेरीषदन्निःसरन् पयोनिधेरिवायत उर्मिभिः ।
कायपेषितान्तिकस्थगुल्मपादपो रोषचण्डफूत्कृतोष्मणा दहत्युपान्तकाननम् ॥ १५० ॥

Look here! Just as a huge sea-monster emerges slowly from the waves of the ocean, so does this fearsome giant serpent slowly slither forth from a cave of this mountain. Crushing nearby shrubs and trees with the weight of its coils, it scorches the surrounding forest with the fiery heat of its wrathful hissing. || 150 ||

नानामणिरुचिरचितावदाततटभागे सन्ध्यारागे प्रसरति सान्द्रारुणरागे । रौप्योदीभ्रा प्रकृतिविरुद्धामपि
धत्ते प्रेक्ष्यां शोभां कनकमयाद्रेरयमद्रिः ॥ १५१ ॥

Here, as the deep crimson glow of twilight spreads across the gleaming slopes illuminated by manifold radiant gems, this mountain, although silvery in nature, assumes the marvelous golden splendor of Mount Meru contrary to its innate character. || 151 ||

उद्धूतः परमरयेण वायुनोच्चैरासनैस्तटमुपरि प्रस्फुरत्परागः । अस्याद्रेरुपतटमासनं परागः संधत्ते
कनककृतातपत्रशोभाम् ॥ १५२ ॥

Behold! The abundant yellow pollen of Asana trees growing near the mountain slope, blown aloft into the sky by forceful winds, hangs over the foothills like a majestic royal umbrella wrought of gold. || 152 ||

मुहुः क्षरन्मदजलाविलाङ्गगण्डभित्तिकण्डूयनव्यतिकरादितगण्डशैलाः । भग्ना द्रुमास्तटभुवो
महीभृतोऽस्य संसूचयन्ति पदवीं वनवारणानाम् ॥ १५३ ॥

The displaced boulders and fractured trees along the slopes—damaged by the rubbing of the rutting temples of wild elephants discharging streams of ichor—clearly mark the path traversed by mighty forest tuskers. Purport: The shattered rocks and broken trees indicate that powerful rutting elephants frequently roam along these tracks. || 153 ||

लतागृहेषु वनप्रान्तस्थलान्ते स्फुरद्घ्रोणमाघ्राय तृणमग्न्याम् । यदेवात्र रुचिरं सुरभि तरुगहनं तदेवान्तर्निकुञ्जे जिघत्सन्त्यमुष्मिन् ॥ १५४ ॥

Look here! In the bower-alcoves and deep interiors of the forest on this mountain, herds of deer flare their nostrils, sniffing the various clusters of grass, eager to graze only upon the freshest and most fragrant blades growing within the bowers. || 154 ||

यदन्तरं यद्विधरत्नराज्या सम्प्राप्तनिर्माणमिहाचलेन्द्रे । तत्तत्समासाद्य मृगास्तदानीं भजन्ति जात्यन्तरतामिवैताः ॥ १५५ ॥

Behold! Whichever slope of this king of mountains is composed of a particular variety of gemstone, the deer and other animals venturing there take on that corresponding hue, appearing as though they had transformed into an entirely different species. || 155 ||

हरिन्मणीनां विततान् मयूखान् तृणास्थयास्वाद्य मृगीगणोऽयम् । अलब्धकामस्तदुपात्तभाजि तृणानि सत्यान्यपि नोपयुङ्क्ते ॥ १५६ ॥

Here, a herd of female deer licks at the spreading green rays of emeralds mistaking them for fresh blades of grass; finding its desire unfulfilled and feeling deceived, it refuses to graze even upon the real grass growing right beside it. || 156 ||

गायन्तीनां किन्नरीणां वनान्ते शृण्वन्गीतं हारिणं तृणमुज्झन् । अर्धग्रस्तोत्सृष्टनिर्यत्तृणाग्रः स्तब्धकर्णोन्मीलिताक्षस्तदास्ते ॥ १५७ ॥

Enchanted by the sweet melodies of Kinnara maidens singing in the heart of the forest, the herd of deer stands motionless—ears erect, eyes half-closed, and half-chewed morsels of grass dangling from their mouths. || 157 ||

यात्यस्तमद्रौ रवौ तरणिबिम्बे महीध्रस्यास्योत्सङ्गे किं गतोऽस्तमिति । इत्याशङ्काव्याकुलास्येति भीतिं प्राक्सायाह्नात् कोककान्तोपकण्ठम् ॥ १५८ ॥

The orb of the sun has disappeared behind the central peak of this mountain; fearing that the sun has already set, the female ruddy shelduck (cakravākī) anxiously clings to her mate in distress long before the evening actually arrives. || 158 ||

सदा प्रफुल्ला विततता नलिनीः सदा च तन्वन्ति रवानलिभ्यः । मदातिमुक्ताः सन्ततमेव नागाः सदा च रम्याः फलिनो वनान्ताः ॥ १५९ ॥

On this mountain, expansive beds of lotuses are ever in full bloom; female bees constantly fill the air with sweet humming; mighty elephants continually shed streams of ichor; and the forest trees remain perpetually delightful, laden with blossoms and luscious fruits. || 159 ||

अस्यापि सानौ वनराजिरियं विनीला यदङ्गलग्ना नगपतेः शरदभ्रभासः । यद्वद् विनीलवसनेन प्रति पाण्डुकास्तेनीलाम्बरस्य रचिता रचिता ॥ १६० ॥

This king of mountains is exceptionally white and radiant like an autumn cloud. The dark-green line of forests encircling its ridge looks just like a deep blue garment (nīlāmbara) draped around the fair, dazzling white form of Lord Balabhadra. || 160 ||

बिभ्रच्छ्रेणीद्वितयविभागे वनषण्डममलं श्रीमानयमवनीभ्रद् द्विगुणं । वेगाविद्धरुचिरसिताभ्रोज्ज्वलमूर्तिः पर्यन्तस्थं घनमिव नागं नागः ॥ १६१ ॥

Spotless and radiant like the moon, bearing lush green forest tracts between its two ranges, this majestic mountain appears like Airāvata, the great celestial elephant, white as a luminous cloud, with dark storm-clouds hovering on either flank driven by the force of the wind. || 161 ||

सुरभिकुसुमरेणूनाकिरन्विश्वदिक्षु परिमलमलितालिर्व्यक्तझङ्कारहृद्यः । प्रतिवनमिह शैत्यं वाति मन्दं नभस्वान् प्रतिविहितनभोगस्त्रीरतसम्भोगखेदः ॥ १६२ ॥

Scattering the fragrant pollen of blossoms in all directions, made melodious by the distinct buzzing of bees drawn by the scent, and dispelling the exhaustion of amorous delights for the Vidyādhara maidens, the gentle, cool breeze blows softly through every grove on this mountain. || 162 ||

सुरयुवतिसमानानामस्य योषितो प्रकृतिकृतमियत् स्यादन्तरं व्यक्तरूपम् । स्तम्भितनयनमैन्द्रं स्त्रैणमेकच्छविर्व्यालोलचञ्चलकटाक्षवीक्षाविलासम् ॥ १६३ ॥

Between celestial maidens and the women dwelling on this mountain, there is only this single natural, visible distinction: the eyes of celestial women are unblinking and static, whereas the eyes of the women here are graced with the playful, alluring charm of fluttering and oblique glances (kaṭ.āks.a). || 163 ||

अत्रायमुन्मदमधुपसेव्यमानगण्डस्थलो गजपतिर्वनमाजिहानः । दृष्ट्वा हिरण्मयतटं गिरिभर्तुरस्य दावानलप्रतिभयाद् वनमुज्झति ॥ १६४ ॥

Look here! Entering the forest with intoxicated bees swarming over his rutting temples, this lordly tusker beholds the golden cliffs of this mountain king and flees the grove in terror, mistaking the radiant gold for a raging forest fire. || 164 ||

अत्रापि नीलं मणितटमुच्चैः पश्यन् मयूरो मुदितः कलापी । केकारवं कुर्वन् विरचितबर्हाटोपो नूनं गणयति नार्थमेतत् ॥ १६५ ॥

Here, gazing upon the lofty cliff of blue sapphires, this peacock rejoices mistaking it for a rain-cloud, and crying kekā, spreads its magnificent tail to dance; and rightly so, for those blinded by their own inclinations do not discern the reality of things. || 165 ||

सरसि कलमुषा रुवन्ति हंसास्तरुषु च कोकिलषट्पदाः स्वनन्ति । फलनमितशिखाश्च पादपौघाश्चलविटपैर्ध्रुवमाह्वयन्त्यनङ्गम् ॥ १६६ ॥

In the lakes, swans warble in sweet notes; upon the trees, cuckoos and bees hum harmoniously; and the trees, their crowns bowed low under the weight of fruits, seem to beckon Cupid (Kāmadeva) with their swaying branches. || 166 ||

मन्दं व्रजति काननमध्यादेष वाजिवदनः सभार्यः । संस्पृशन् स्तनतटं दयितायास्तत्सुखानुभवमीलिताक्षः ॥ १६७ ॥

Here, gently caressing the bosom of his beloved and closing his eyes in ecstatic relish of that bliss, a horse-faced Kinnara walks slowly through the forest accompanied by his spouse. || 167 ||

एष सिंहचमरीमृगकोटीः सानुभिर्वहति निर्मलमूर्तिः । सन्ततीरिव यशोविसरस्य ख्यापयन् लोध्रधवला धरणीध्रः ॥ १६८ ॥

This Mount Vijayārdha supports upon its peaks millions of lions, millions of white chamarī yaks, and millions of deer of spotless beauty, looking as though it were displaying the unbroken lineage of its own fame, white as Lodhra blossoms. || 168 ||

अस्य सानुषु रतिर्विबुधानां राजतेषु वनितानुगतानाम् । सा न नाकवसतो न हिमाद्रौ नापि मन्दरगिरेस्तटभागे ॥ १६९ ॥

The delight experienced by the celestials sporting with their divine consorts upon the silvery peaks of this mountain is found neither in heaven, nor on Mount Himavat, nor upon the slopes of Mount Mandara. || 169 ||

गण्डोपले वनकरीन्द्रकपोलकाषसङ्क्रान्तदानसलिलप्लुतमत्र दृष्ट्वा । पश्यन्नयं द्विपविशङ्किमना मृगेन्द्रो भूयोऽभिहन्ति नखरैर्विलिखत्युपान्तम् ॥ १७० ॥

Look here! Seeing a rounded boulder soaked in rut-fluid rubbed off from the temples of a wild elephant, this lion mistakes it for an elephant, repeatedly striking it with its paws and clawing the ground in fury. || 170 ||

सिंहोऽयमत्र गहने शनकैर्विबुद्धो व्याजृम्भते शिखरमुत्पतितुं प्रवृत्तः । सन्वन् गिरेरधिगुहामुखमङ्गदश्रीः शरच्छशिध्रामकदेहकान्तिः ॥ १७१ ॥

In this dense thicket, a lion—radiant with a body lustrous like the autumn moon and adorning the cavern mouth of the mountain like an armlet—awakens slowly, yawns, and prepares to leap toward the mountain peak. || 171 ||

रन्ध्रादद्रेरयमजगरः सामिकर्षन् दधानो भुजङ्गो गुरुरिव गिरेरान्त्रभारो निकेतः । रुद्धश्वासं वदनकुहरं व्याददात्यापतद्भिर्जन्तुभिः स्वं पिण्डं बिलधिया क्षुत्प्रतीकारमिच्छुः ॥ १७२ ॥

Here, a giant python lies half-extended from a mountain crevice, appearing like a massive mass of entrails exposed from the mountain's bowels. Holding its breath, it opens wide its cavernous mouth so that wild creatures, mistaking it for a natural burrow, will enter inside to satisfy its hunger. || 172 ||

अयं जलनिधेर्जलं स्पृशति सानुभिर्वारिधिस्तत्तटानि शिशिरीकरोति गिरिभर्तुरस्यान्यहम् । मरुद्विधुतवीचिशीकरशतैरजस्रोत्थितैर्विमृश्य जनं शिशिरयत्यनुष्णाशयः ॥ १७३ ॥

With its outlying foothills, this mountain touches the waters of the ocean, and the ocean continually cools the shores of this king of mountains with countless fine droplets from its wind-tossed waves; and rightly so, for noble beings of tranquil temperament (anus.n.āśaya) invariably bring coolness and peace to anyone who approaches them. || 173 ||

अम्भोधिपत्युर्हृदयमिवोद्वहन्त्या रसिकतयामुं तटभागम् । पवनविधूतोर्मिकरैः स्नुतानां ननु महतामप्युरु चेतः ॥ १७४ ॥

These two rivers, Gaṅgā and Sindhu, full of water (rasika—and metaphorically, steeped in amorous sentiment), flow along caressing the slopes of this mountain with wave-like hands stirred by the wind, as though piercing its very heart; and rightly so, for even the mighty, expansive hearts of great souls can be penetrated by affectionate women. || 174 ||

सानूनस्य द्रुतमुपयान्ती घनसारतः सारासारा जलदघटैषा समसारान् । तारा तारा धरणिधरस्य स्वरसारा साराद् गर्जन्ती मुहुरुपयाति स्तनितेन ॥ १७५ ॥

This mass of clouds—bearing heavy torrents of rain, shining bright as pearls or stars, and endowed with thunderous resonance—approaches the sturdy, uniform peaks of this Mount Vijayārdha swiftly and repeatedly, yet reveals its presence only through its deep rumblings. Purport: Until they thunder, the gleaming white clouds hovering over the spotless white peaks of Mount Vijayārdha remain imperceptible to the eye. || 175 ||

गम्भीरा सारसमाला सरसीयं सारं कूजत्यत्र सानौ मयूरकान्ते । सारासारा नीरदमाला नभसीयंतारं घनं निस्वनतीतः स्वनसारा ॥ १७६ ॥

In this charming woodland, the rows of cranes gliding gracefully across the lake call out in loud, sweet tones, while overhead in the sky, the dense chain of rain-bearing clouds thunders in a profound and majestic roar. || 176 ||

प्रियास्य हेतः सारमणीद्धतटभागं सारं रमणीयम् । सम्भोगान्ते गायति नार्यौ स्वयमेषा चारुतराङ्गं रमणीयम् ॥ १७७ ॥

Pleasing her beloved husband endowed with a pure and handsome form, a maiden sits upon the glittering, jewel-inlaid slope of this mountain after amorous union and sings a sweet, melodious song with exquisite modulations and high pitch. || 177 ||

अस्य खचरवधूनितम्बदेशे ललितलतालयसंश्रिता वनिताः । प्रणयपरवशाः समिद्धदीप्तीरियमुपयान्ति विलोक्य सिद्धनार्यः ॥ १७८ ॥

Beholding the radiant Vidyādharī women seated in charming vine-bowers on the central slopes of this mountain, deeply immersed in love with their consorts, the women of the Siddha celestials feel overcome with modest embarrassment. || 178 ||

श्रीमान् वन्द्यो नृसुरखेचरचारणानां सेव्यो जगत्त्रयगुरुश्च विवस्वतः । तुङ्गः शुचिर्भरतसंश्रितपादमूलः पायाद् युवां पुरुरिवानवमो महीध्रः ॥ १७९ ॥

"This Mount Vijayārdha is like Lord R.s.abha Jinendra: for just as Lord R.s.abha is endowed with supreme spiritual and royal splendor (śrīmān), so too is this mountain endowed with magnificence; just as Lord R.s.abha is worshipped by humans, celestials, Vidyādharas, and Cāran.a-r.ddhi ascetics, so too is this mountain visited and frequented by them; just as Lord R.s.abha is the Supreme Preceptor of the three worlds (Jagat-traya-guru), so too is this mountain exalted throughout the three worlds; just as Lord R.s.abha possesses moon-like immaculate fame, so too does this mountain possess pristine fame; just as Lord R.s.abha is supreme (tuṅga—exalted in virtues), so too is this mountain towering (tuṅga—lofty); just as Lord R.s.abha is pure (śuci—sacred and free of passions), so too is this mountain white and spotless (śuci); and just as Lord R.s.abha's lotus-feet (pādamūla) were sought as refuge by Bharata Chakravartī, so too are the lower foothills (pādamūla) of this mountain accessed by Bharata Chakravartī during his world-conquest to enter its caves, and situated in the heart of Bhārata-ks.etra. May this supreme Mount Vijayārdha, noble like Lord R.s.abhadeva himself, protect you both!" || 179 ||

इत्थं निशम्य फणिपतेः सवयं ब्रुवाणे तौ तं गिरीशमभिनन्द्य कृतावतारौ । प्राविक्षतां सममनेन पुरं परार्द्ध्यमुत्तुङ्गकेतुरथनूपुरचक्रवालम् ॥ १८० ॥

Hearing these well-reasoned words of Dharan.endra, the two princes praised that sovereign of mountains, and descending along with Dharan.endra, they entered the

magnificent capital city named Rathanūpuracakravāla, adorned with towering banners. || 180 ||

तत्राधिरोप्य परिविष्टरमीशितारौ युष्मद्विधाविति दधत् खचरान् समस्तान् । राज्याभिषेकमनयोः प्रचकार धीरो विद्याधरीकरधृतैः पृथुहेमकुम्भैः ॥ १८१ ॥

Seating both princes upon the royal thrones, Dharan.endra proclaimed to all the assembled Vidyādharas: "These two are your rightful lords!" Thereupon, the steadfast Dharan.endra performed their coronation (rājyābhis.eka) using massive golden pitchers held in the hands of Vidyādharī maidens. || 181 ||

नगर्यो नमिरेयतु संप्रति दक्षिणस्थाः श्रेण्याः श्रियः शतमखोऽधिपतिर्यथैव । सेव्यो भवेद्विनमिरप्यवनम्यमानो विद्याधरैरवहिते हि षष्टिसंस्थः ॥ १८२ ॥

Following the coronation, Dharan.endra instructed the Vidyādharas: "Just as Indra is the sovereign of heaven, so now let Prince Nami be the sovereign lord of the fifty cities of the southern range; and let Prince Vinami, reverently bowed to by attentive Vidyādharas, reign as the sovereign lord of the sixty cities of the northern range." || 182 ||

तौ जगद्गुरुणौ वृषभोऽनुमन्य प्रीतः प्रहितवान् जगतां विधाता । तस्मात् खचरभूपतयोऽनुरागादाज्ञां वहन्तु शिरसेत्यवदत् स धीरः ॥ १८३ ॥

"Bhagavān R.s.abhadeva, the Preceptor of the universe and creator of the era of organized human civilization (karma-bhūmi), has with his divine approval happily sent these two here. Therefore, let all Vidyādhara kings lovingly bow their heads and obey their sovereign commands!"—so declared the wise Dharan.endra. || 183 ||

तत्पुण्यतो गुरुनियोगनिरूपणाच्च नागाधिपस्य रुचितादनुशासनाच्च । ते तद्वचः खचराः प्रतिपेदिरे यत् कार्यं हि सिद्ध्यति महद्भिरधिष्ठितं यत् ॥ १८४ ॥

Through the accumulated merits (pun.ya) of the two princes, the declaration of the supreme command of Bhagavān R.s.abhadeva, and the sound counsel of Dharan.endra, all the Vidyādharas accepted his words wholeheartedly; and rightly so, for any undertaking presided over by exalted souls achieves swift and unerring success. || 184 ||

गान्धारीं पन्नगपदोपपदे च विद्ये दत्त्वा फणावदधिपो विधिवत् स ताभ्याम् । धीरो विधाय नयविद्विनतौ कुमारौ स्वावासमेव च जगाम कृतप्रहर्षः ॥ १८५ ॥

Having thus ritually bestowed the two great sciences, Gāndhārī and Pannagapadā, upon the two princes, the steadfast and policy-versed Dharan.endra, having accomplished his mission, departed rejoicing to his underworld abode, leaving the two princes bowing in deep gratitude. || 185 ||

अथ गतवति तस्मिन्नागराजेऽगराजे धृति मधिकमधत्तां तौ कुमारौ कुमारी ।
मुहुरुपहृतनानानूनभोगैर्नभोगैर्मुकुलितकरमौलि व्यक्तमाराध्यमानौ ॥ १८६ ॥

After the serpent-king had departed, the two princes dwelt upon that mountain with immense satisfaction and peace, reverently served by the sky-faring Vidyādharas who bowed with folded hands and constantly offered diverse, opulent luxuries. || 186 ||

नियतिमिव खगाद्रेर्मेखलां तामलङ्घ्यां सुकृतिजननिवासावाप्तनाकानुकाराम् । जिनसमवसृतिं वा विश्वलोकाभिनन्द्यां नमिविनमिकुमानावध्युवासातुमुदात्ताम् ॥ १८७ ॥

Princes Nami and Vinami resided happily upon the exalted terrace of Mount Vijayārdha—a terrace that was insurmountable like destiny, emulated heaven as the dwelling of meritorious souls, and was praised by all people just like the holy congregation hall (Samavasaran.a) of Lord Jinendra. || 187 ||

विद्यासिद्धिं विधिनियमितां मानयन्तो नयन्तो विद्यावृद्धैः सममभिमतामर्थसिद्धिं प्रसिद्धिम् । विभ्राणास्ते षड्ऋतुसुखदान् निर्विशन्तोऽपि भोगान् तौ तत्रादौ स्थितिविभजतां खेचरैः संविभक्ताम् ॥ १८८ ॥

Mastering various mystical sciences according to prescribed rules and achieving their cherished goals in consultation with elders learned in sciences, both princes enjoyed the delights yielded by their powers through all six seasons, establishing their dominion apportioned among the Vidyādharas. Purport: Although they were originally not born as Vidyādharas, by arriving there they mastered numerous sciences themselves and accomplished all their objectives in union with other masters, thus living in enjoyment of all luxuries just like celestial Vidyādharas. || 188 ||

आज्ञां मूर्ध्ना खचरनरपाः सन्नतैरुत्तमाङ्गैर्यूनोः सेवामनुनयपरामनयोराचरन्तः । क्वेमौ जातौ क्व च पदमिदं न्यक्कृतारातिचक्रं सूनैर्हृद्याणां घटयति नृणां पुण्यमेव ॥ १८९ ॥

Rendering humble service to please both youthful princes, all the Vidyādhara kings carried out their commands with bowed heads. Gautama Gan.adhara says to King Śren.ika: "O King! Where were these two princes Nami and Vinami born, and how exalted was this status of the lord of the Vidyādharas that they attained, vanquishing all enemies! Truly, a person's accumulated merit (pun.ya) alone unites him with every delightful fortune!" || 189 ||

नमिरनमयदुच्चैर्भोगसम्पत्प्रतीतान् गगनचरपुरीन्द्रान् दक्षिणश्रेणिभाजः । विनमिरपि विनम्रानातनोति स्म विश्वान् खचरपुरवरेशानुत्तरश्रेणिभाजः ॥ १९० ॥

Prince Nami commanded the submission of all the opulent kings ruling the Vidyādhara cities of the southern range, and Prince Vinami likewise brought all the sovereign rulers of the Vidyādhara cities of the northern range to bow at his feet. || 190 ||

तावित्यं प्रविभज्य मण्डलमथो वैद्याधरीं तां श्रियं भुञ्जानौ विजयार्द्धपर्वततटे निष्कण्टकं तस्थतुः ।
पुण्यादित्यनयोर्विभूतिरभवल्लोकेशपादाश्रितोः पुण्यं तत् कुरुध्वमभ्युदयदां लक्ष्मीं समाशंसवः ॥ १९१ ॥

Having thus partitioned their dominion, both princes dwelt without any adversity or hindrance on the slopes of Mount Vijayārdha, enjoying the royal fortune of the Vidyādharas. O worthy souls (bhavya jīvas)! Behold, by taking refuge at the lotus-feet of Lord R.s.abhadeva, these two princes attained such immense fortune solely through merit (pun.ya); therefore, those who aspire to attain heavenly prosperity and supreme well-being should amass unblemished spiritual merit! || 191 ||

नत्वा देवमिमं चराचरगुरुं त्रैलोक्यनाथार्चितं प्राप्तौ तौ सुखमापतुः समुचितं विद्याधराधीश्वरौ ।
तस्मादादिगुरुं प्रणम्य शिरसा भक्त्यार्चयन्त्वङ्गिनो नित्यं यः सुखमक्षयं जिनगुणप्राप्तिं च नैश्रेयसीम् ॥ १९२ ॥

By bowing to Lord R.s.abhadeva—the Preceptor of all animate and inanimate beings, worshipped by the lords of the three worlds—both devoted princes became sovereign masters of the Vidyādharas and attained appropriate bliss. Therefore, let all embodied souls who desire the imperishable bliss of liberation (moks.a) and the supreme transcendental virtues of the Jinas bow their heads to the primal preceptor, Lord R.s.abhadeva, and ever worship Him with unswerving devotion! || 192 ||

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे नमिविनमिराज्यप्रतिष्ठापनं नामैकोनविंशतितमं पर्व ॥ १९ ॥

Thus concludes the nineteenth Parva titled "Coronation and Installation of Nami and Vinami to the Kingdom" in the venerable Tris.as.t.ilaks.an.a Mahāpurān.a Sa*n*graha composed by Bhagavān Jinasenācārya. || 19 ||

विंश पर्व (पूर्वार्ध)

प्रपूर्यन्ते स्म षण्मासास्तस्याथो योगधारिणः । गुरोर्मेरोरिवाचिन्त्यमाहात्म्यस्याचलस्थितेः ॥ १ ॥

Thereafter, when six months had elapsed since Bhagavān R̥s̥abhadeva—the Preceptor of the universe, whose majesty is unfathomable and who abides in unwavering steadfastness like Mount Meru—had assumed deep contemplative meditation (yoga)— || 1 ||

यतेश्चर्याप्रबोधनार्थं मतिरित्यासीद् यतिर्याप्रबोधने । कायास्थित्यर्थं निर्दोषभिक्षाणान्वेषणं प्रति ॥ २ ॥

Then, with the purpose of demonstrating the proper conduct (caryā) of ascetics—namely the method of seeking pure alms for the sustenance of the physical body—the thought arose in His mind, and He reflected thus: || 2 ||

अहो कष्टं महावंशा बतेमी नवसंयताः । सन्मार्गस्यापरिज्ञानात् सद्योऽमीभिः पराजिताः ॥ ३ ॥

"Alas, what a pity! These newly initiated ascetics born of illustrious lineages, lacking proper understanding of the true path, have quickly succumbed to the afflictions (parīs̥ahas) of hunger and thirst. || 3 ||

मार्गप्रबोधनार्थं च मुक्तेश्च सुखसिद्धये । कायस्थित्यर्थमाहारं दर्शयामस्ततोऽधुना ॥ ४ ॥

"Therefore, to elucidate the path of liberation and to facilitate the effortless attainment of emancipation, I shall now demonstrate the proper method of accepting alms for the sustenance of the body. || 4 ||

न केवलं कायः कशनीयो मुमुक्षुभिः । नाप्युत्कटरसैर्हृद्यैः पोषणीयः प्रयत्नतः ॥ ५ ॥

"Seekers of liberation (mumuks̤us) should neither excessively emaciate the body merely for its own sake, nor deliberately pamper and nourish it with rich, delectable, and luscious delicacies. || 5 ||

वशे यथा स्युरक्षाणि नो विधावन्त्यनुत्पथम् । तथा प्रयतितव्यं स्यात् वृत्तिमाश्रित्य मध्यमाम् ॥ ६ ॥

"Rather, adopting a balanced middle course (madhyamā vr̤tti), one should strive in such a manner that the senses remain subdued and do not stray into unwholesome paths. || 6 ||

दोषनिहरणायेष्टा उपवासाद्युपक्रमाः । प्राणसन्धारणायायमाहारः सूत्रदर्शितः ॥ ७ ॥

"Fasting and other austerities are prescribed to eradicate bodily humors and spiritual blemishes (dos̤as), while accepting alms for the sustenance of life is likewise taught in the sacred scriptures (sūtras). || 7 ||

कायक्लेशो मतस्तावन्न संक्लेशोऽस्ति यावता । संक्लेशे हि मनश्चञ्चलं मार्गात् प्रच्युतिरेव च ॥ ८ ॥

"Mortification of the body (kāyakleśa) should be undertaken only to the extent that it does not cause mental distress or spiritual agitation (saṅkleśa); for when agitation arises, the mind wavers and one falls away from the path of righteousness. || 8 ||

सिद्धये संयमयात्रायास्तत्तनुस्थितिमिच्छुभिः । ग्राह्यो निर्दोष आहारो रसासङ्गाद् विवर्जिभिः ॥ ९ ॥

"Therefore, for the successful progression of the journey of self-restraint (sam.yama), ascetics seeking the maintenance of the body should accept pure, faultless food (nirdos.a āhāra), remaining entirely free from attachment to taste and palate." || 9 ||

भगवानिति निश्चिन्वन् योगं व्युत्सृज्य धीरधीः । चचार महीं पादन्यासैश्चालयन्निव विक्रमम् ॥ १० ॥

Having thus resolved, the steadfast and courageous Bhagavān R.s.abhadeva concluded His motionless meditation and began to wander over the earth, causing the ground to tremble, as it were, beneath His majestic strides. || 10 ||

तदा भट्टारके याति महामेराविवोन्नते । धरणी पादविन्यासान् प्रत्यग्रहीदनुकम्पिनी ॥ ११ ॥

As Bhagavān R.s.abhadeva—towering and noble like the great Mount Meru—walked forth, the trembling earth received the imprint of His holy lotus-feet. || 11 ||

सत्यं पादभराक्रान्ता संन्यमज्ज्यदधस्तले । नाभविष्यत्प्रयत्नश्चेत्तपसोर्याश्रिते जिनः ॥ १२ ॥

Truly, had the Jina not walked with careful mindfulness observing the rule of vigilant walking (īryā-samiti) during His penance, the earth would have sunk into the nether regions beneath the mighty weight of His strides. Purport: Because the Lord walked observing īryā-samiti, placing His feet with utmost care, excessive weight was not cast upon the earth. || 12 ||

अथ स पुराकरग्रामान् मडम्बान् सखर्वटान् । सखेटान् विजहारोच्चैः स श्रीमान् जङ्गमाद्रिवत् ॥ १३ ॥

Thereafter, lofty and majestic like a moving mountain, the glorious Lord wandered through numerous cities, mining towns, villages, isolated hamlets (mad.ambas), riverbank towns (kharvat.as), and agrarian settlements (khet.as). || 13 ||

यतो यतः पदं धत्ते मौनीं चर्यां समाश्रितः । ततस्ततो जनाः प्रीताः प्रणमन्त्येनं सम्भ्रमात् ॥ १४ ॥

Whithersoever the Lord—observing the silent conduct of an ascetic (maunī caryā)—placed His steps, thither the people, filled with joy and profound reverence, rushed forth to bow down before Him. || 14 ||

प्रसीद देव किं कृत्यमिति केचिज्जगुर्गिरम् । तूष्णीम्भावं भजन्तो च केचित्तमनुवव्रजुः ॥ १५ ॥

Some cried out: "O Lord, be gracious! Tell us what duty we may perform for you!" while others silently followed behind Him as He walked. || 15 ||

परे परार्द्ध्यरत्नानि समानीय गुरोः पुरः । इत्यूचुश्च प्रसीदैनामिज्यां प्रतिगृहाण नः ॥ १६ ॥

Others brought priceless gems and placed them before the Preceptor, pleading: "O Lord, be pleased and accept this worship of ours!" || 16 ||

वस्तुवाहनकोटीश्च विभोः केचिददौकयन् । भगवांस्तास्वनर्थित्वात् तूष्णीकां विजहार सः ॥ १७ ॥

Many offered millions of treasures and countless royal conveyances to the Lord; but having no need or desire for any of these, the Lord silently continued His journey. || 17 ||

केचित् स्रग्वस्त्रगन्धादीनानयन्ति स्म सादरम् । भगवन् परिधत्स्वेति पटलैः सह भूषणैः ॥ १८ ॥

Some respectfully brought garlands, garments, fragrant pastes, and chests of jewels, saying: "O Bhagavān, please wear these ornaments!" || 18 ||

केचित् कन्याः समानीय रूपयौवनशालिनीः । परिणाययितुं देवमुद्यता धिग्विमूढताम् ॥ १९ ॥

Some brought maidens endowed with radiant beauty and youth, eager to give them in marriage to the Lord—fie upon such delusion! || 19 ||

केचिन्मज्जनसामग्र्या संश्रित्योपारुधन् विभुम् । परे भोजनसामग्रीं पुरस्कृत्योपतस्थिरे ॥ २० ॥

Some surrounded the Lord offering bathing paraphernalia, while others placed lavish meals before Him, entreating: || 20 ||

इदं च भोजनमानीतं प्रसीदोपविशासने । इयं च मज्जनसामग्र्या निर्विश स्नानभोजने ॥ २१ ॥

"O Sovereign Lord, I have brought food along with materials for a royal bath; please be gracious, sit upon this seat, and partake of the bath and the meal!" || 21 ||

एषोऽञ्जलिः कृतोऽस्माभिः प्रसीदानुगृहाण नः । इत्येकेऽप्यैषिषन् मुग्धा विभुमज्ञाततत्क्रमाः ॥ २२ ॥

Ignorant of the scriptural procedure of ascetic conduct, many simple-minded folk folded their hands and pleaded: "O Lord, we bow with folded hands; be pleased and bestow your grace upon us!" || 22 ||

केचित् पादानुपादाय तत्पांशुस्पर्शपावनैः । प्रणतैर्मस्तकैर्नाथमयाचिषत भुक्तये ॥ २३ ॥

Some, clasping the lotus-feet of the Lord and bowing their heads made holy by the dust of His feet, repeatedly beseeched Him to accept their food. || 23 ||

इदं खाद्यमिदं स्वाद्यमिदं भोज्यं पृथग्विधम् । मुहुर्मुहुरिदं पेयं हृद्यमाप्यायनं तनोः ॥ २४ ॥

Saying: "O Lord, here are diverse eatables (khādya), delicacies (svādya), cooked foods (bhojya), and refreshing, nourishing drinks (peya) to sustain and delight the body!" || 24 ||

तैरित्थंमध्येष्यमाणोऽपि सम्भ्रान्तैरनभिज्ञकैः । न कल्प्यमिति मन्वानस्तूष्णीमेवापसस्तिवान् ॥ २५ ॥

Though thus repeatedly entreated by those confused and ignorant people, the Lord, discerning that their offerings were not prepared according to scriptural propriety (akalpya), silently walked away from them. || 25 ||

विभोर्निगूढचर्यास्य भावं ज्ञातुमनीश्वराः । केचित् कर्तव्यतामूढाः स्थिताश्चित्रेष्विवार्पिताः ॥ २६ ॥

Unable to comprehend the deep, esoteric intent behind the Lord's ascetic conduct, many stood bewildered as to what they ought or ought not to do, remaining motionless like figures painted in a picture. || 26 ||

अङ्कनिक्षिप्तबालैश्च पादालग्नैर्मदश्रुभिः । क्षणविघ्नितचर्यो भूयोऽपि विजहार सः ॥ २७ ॥

Others placed infants in their laps and, along with their wives and children, clung to the Lord's feet weeping tears of emotion; though His walking was thus momentarily interrupted, the Lord resumed His journey as soon as the obstruction cleared. || 27 ||

इत्यस्य परमां चर्यां चरतोऽज्ञातचर्यया । जगदाश्चर्यकारिण्या मासाः षण्णेव ते ययुः ॥ २८ ॥

In this manner, as the Lord observed His supreme ascetic conduct through mysterious wandering that astonished the entire world, another six months passed away. || 28 ||

ततः संवत्सरे पूर्णे पुरं हास्तिनसाह्वयम् । कुरुजाङ्गलदेशस्य भूषणं वाससाद सः ॥ २९ ॥

Thus, when a full year of fasting had been completed, Bhagavān R̥s̥abhadeva arrived at the city named Hastināpura, the crowning jewel of the Kuru-jāṅgala realm. || 29 ||

तस्य पाता तदासीच्च कुरुवंशशिखामणिः । सोमप्रभः प्रसन्नात्मा सोमसौम्यमुखो नृपः ॥ ३० ॥

At that time, the ruler of that city was King Somaprabha, the crest-jewel of the Kuru lineage, possessed of a tranquil mind and a countenance gentle and serene like the moon. || 30 ||

तस्यानुजः कुमारोऽभूच्छ्रेयान् श्रेयानशेषतः । रूपेण मन्मथः कान्त्या शशी दीप्त्या च भानुमान् ॥ ३१ ॥

He had a younger brother named Prince Śreyām.sa, who was foremost in all virtues, handsome like Kāmadeva, radiant like the full moon, and luminous like the sun. || 31 ||

धनदेवचरो योऽसावहमिन्द्रो दिवश्च्युतः । स श्रेयानित्यभूच्छ्रेयः प्रजानां श्रेयसां निधिः ॥ ३२ ॥

The soul who had previously been Dhanadeva and subsequently an Ahamindra celestial in heaven, having descended from the celestial realm, was born as Prince Śreyām.sa—a storehouse of all auspicious blessings and the benefactor of the people. || 32 ||

सोऽदर्शद् भगवत्यस्यां पुरि सन्निधिमेष्यति । शर्वर्याः पश्चिमे यामे स्वप्नानेतान् शुभावहान् ॥ ३३ ॥

As the Lord was about to arrive in the vicinity of this city of Hastināpura, Prince Śreyām.sa beheld the following auspicious dreams in the final watch of the night: || 33 ||

सुमेरुमेकमुत्तुङ्गं हिरण्मयमहातनुम् । कल्पवृक्षं च शाखाग्रलम्बिभूषणभूषितम् ॥ ३४ ॥

In the first dream, he saw the towering Mount Sumeru with its vast golden body; in the second, a wish-fulfilling tree (Kalpavr.ks.a) adorned with sparkling ornaments hanging from the tips of its branches. || 34 ||

सिंहं चोद्दामसन्ध्याभ्रपिञ्जरोत्कन्धराधरम् । उत्खाततीरशृङ्गाग्रं तथा च वृषभं सितम् ॥ ३५ ॥

In the third dream, he saw a majestic lion with a lofty mane tawny-yellow like clouds of twilight; in the fourth, a pristine white bull goring and tearing up riverbanks with its clay-smeared horn-tips. || 35 ||

भास्वन्तं पूर्णचन्द्रं च नयने प्रस्फुरद्द्युती । सरस्वन्तं च प्रोच्चैर्वीचिरत्नाचिताङ्गकम् ॥ ३६ ॥

In the fifth dream, he saw the radiant sun and the full moon shining brightly like the two luminous eyes of the universe; in the sixth, an ocean resplendent with surging high waves and embedded gems. || 36 ||

अष्टमङ्गलधारीणि भूतरूपाणि चाग्रतः । सोऽपश्यद् भगवत्पाददर्शनेकफलानिमान् ॥ ३७ ॥

And in the seventh dream, he saw celestial beings of the Vyantara class standing before him holding the eight auspicious symbols (aṣṭa-maṅgalas). Thus, Prince Śreyāṃsa beheld these seven auspicious dreams whose supreme fruit was the forthcoming vision of the Lord's lotus-feet. || 37 ||

सप्रश्रयमथासाद्य प्रभाते प्रीतमानसः । सोमप्रभाय तान् स्वप्नान् यथादृष्टं न्यवेदयत् ॥ ३८ ॥

In the morning, with a heart overflowing with joy, Prince Śreyāṃsa approached King Somaprabha with humility and narrated all those nocturnal dreams exactly as he had seen them. || 38 ||

ततः पुरोधाः कल्याणं फलं तेषामभाषत । प्रसरद्दशनज्योत्स्नाप्रधौतककुबन्तरः ॥ ३९ ॥

Thereupon, the royal priest (purohita), brightening the quarters with the radiant beam of his teeth as he smiled, explained the auspicious fruits of those dreams: || 39 ||

मेरुसन्दर्शनाद् ज्ञेयो यो मेरुसम उन्नतम् । मेरौ प्राप्ताभिषेकः स गृहमेष्यति नः स्फुटम् ॥ ४० ॥

"O Prince! By the vision of Mount Meru, it is evident that a holy divinity who is exalted like Mount Meru and whose sacred bath of coronation (janmābhiṣeka) was performed upon Mount Meru will surely grace our home today. || 40 ||

तद्गुणोन्नतिमन्येऽपि स्वप्नाः संसूचयन्त्यमी । तस्यानुरूपविनयैर्महान् पुण्योदयोऽद्य नः ॥ ४१ ॥

"The other dreams likewise signify the sublime height of His divine virtues. Through the reverent service offered to that Lord today, our immense merit (puṇya) will come to fruition. || 41 ||

प्रशंसां जगति ख्यातिमरूपां लाभसम्पदम् । प्राप्स्यामो नात्र सन्देहः कुमारश्चात्र तत्त्ववित् ॥ ४२ ॥

"We shall attain unbounded praise, glorious renown, and supreme spiritual prosperity in the world—of this there is no doubt; and Prince Śreyāṃsa himself is a knower of the ultimate truth." || 42 ||

इति तद्वचनात् प्रीतो तौ कथासु रतो स्थितौ । यावत्तावच्च योगीन्द्रः प्राविशद्धास्तिनं पुरम् ॥ ४३ ॥

While the two brothers, delighted by the priest's words, were sitting engaged in discourse regarding the dreams and the Lord, just then Bhagavān Ṛṣabhadeva, the king of Yogis, entered the city of Hastināpura. || 43 ||

तदा कोलाहलो भूयानभूत्तत्संदिदृक्षया । इतस्ततश्च मिलितां पौराणां मुखनिःसृतः ॥ ४४ ॥

At that moment, an immense joyous uproar arose from the citizens gathering from all sides, eager to behold the Lord. || 44 ||

भगवानादिकृत्स्मान् प्रपावयितुमागतः । पश्यामोऽत्र द्रुतं गत्वा पूजयामश्च भक्तितः ॥ ४५ ॥

Some exclaimed: "Bhagavān R̥s̥abhadeva, the primal Creator (Ādikartā), has arrived to protect and sanctify us! Come, let us hasten to behold Him and worship Him with devotion!" || 45 ||

वनप्रदेशात् भगवान् सर्वज्ञः सनातनः । अनुग्रहीतुमेवास्मानित्यूचुः केचनोचितम् ॥ ४६ ॥

Others spoke fittingly: "The eternal, omniscient Lord has returned from the forest solely to bestow His divine grace upon us!" || 46 ||

विभोः परापरज्ञस्य संदर्शनसमुत्सुकाः । पौरास्त्यक्तान्यकर्तव्याः संदधावुरितस्ततः ॥ ४७ ॥

Eager to behold the Supreme Lord who knows the highest truth and the secrets of both worlds, the citizens cast aside all other duties and ran hither and thither. || 47 ||

अहो स भगवान् दूराल्लक्ष्यते प्रांशुविग्रहः । गिर्यग्रेणेव दिप्तेन जात्यकाञ्चनसच्छविः ॥ ४८ ॥

"Aha! Behold the Lord visible from afar—His towering stature lofty like Mount Sumeru, and His complexion blazing like pure, molten gold!" || 48 ||

श्रूयते यः श्रुतेनैव जगदेकपितामहः । स नः सनातनो विष्णुर्यतः प्रत्यक्षसन्निधिम् ॥ ४९ ॥

"He whom we previously heard of only through oral tradition as the sole Grandfather of the universe (Jagat-pitāmaha) and the eternal protector (Vis̥n̥u), now stands directly before our very eyes through our great fortune!" || 49 ||

दृष्टेऽस्मिन् नयने नेत्रे श्रुतेऽस्मिन् श्रवणे श्रुती । स्मृतेऽपि जन्तुरज्ञोऽपि प्रपद्येत पवित्रताम् ॥ ५० ॥

"Beholding Him, our eyes attain fulfillment; hearing His name, our ears achieve their purpose; and merely remembering Him, even an ignorant soul attains immaculate internal purity!" || 50 ||

सर्वसङ्गविनिर्मुक्तो दीप्तप्रोत्तुङ्गविग्रहः । घनरोधविनिर्मुक्तो भाति भास्वानिव प्रभुः ॥ ५१ ॥

"Renouncing all possessions and attachments, His towering body radiant with splendor, the Lord shines brilliantly like the sun unveiled from covering clouds!" || 51 ||

इदमाश्चर्यमाश्चर्यं यदेष जगतां पतिः । विहरत्येवमेकाकी त्यक्तसर्वपरिच्छदः ॥ ५२ ॥

"What a supreme wonder of wonders it is that although He is the sovereign Master of the three worlds, He wanders thus in utter solitude, having renounced all retinue and worldly attachments!" || 52 ||

अथवा श्रुतमस्माभिः स्वाधीनसुखकाम्यया । करीव यूथपो नाथो वनं प्रस्थितवानिति ॥ ५३ ॥

"Or indeed, as we heard before, seeking self-reliant spiritual bliss (svādhīna sukha), the Lord departed for the forest like a lordly elephant leaving its herd." || 53 ||

तत्सत्यमधुना जातं मुक्तसङ्गो निरम्बरः । अक्लेशं विहरत्येषमेककः परमेश्वरः ॥ ५४ ॥

"That report is now proven true, for this Supreme Divinity wanders freely alone, unclad (nirambara) and free from attachment, without the slightest affliction." || 54 ||

यथास्वं विहरन् देशानस्मद्भाग्यादिहागतः । वन्द्यः पूज्यश्च गम्यश्चेत्येके श्लाघ्यं वचो जगुः ॥ ५५ ॥

"Wandering across diverse lands at His own will, the Lord has arrived here through our immense good fortune; we must pay Him homage, worship Him, and advance to welcome Him!"—thus spoke many in praiseworthy words. || 55 ||

चेटि बालकमादाय स्तन्यं पायय याम्यहम् । वन्दितुं भगवतः पादाविति काचित् स्म्यभाषत ॥ ५६ ॥

At that time, a woman said to her maidservant: "O maid, take the child and nurse him; I am departing at once to pay homage to the feet of the Lord!" || 56 ||

प्रसाधनमिदं तावदास्तां मे सहमज्जनम् । पूतैर्दृग्जलैर्भर्तुः स्नास्यामीत्यपरा जगौ ॥ ५७ ॥

Another woman exclaimed: "Let my bath and cosmetic ornaments wait! I shall bathe directly in the sacred water of the Lord's compassionate glance!" || 57 ||

भगवन्मुखबालार्केदृष्ट्या नो मनोऽम्बुजम् । चिरं प्रबोधमायातु पश्यामोऽद्य जगद्गुरुम् ॥ ५८ ॥

"May the lotus of our mind blossom forever upon beholding the rising dawn-sun of the Lord's countenance! Come, let us behold the Preceptor of the universe today!" || 58 ||

अशनं त्यज शीघ्रं च गृहाणार्घं द्रुतं सखि । पूजयामो जगत्पूज्यं गत्वेत्यन्या जगौ गिरम् ॥ ५९ ॥

Another called out to her friend: "Leave your meal, dear friend, take up this ceremonial offering (arghya) quickly, and let us go to worship the Lord who is revered by the universe!" || 59 ||

स्नानाशनादिसामग्रीमवमन्य पुरोगताम् । गता द्रष्टुं तदा लोकैर्नृपतेर्दृष्टुं पुरोगतम् ॥ ६० ॥

Leaving behind their prepared baths, meals, and daily activities, the citizens hurried forward to catch a glimpse of the Lord as He moved through the royal thoroughfares. || 60 ||

गतानुगतिकाः केचित् केचिद् भक्तिमुपागताः । परे कौतुकसाद्भूता यूथश्रो द्रष्टुमुद्यताः ॥ ६१ ॥

Some followed simply imitating others (gatānugatika), some were drawn by genuine spiritual devotion (bhakti), and others came out of sheer curiosity; thus people gathered in great throngs to see the Lord. || 61 ||

इति नानाविधैर्जल्पैः सङ्कल्पैश्च सुसंस्कृतैः । तमीक्षाञ्चक्रिरे पौरा दूरात् त्रातारमानताः ॥ ६२ ॥

Amidst such diverse conversations and respectful thoughts, the citizens bowed from afar and gazed upon the Protector of the universe. || 62 ||

अहंपूर्वमहंपूर्वमित्युपेतैः समन्ततः । तदा रुद्धमभूत् पौरैः पुरमाराजन्मान्दिरात् ॥ ६३ ॥

Clamoring "I shall see Him first! I shall see Him first!", the citizens converging from every quarter packed the entire city up to the royal palace gates. || 63 ||

स तु संवेगवैराग्यसिद्धये बद्धपरिकरः । जगत्कायस्वभावादितत्त्वानुध्यानतत्परः ॥ ६४ ॥

While all this was unfolding in the city, the Lord—firmly resolved in the realization of spiritual apprehension of samsara (sam.vega) and detachment (vairāgya)—remained deeply absorbed in contemplation of the nature of the universe, the mortal body, and ultimate truth (tattva-anudhyāna). || 64 ||

मैत्रीप्रमोदकारुण्यमाध्यस्थान्यनुभावयन् । प्राण्युत्तमाधमज्ञानिष्वविक्षिप्तमतिः क्रमात् ॥ ६५ ॥

Radiating universal benevolence (maitrī) toward all living beings, joy (pramoda) toward the virtuous, compassion (kārun.ya) toward the distressed, and equanimity (mādhyasthya) toward the unyielding, with an unshakeable and focused mind— || 65 ||

युगप्रमितमध्वानं पश्यन्नातिविलम्बितम् । नातिद्रुतं च विन्यस्यन् पादौ गन्धेभलीलया ॥ ६६ ॥

Looking ahead at a distance of four cubits (yuga-pramita / four cubits on the path), stepping neither too slowly nor too swiftly with the graceful majesty of an imperial tusker— || 66 ||

तथाप्यस्मिञ्जनाकीर्णे शून्यारण्यकृतास्थया । निराकुलो भगवांश्चान्द्रीं चर्यामाश्रित्य पर्यटन् ॥ ६७ ॥

And regarding that densely crowded city as an empty solitary forest, entirely free from agitation and practicing the moon-like conduct (cāndrī caryā—impartially visiting homes of the rich and poor alike without attachment or aversion, just as the moon sheds light equally upon all)— || 67 ||

यथागृहं प्रविशन् राजमन्दिरम् । प्रवेष्टुकामो व्यगमत् सर्वत्र समदर्शनः ॥ ६८ ॥

Visiting each house in regular succession, the Lord, endowed with equal vision toward all (sama-darśana), approached the royal palace; for maintaining such complete equanimity free of attachment and aversion is indeed the eternal, supreme ancient Dharma. || 68 ||

ततः सिद्धार्थनामैत्य द्वारपालस्त्वरान्वितः । भगवत्सन्निधिं राज्ञे सानुजाय न्यवेदयत् ॥ ६९ ॥

Thereupon, the royal doorkeeper named Siddhārtha hastened inside and announced the arrival of the Lord to King Somaprabha, who was seated with his younger brother Prince Śreyām̐sa. || 69 ||

अथ सोमप्रभो राजा श्रेयानपि युवा तदा । सान्तःपुरौ ससेनान्यौ सामात्यावुदतिष्ठताम् ॥ ७० ॥

Upon hearing the news, King Somaprabha and the youthful Prince Śreyām̐sa immediately rose from their thrones along with the royal ladies of the inner apartments, the commander-in-chief, and the ministers. || 70 ||

उपेत्य तौ ततो भक्त्या यावद् राजाङ्गणं बहिः । दूरादवनतौ भर्तुश्चरणौ तौ प्रणेमतुः ॥ ७१ ॥

Proceeding outside with deep devotion into the royal courtyard, both brothers bowed low from afar and reverently prostrated at the holy feet of the Lord. || 71 ||

तयोः पाद्यं निवेद्यार्घं प्रदक्षिणपथेन च । तोषं परं जग्मतुस्तौ निधिनेव गृहागते ॥ ७२ ॥

Offering pure water to wash His lotus-feet (pādya), presenting the sacred oblation (arghya), and circumambulating the Lord of the universe reverently, they experienced supreme ecstasy, as if a great divine treasure (nidhi) had arrived at their doorstep. || 72 ||

तौ तं वीक्ष्य समं हृष्टौ गात्रे पुलकमूहतुः । मलयानलसंस्पर्शाद् भूरुहाविवाङ्कुरं यथा ॥ ७३ ॥

Beholding Him, both brothers thrilled with joyous horripilation all over their bodies, just as trees sprout fresh green buds upon the gentle touch of the fragrant southern breeze from Mount Malaya. || 73 ||

भगवन्मुखसम्प्रेक्षाविकसन्मुखपङ्कजौ । प्रबुद्धकमलौ प्रातः सरसीव व्यभाताम् ॥ ७४ ॥

With their lotus-like faces blossoming in radiance upon gazing at the face of the Lord, both brothers shone like two morning lakes brimming with fully blossomed lotuses. || 74 ||

प्रमोदनिरभरौ भक्तिभरानमितमस्तकौ । प्रश्रयप्रशमौ मूर्ताविव तौ रेजतुस्तदा ॥ ७५ ॥

Filled with overwhelming bliss, their heads bowed low under the weight of devotion, they shone at that moment as though Humility (praśraya) and Serenity (praśama) had assumed tangible bodily forms. || 75 ||

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उत्थाय त्वरितं ततो भक्त्या यावद्राजाङ्गणाइद्बहिः । दूरादवनतौ भर्तुश्चरणौ तौ प्रणेमतुः ॥ ७१ ॥

Rising up quickly, both brothers came out as far as the courtyard of the royal palace, bowed down with humility from afar, and reverently offered salutations at the feet of the Lord. ॥ 71 ॥

पाद्यमर्घं निवेद्यास्मै तयोः प्रेष्य च जगद्गुरुम् । तौ परं जग्मतुस्तोषं निधौ प्राप्ते गृहागते ॥ ७२ ॥

They offered water with Arghya at the lotus-feet of the Lord—that is, washed His feet and offered Arghya—circumambulated (Pradakshina) Lord Rishabhadeva, the World-Teacher, and doing all this, both became as immensely delighted as if great treasures (Nidhis) had arrived at their home. ॥ 72 ॥

तं वीक्ष्य मलयस्पर्शान्मुमुचाते तनूरुहैः । गात्रे पुलकमूहतुः मलयानलसंस्पर्शाद् भूरुहावङ्कुरं यथा ॥ ७३ ॥

Just as trees begin to sprout fresh buds at the touch of the gentle Malaya breeze, similarly, both brothers, overjoyed upon beholding the Lord, experienced horripilation (thrill of devotion) over their bodies. ॥ 73 ॥

भगवन्मुखसंप्रेक्षाविकसन्मुखपङ्कजौ । विशुद्धकमलोद्भासि पद्माकराविव ॥ ७४ ॥

Beholding the Lord's face, their own lotus-faces bloomed with joy, so that both brothers appeared like two morning lakes blooming with pure lotuses. ॥ 74 ॥

प्रमोदनिरभरौ भक्तिभरानमितमस्तकौ । प्रश्रयप्रशमौ मूर्ताविव तौ रेजतुस्तदा ॥ ७५ ॥

At that moment, filled with profound joy and bowing their heads low under the weight of devotion, they shone resplendently as though humility (Vinaya) and tranquility (Shanti) had assumed physical forms. ॥ 75 ॥

भगवच्चरणोपांते तौ सदा विदुधुः प्रियम् । सौधर्मेशानकल्पेशौ विभुं द्रष्टुमिवागतौ ॥ ७६ ॥

Near the feet of the Lord, both of them appeared as magnificent as if the Indras of Saudharma and Aishana heavens had arrived in person to behold the Lord. ॥ 76 ॥

पर्यस्तवर्तिनोर्मध्ये तयोर्भर्ता समं राजते । महामेरुरिवोद्भूतो मध्ये निषधनीलयोः ॥ ७७ ॥

Situated between Somaprabha and Prince Shreyansa standing on either side, Lord Rishabhadeva shone resplendently like Mount Sumeru standing majestically between Mount Nishadha and Mount Nila. ॥ 77 ॥

रूपं विलोक्य भर्तुः स श्रेयाञ्जातिस्मरोऽभवत् । ततो दाने मतिं चक्रे संस्कारैः प्राक्तनैर्युतः ॥ ७८ ॥

Upon beholding the divine form of the Lord, Prince Shreyansa attained the memory of his past lives (Jati-smarana), and impelled by the impressions (Samskaras) of his previous existence, he resolved in his mind to offer food (Dana) to the Lord. ॥ 78 ॥

श्रीमतीवज्रजङ्घादिवृत्तान्तं सर्वमेव तत् । तदा चारणयुग्माय ददौ दानं च सोऽस्मरात् ॥ ७९ ॥

He remembered the entire narrative of Shrimati, Vajrajangha, and the others, and also recalled how at that time they had offered alms to the two Charana-ascetics endowed with miraculous powers. ॥ 79 ॥

कालोऽयं गोचरो वेलेयं दानयोग्या मुनीशिनाम् । तेन सत्वरं ददे दानमिति निश्चित्य शुद्धधीः ॥ ८० ॥

"This is the auspicious morning time, the proper time for seeking alms (Gochara) fit for giving Dana to monks"—having thus resolved, the pure-minded Prince Shreyansa promptly offered food (Dana) to the Lord. ॥ 80 ॥

श्रद्धादिगुणसंपन्नः पुण्यैर्नवभिरन्वितः । प्रादाद्भगवते दानं श्रेयान् दानादितीर्थकृत् ॥ ८१ ॥

Prince Shreyansa, the initiator of the primal tradition of charity (Dana-tirtha), endowed with the seven virtues such as faith (Shraddha) and accompanied by the ninefold merit-enhancing acts of devotion (Navadha Bhakti), offered Dana to the Lord. ॥ 81 ॥

श्रद्धा शक्तिश्च भक्तिश्च विज्ञानं चाप्यलुब्धता । क्षमा त्यागश्च विज्ञेयाः प्रोक्ता दानपतेर्गुणाः ॥ ८२ ॥

Faith (Shraddha), energy/capacity (Shakti), devotion (Bhakti), spiritual knowledge/skill (Vijnana), non-greed (Alubdhata), forbearance (Kshama), and detachment/generosity (Tyaga)—these are proclaimed as the seven qualities of the donor (Danapati). ॥ 82 ॥

श्रद्धास्तिक्यं सनास्तिक्ये दाने स्यादनादरः । भवेच्छक्तिरनालस्यं भक्तिः स्यात्तद्गुणादरः ॥ ८३ ॥

Faith (Shraddha) means the astikya-buddhi (firm conviction in spiritual truth); in the absence of faith, there could be disrespect in giving alms. Freedom from laziness in offering Dana is the virtue called Shakti (capacity/vigour), and reverence for the virtues of the worthy recipient (Patra) is the virtue called Bhakti (devotion). ॥ 83 ॥

विज्ञानं स्यात् क्रमज्ञत्वं देयासक्तिस्त्वलुप्सता । क्षमा तितिक्षा दृष्टान्तस्त्यागः सद्व्ययोन्मुखः ॥ ८४ ॥

Knowledge of the proper order and procedure of offering Dana is called Vijnana; non-attachment to the object being offered is called Alubdhata (non-greed); endurance and

forbearance is the quality of Kshama; and offering noble, pure items in charity is Tyaga (relinquishment). ॥ 84 ॥

इति सप्तगुणोपेतो दाता स्यात् पात्रसंपदि । विमुक्तो निदानाद्यैर्दोषैर्निःश्रेयसोद्यतः ॥ ८५ ॥

Thus, the donor who is endowed with the above-mentioned seven qualities and is free from faults such as worldly desires (Nidana), when offering Dana to the treasury of worthy recipients (Patra-sampad), becomes dedicated to attaining ultimate liberation (Moksha). ॥ 85 ॥

प्रतिग्रहणं प्रोच्चैः स्थानेऽस्य विनिवेशनम् । पादप्रधावनं चार्चा नतिः शुद्धिश्च सा त्रयी ॥ ८६ ॥

Welcoming the ascetic (Pratigrahana), offering him a high and venerable seat (Uchchasana), washing his feet (Padaprakshalana), worshipping him (Pujana), bowing down to him (Namaskara), and maintaining the purity of one's own mind, speech, and body— ॥ 86 ॥

विशुद्धिश्चाशनस्येति नवपुण्यानि दानिनाम् । स तानि कुशलश्चक्रे पूर्वसंस्कारचोदितः ॥ ८७ ॥

—and ensuring the purity of the food (Ahara-shuddhi)—these constitute the ninefold merit or the ninefold acts of devotion (Navadha Bhakti) of the donor. The highly wise Prince Shreyansa, inspired by the impressions of his past lives, performed all these acts of devotion meticulously. ॥ 87 ॥

इष्टोऽयमतिविशिष्टश्चेत्यवधार्य रतिं पराम् । ददौ स भगवते दानं प्रासुकाहारकल्पितम् ॥ ८८ ॥

Considering the Lord to be the supremely cherished and most exalted worthy recipient (Utkrishta Patra), Prince Shreyansa, attaining supreme satisfaction, offered pure and lifeless (Prasuka) food as Dana to the Lord. ॥ 88 ॥

सन्तोषो याचनापायोऽसङ्गः स्वात्मप्रधानता । इति मत्वा गुणान् पाणिपात्रेणाहारमिच्छते ॥ ८९ ॥

Reflecting upon numerous virtues such as contentment, absence of begging, renunciation of possessions, and self-reliance, the Lord accepted food only in the vessel of his own hands (Pani-patra). ॥ 89 ॥

तुष्टिरिष्टेऽप्यसम्प्राप्तेऽप्यसम्प्राप्तावरतिस्तथा । असंयमश्च सर्वत्रेत्येवं स्थित्वाशनेषिणे ॥ ९० ॥

Thinking that obtaining a fine seat might cause pleasure, not obtaining it might cause aversion, and under such circumstances non-restraint (Asanyama) might arise, the Lord took food only in a standing posture. ॥ 90 ॥

कायासुखतितिक्षार्थं सुखासक्तेश्च हानये । धर्मप्रभावनायै च कायक्लेशाभ्युपेयुषे ॥ ९१ ॥

To endure physical afflictions, to eliminate attachment to bodily pleasures, and to glorify the Dharma, the Lord undertook the mortification of the body (Kayalesha). ॥ 91 ॥

आकिञ्चन्यप्रधानं यत् परं निर्वाणकारणम् । हिंसारक्षायाचनाद्यैर्दोषैरस्पृष्टमूर्जितम् ॥ ९२ ॥

Which is predominated by utter non-possession (Akinchanyata), is the direct cause of liberation (Nirvana), is untouched by blemishes such as violence, protection of possessions, and begging, and is exceedingly powerful— ॥ 92 ॥

अशक्यं प्रार्थनीयञ्च रहितं च समुपेयुषे । जातरूपं यथाजातमविकारमविप्लवम् ॥ ९३ ॥

Which ordinary men cannot easily bear, which none in the worldly state seeks to accept, and which is unblemished and undisturbed like that of a newborn child—such a naked, Digambara state the Lord assumed. ॥ 93 ॥

तैलाभ्यङ्गादियाच्ञायां लाभालाभादिसंभवे । रागद्वेषोद्भवः सङ्गः केशजप्राणिहिंसनम् ॥ ९४ ॥

Begging for oil and other unguents, the arising of attachment and aversion upon gain or loss, association with possessions, and the injury to minute organisms like lice living in the hair— ॥ 94 ॥

इत्याविदोषसद्भावादस्नानव्रतधारिणे । हायनान्तेऽप्यविच्छिन्नां पुष्टिं तेजश्च बिभ्रते ॥ ९५ ॥

Considering these numerous faults, the Lord observed the vow of non-bathing (Asnana-vrata), meaning he never bathed, and even after abstaining from food for a whole year, he maintained uninterrupted strength and radiance in his body. ॥ 95 ॥

क्षुरकर्मक्रियायां तद्योग्यसाधनार्जनरक्षणे । तदपाये च खिन्ना स्यात् केशोल्लुञ्चनमन्वहम् ॥ ९६ ॥

Thinking that shaving with a razor would require keeping and protecting instruments like razors, and loss thereof would cause distress, the Lord performed hair-pulling (Kesh-locha) with his own hands. ॥ 96 ॥

पञ्चभिः समितिभिर्गुप्ते त्रिभिर्गुप्ताय तायिने । महाव्रताय महते निर्मोहाय निराशिषे ॥ ९७ ॥

To the Lord who was tranquil by subduing the five senses, guarded by the three Guptis (restraints of mind, speech, body), protector of all beings, observant of the Mahavratas (Great Vows), exalted, free from delusion, and devoid of all desires; ॥ 97 ॥

संयमक्रियया सर्वप्राणिभ्योऽभयदायिने । सर्वोच्चज्ञानदानाय सर्वस्मै प्रभविष्णवे ॥ ९८ ॥

Who granted freedom from fear (Abhaya-dana) to all living beings through his practice of self-restraint, worked for the welfare of all, and was capable of bestowing supreme, all-beneficial knowledge; ॥ 98 ॥

दातुराहारदानस्य महानिस्तारकारिणे । त्रिजगत्सर्वभूतानां सिद्धिमार्गप्रदर्शिने ॥ ९९ ॥

Who swiftly carried the giver of food across the ocean of worldly existence, and revealed the path of liberation (Siddhi-marga) for the welfare of all living beings in the three worlds; ॥ 99 ॥

श्रेयान् सोमप्रभेणाथ लक्ष्मीमत्या च सादरम् । रसमिक्षोरदात् प्रासुकमुत्तानीकृतपाणये ॥ १०० ॥

To such Lord Rishabhadeva, who held out his cupped hands (Anjali / Pani-patra), Prince Shreyansa, along with King Somaprabha and Queen Lakshmimati, reverently offered the pure (Prasuka) juice of sugarcane as food. ॥ 100 ॥

पौण्ड्रेक्षुरसधारां तां भगवत्पाणिपात्रके । स समावर्जयन् रेजे पुण्यधाराभिवासराम् ॥ १०१ ॥

Prince Shreyansa shone resplendently as he poured the stream of pure Paundra sugarcane juice into the Lord's cupped hand-vessel, appearing like a shining stream of accumulated merit. ॥ 101 ॥

रत्नवृष्टिरथापत्तदम्बरादसुरेशिनाम् । करैर्मुक्ता महादानफलस्येव परम्परा ॥ १०२ ॥

Then, a shower of gems released by the hands of the celestial beings (Devas) rained down from the sky, resembling the continuous succession of the great fruits of charity. ॥ 102 ॥

तदापत्तद्दिवो देवकरैर्मुक्तालिकुला । वृष्टिः सुमनसां दृष्टिरिव त्रिदिवौकसाम् ॥ १०३ ॥

At that same moment, a shower of flowers released by the hands of the celestials and swarming with bees fell from the sky, looking as beautiful as the gaze of the heavenly dwellers themselves. ॥ 103 ॥

नेदुः सुरानका मेघवद्बधिरीकृतविष्टपाः । संचचार मरुच्छीतः सुरभिर्मन्दसुन्दरः ॥ १०४ ॥

At that time, the celestial drums of the deities resounded deeply, deafening the entire world, and a cool, fragrant, and gentle breeze blew gracefully. ॥ 104 ॥

प्रादुरासीन्महाध्वानो देवानां प्रीतिमीयुषाम् । अहो दानमहो पात्रमहो दातेति रोदसि ॥ १०५ ॥

At that time, the celestials, filled with joy, raised a tremendous proclamation in the vast expanse of the sky: "Ah, what charity! Ah, what a worthy recipient! Ah, what a noble donor!" ॥ 105 ॥

कृतार्थेतरमात्मानं मेने तद् भ्रातृयुग्मकम् । कृतार्थोऽपि यतः पुनात् स्वं गृहाङ्गणम् ॥ १०६ ॥

At that moment, both brothers considered themselves exceedingly blessed and fulfilled, because the fully fulfilled Lord Rishabhadeva had personally sanctified the courtyard of their home. ॥ 106 ॥

दानानुमोदनात् पुण्यं परोऽपि बहवोऽभजन् । यथाऽसाद्य परं रत्नं स्फटिकस्तद्रुचिं भजेत् ॥ १०७ ॥

By rejoicing in and approving (Anumodana) that Dana, many other people also attained supreme merit, which is indeed appropriate; for a crystal gem, upon being placed near a superior jewel, acquires its radiant luster. ॥ 107 ॥

कारणं परिणामः स्यात् पुंसो बन्धने पुण्यपापयोः । बाह्यं तु कारणं प्राहुराप्ताः कारणकारणम् ॥ १०८ ॥

If someone raises a doubt here as to how merit is acquired merely through approval (Anumodana), the explanation is that the internal thoughts and disposition (Parinama) of the soul are the primary cause of the bondage of merit (Punya) and demerit (Papa); external causes are proclaimed by the Jinendra Deva to be merely the indirect cause

(Karana-karana)—that is, the instigator of auspicious or inauspicious dispositions. ॥ 108 ॥

परिणामः प्रधानाङ्गं यतः पुण्यस्य साधने । मतं ततोऽनुमन्तृणामपि स्यात् फलोदयः ॥ १०९ ॥

Since the auspicious disposition (Shubha Parinama) of living beings is considered the principal cause in generating merit, those who approve and rejoice in a noble deed also unfailingly attain the fruition of that auspicious fruit. ॥ 109 ॥

कृत्वा तनुस्थितिं धीमान् योगीन्द्रो जनयन् कौतुकम् । प्रणतावभिनन्द्यैतौ प्रत्यगात् प्रस्थितो वनम् ॥ ११० ॥

Having thus accepted food for the maintenance of the body, the highly wise King of Yogis, Lord Rishabhadeva, gladdening the two brothers who were deeply bowed and filled with wonder, departed once again toward the forest. ॥ 110 ॥

भगवन्तमनुव्रज्य वनं किंचिदन्तरम् । स श्रेयान् कुरुशार्दूलो न्यवृत्तस्त्वरितं पुनः ॥ १११ ॥

King Somaprabha and Prince Shreyansa, courageous like lions among the Kurus, followed behind the Lord for some distance toward the forest, and then, pausing repeatedly, returned. ॥ 111 ॥

निष्पेक्षं वनं यान्तं तं भगवन्तं वनान्तरम् । परावृत्य मुखं किंचिद् वीक्षमाणावनुक्षणम् ॥ ११२ ॥

Turning their faces, both brothers kept gazing every single moment at the Lord as He walked unattached towards the deep forest. ॥ 112 ॥

तदुन्मुखौ दृशौ चेतोवृत्तिं च तमनुस्थिताम् । यावद्दृग्गोचरस्तावन्निवर्तयितुमक्षमौ ॥ ११३ ॥

As long as the Lord remained visible to their eyes, both brothers were unable to withdraw their gaze fixed upon the Lord, nor their mental disposition that had followed after Him. ॥ 113 ॥

संकथां तद्गतामेव प्रस्तुवानौ मुहुर्मुहुः । प्रशंसन्तौ तद्गुणान् भूयो मन्यमानौ च संवृता ॥ ११४ ॥

Repeatedly narrating the accounts of the Lord, continually extolling His divine virtues, and considering themselves truly blessed— ॥ 114 ॥

भगवत्पादसंस्पर्शपूतामुव्यक्तलक्षणैः । तत्पदैरङ्कितां प्रीत्या निध्यायन्तौ कृतानती ॥ ११५ ॥

Bowing with deep affection and gazing at the ground sanctified by the touch of the Lord's feet and marked with His auspicious footprints adorned with distinct divine emblems— ॥ 115 ॥

सुभ्राता कुरुनाथोऽयं धन्यः सुकृती कृती । यस्यायममीदृशो भ्राता जातो जातमहोदयः ॥ ११६ ॥

"Blessed, virtuous, and accomplished is this King Somaprabha, the master of the Kurus, possessing such a noble brother who has acquired such matchless merit; ॥ 116 ॥

श्रेयानयं बहु श्रेयान् प्रज्ञा यस्येयमीदृशी । पौरैरित्युन्मुखैरारात् कीर्त्यमानगुणोत्करौ ॥ ११७ ॥

And this Prince Shreyansa, endowed with such supreme wisdom, is blessed with manifold auspicious welfare"—in this manner, the citizens approached them and sang praises of their multitude of virtues. ॥ 117 ॥

शूर्पोत्क्षेपाणि रत्नानि महावीथीष्वितस्ततः । संचिन्वानान् यथाकाममानन्दन्तौ च पौरजनान् ॥ ११८ ॥

Delighting the multitude of citizens who were gathering at will the radiant, sun-like gems scattered here and there across the wide avenues— ॥ 118 ॥

उच्चावचसुरोत्मुक्तरत्नग्रावोन्नतान्तरम् । आक्रम्य नृपाङ्गणं कृच्छ्राज्जनैराशंसितौ मुहुः ॥ ११९ ॥

Being praised again and again by the people who had with great difficulty traversed the royal courtyard, made uneven by the heap of gem-stones showered by the celestials— ॥ 119 ॥

पुरं परार्ध्यशोभाभिः कृतमन्यामियाकृतिम् । प्राविक्षतां कृतानन्दौ प्रेक्ष्यमाणौ कुरुध्वजौ ॥ १२० ॥

And being watched with immense joy by the city dwellers, both Kuruvamshi brothers, filled with bliss, entered the city that appeared transformed into another splendid form due to its magnificent decorations. ॥ 120 ॥

तपोवनमथो भेजे भगवान् कृतपारणः । जगज्जनतया सम्यगभिष्टुतमहोदयः ॥ १२१ ॥

Thereafter, Lord Rishabhadeva, having concluded his fast (Parana), and whose exalted greatness was thoroughly praised by all the people of the world, retired to the penance-forest (Tapovana). ॥ 121 ॥

अहो श्रेयस्तदेवासौ श्रेयस्तच्छ्रेय इत्यथ । भूयसा श्रेयसो यशोमयमेवाभून्महादानं हि यशःप्रदम् ॥ १२२ ॥

At that time, with cries of "Oh, what auspicious welfare! Such welfare! Exalted welfare!", the entire world was filled with the fame of Prince Shreyansa; which is only natural, for noble charity unfailingly confers everlasting glory. ॥ 122 ॥

तदादि तदुपज्ञं च दानं जगति पप्रथे । ततो विस्मयमासेदुः सकला अपि नरेश्वराः ॥ १२३ ॥

From that time onward, the practice of offering Dana became established in the world, and the method of offering Dana was first discovered by Prince Shreyansa. All kings, including Bharata, were filled with immense wonder at this method of Dana. ॥ 123 ॥

कथं भर्तुरभिप्रायो विदितोऽनेन मौनिनः । कलयन्निति चित्तेन भरटेशो विसिस्मिये ॥ १२४ ॥

King Bharata marvelled within his heart, wondering: "How did he discern the intention of the Lord who was observing total silence?" ॥ 124 ॥

सुराश्च विस्मयन्ते स्म ते समं समुपागताः । प्रतीताः श्रेयांसं तं पूजयामासुरादरात् ॥ १२५ ॥

The celestial deities were also filled with great wonder; having developed immense faith in Shreyansa, they arrived together and worshipped him with great reverence. ॥ 125 ॥

ततो भरतराजेन श्रेयानप्रच्छि सादरम् । महादानपते ब्रूहि कथं भावोऽस्य लक्षितः ॥ १२६ ॥

Then King Bharata respectfully asked Prince Shreyansa: "O Great Master of Charity (Mahadanapati), please tell us, how did you discern the Lord's inner intention?" ॥ 126 ॥

अदृष्टपूर्वं लोकेऽस्मिन् दानं कोऽवेत्ति चेदृशम् । भगवानिव पूज्योऽसि कुरुराज त्वमद्य नः ॥ १२७ ॥

"Who could know this method of Dana, never before seen in this world? O ruler of the Kurus, today you have become venerable to us just like the Lord Himself! ॥ 127 ॥

त्वं दानतीर्थप्रभवः श्रेयान् महापुण्यभागसि । ततस्त्वामिति पृच्छामि यत्सत्यं कथयाद्य मे ॥ १२८ ॥

O Prince Shreyansa, you are the initiator of the Dana-tirtha and possessor of immense merit; therefore I ask you this—please tell me today what the truth is." ॥ 128 ॥

इत्यसौ नरनाथेन पृष्टः श्रेयान् प्रत्यक्षवीविदत् । दशनांशुकलापेन ज्योत्स्नां तन्वन्निवांतरे ॥ १२९ ॥

Questioned thus by the King of men, Prince Shreyansa, as though spreading moonlight with the radiant rays of his teeth, began to reply as follows: ॥ 129 ॥

रुजाहरमथवाऽऽसाद्य सामयः परमौषधम् । पिपासितो वा स्वच्छाच्छवारिकं सरः ॥ १३० ॥

Just as a sick man rejoices upon obtaining a supreme medicine that cures illness, or a thirsty person rejoices upon beholding a lake filled with pure crystal-clear water and blooming lotuses— ॥ 130 ॥

दृष्ट्वा भगवतो रूपं हृष्टे प्रीतेऽक्षिमत्तमे । जातिस्मरणमुद्भूतमतोऽज्ञासिषं गुरोर्मतम् ॥ १३१ ॥

Similarly, upon beholding the supreme form of the Lord, my eyes were filled with immense delight and joy, and by this, the memory of my past lives (Jati-smarana) arose in me, through which I discerned the intention of the Master. ॥ 131 ॥

अहं हि श्रीमती नाम भार्याऽस्य विभोः पुरा । विदेहे पुण्डरीकिण्यामभवं प्राणवल्लभा ॥ १३२ ॥

"In a previous birth, when the Lord existed as Vajrajangha in the city of Pundarikini in the Videha region, I was his beloved wife named Shrimati. ॥ 132 ॥

समं भगवतानेन बिभ्रता वज्रजङ्घताम् । तदा चारणयुग्माय दत्तं दानमभून्मया ॥ १३३ ॥

At that time, together with the Lord who held the birth of Vajrajangha, I had offered Dana to two Charana-monks. ॥ 133 ॥

विशुद्धतरमुत्कृष्टफलं ख्यातियुगप्रदम् । दानं च काव्यं च पुण्याल्लभ्यमिदं द्वयम् ॥ १३४ ॥

Both these things—offering supreme, exceedingly pure, blemishless Dana that bears exalted fruits and bestows renown across eras, and composing sublime poetry—are attained only through immense merit. ॥ 134 ॥

काचिद्दानस्य संशुद्धिः श्रूयतां मे भरताधिप । अनुग्रहार्थं स्वस्यार्थविसर्गो दानमुच्यते ॥ १३५ ॥

O Emperor Bharata, Lord of Bharata-kshetra, please listen to a brief exposition of the purity of Dana: Relinquishing one's own wealth with purity of mind, speech, and body for the spiritual benefit of oneself and others is called Dana. ॥ 135 ॥

दातुर्विशुद्धता देयं पात्रं च प्रपुनाति सा । शुद्धिर्देयस्य दातारं पुनीते पात्रमप्यदः ॥ १३६ ॥

The purity of the giver (Datr) sanctifies the object being given (Deya) as well as the worthy recipient (Patra). The purity of the object given sanctifies the donor and the recipient— ॥ 136 ॥

पात्रस्य शुद्धिर्दातारं देयं चैव पुनात्यदः । नवकोटिविशुद्धं तद्दानं भूरिफलोदयम् ॥ १३७ ॥

And likewise, the purity of the recipient sanctifies the donor as well as the object given; therefore, Dana offered with ninefold purity yields boundless fruitful rewards. (Meaning: In offering Dana, the purity of the donor, the gift, and the recipient is essential). ॥ 137 ॥

दाता श्रद्धादिभिर्युक्तो गुणैः पुण्यस्य साधनैः । देयमाहारभैषज्यशास्त्राभयविकल्पितम् ॥ १३८ ॥

A person endowed with virtues like faith (Shraddha) that serve as means for acquiring merit is called a Donor (Datr); and the fourfold objects divided into Food (Ahara), Medicine (Bhaishajya), Scriptures/Knowledge (Shastra), and Protection from fear (Abhaya) are called Gifts (Deya). ॥ 138 ॥

पात्रं रागादिभिर्दोषैरस्पृष्टं गुणवान् भवेत् । तच्चापि जघन्यादिभेदैर्भेदमुपेयिवत् ॥ १३९ ॥

A person who is untouched by flaws like attachment and aversion and is endowed with manifold virtues is called a Worthy Recipient (Patra). Such a recipient is threefold:

inferior (Jaghanya), intermediate (Madhyama), and superior (Uttama). O King, all this I remembered through recollection of my past births. ॥ 139 ॥

मन्दरागः शीलवान् मिथ्यादृष्टिश्च पुरुषो मतः । सदृष्टिर्मध्यमं पात्रं निःशीलव्रतभावनः ॥ १४० ॥

A person who is of wrong faith (Mithyadrishti) but observes vows and moral conduct (Shila) due to mild passions (Manda-kashaya) is considered an inferior recipient (Jaghanya Patra); and a person of right faith (Samyagdrishti) who is devoid of vows and moral observances is called an intermediate recipient (Madhyama Patra). ॥ 140 ॥

सदृष्टिः शीलसंपन्नः पात्रमुत्तममिष्यते । कुदृष्टिर्यो विशीलश्च नैव पात्रमसौ मतः ॥ १४१ ॥

One who possesses right faith (Samyagdrishti) and is endowed with vows and virtuous conduct (Shila) is regarded as the superior recipient (Uttama Patra); whereas one who possesses perverted faith (Kudrishti) and is devoid of virtuous conduct is not considered a recipient at all—that is, he is an unworthy recipient (Apatra). ॥ 141 ॥

आदिपुराण - पर्व २० (श्लोक १४२ - २०३)

दुष्प्रापं पदमाप्नोति जन्तुर्दत्त्वाऽपपात्रके । अशोधितमिवालाबु क्षिप्तं दुग्धान्तरं यथा ॥ १४२ ॥

A person who offers Dana to an unworthy recipient (Apatra) is born into vile wombs (such as Kubhogabhumi); for just as an unpurified gourd spoils milk or other liquids kept within it, similarly an unworthy recipient spoils the charity offered to him. ॥ 142 ॥

आमपात्रे यथा क्षिप्तं सद्यः क्षीरादि नश्यति । अपात्रेषु तथा दत्तं द्रविणं स्वामिनं नाशयेत् ॥ १४३ ॥

Just as sugarcane juice or milk kept in an unbaked earthen pot is itself ruined and also destroys the vessel, similarly, wealth given to an unworthy recipient is ruined and goes in vain, and also ruins that unworthy recipient by puffing him up with pride and entangling him in sensual passions. ॥ 143 ॥

पात्रं भवेत् तदा विशुद्धगुणधारणात् । यानपात्रमिवेष्टदेशे संप्रापकं च यत् ॥ १४४ ॥

One who possesses manifold pure virtues like a proper vessel is truly called a Patra (worthy recipient). Likewise, one who, like a ship (Yana-patra), conveys a person safely to the desired destination (liberation), is a true Patra. ॥ 144 ॥

न हि पाषाणसंकीर्णं यानपात्रमुत्तारयेत् परम् । तथा कर्मभराक्रान्तो दोषवान्नैव तारकः ॥ १४५ ॥

Just as a boat overloaded with heavy stones cannot take anyone across the ocean (nor can it cross over itself), similarly, a flawed recipient burdened by the weight of karmas

cannot ferry anyone across the ocean of worldly existence (nor can he cross over himself). ॥ 145 ॥

सन्तः परमनिर्वाणसाधनं रूपमुद्वहन् । कायस्थित्यर्थमाहारमिच्छन् ज्ञानादिसिद्धये ॥ १४६ ॥

Therefore, the noble ascetics who bear the Digambara form as the supreme means for liberation (Nirvana), and who seek food solely for the sustenance of the body and for the accomplishment of spiritual knowledge and virtues— ॥ 146 ॥

न वाञ्छन् बलमायुर्वा स्वादुं वा देहपोषणम् । केवलं प्राणवृत्त्यर्थं भुञ्जानो मात्रया ॥ १४७ ॥

Who do not desire physical strength, longevity, taste, or bodily nourishment, and who partake of food in measured morsels solely for the maintenance of vital breaths— ॥ 147 ॥

पात्रं तद्गुणैरेभिर्मुनिः स्वपरतारकः । तस्मै दत्तं पुनात्यक्षयमपुनर्भवकारणम् ॥ १४८ ॥

And who ferry across both themselves and others—only such munis endowed with these qualities can be true worthy recipients (Patras); food offered to them sanctifies the giver and becomes the imperishable cause of liberation (Apunarbhava). ॥ 148 ॥

तदुदाहरणं चेदं सिद्धमेव महोदयम् । यन्मया दानपुण्यस्य पञ्चाश्चर्यमिहाप्यगात् ॥ १४९ ॥

The greatest and most compelling living illustration to demonstrate the exalted greatness of the merit of charity is that I myself have attained the five celestial wonders (Panchashcharya) through the efficacy of Dana. ॥ 149 ॥

तद्देयं भरत राजर्षे सर्वैर्देयमनुत्तरम् । प्रसरिष्यन्ति पात्राणि भगवत्तीर्थसंनिधौ ॥ १५० ॥

Therefore, O royal sage Bharata, all of us should offer sublime charity. Now, during the spiritual era (Tirtha) of Lord Rishabhadeva, worthy recipients will appear everywhere. (Meaning: By the holy discourses of the Lord, many men will adopt monkhood, and we should offer food and other necessities as charity to all of them). ॥ 150 ॥

श्रेयांसः संसदां चक्रे यथावदवबोध्य सः । स्वभर्तृभवविस्तारं ततः सदस्याः सर्वे सानुरुचयोऽभवन् ॥ १५१ ॥

Prince Shreyansa narrated in detail the past lives of his master, Lord Rishabhadeva, to all the members of the assembly, whereby a profound interest and inclination toward offering noble Dana was awakened in everyone. ॥ 151 ॥

श्रुत्वा रुचिं परां तस्य पुण्यानुबन्धिनीम् । शुश्रूवान् भरताधीशः परां प्रीतिमवाप सः ॥ १५२ ॥

Hearing these joy-inspiring and merit-augmenting words of Shreyansa, King Bharata attained supreme delight. ॥ 152 ॥

सोऽथ संपूज्य तं भूयः परं सौहार्दमुद्वहन् । गुरोर्गुणाननुध्यायन् प्रत्यगात् स स्वमालयम् ॥ १५३ ॥

Exceedingly pleased, King Bharata paid great honor to King Somaprabha and Prince Shreyansa, expressed deep affection toward them, and then returned to his palace while meditating upon the divine virtues of Master Rishabhanatha. ॥ 153 ॥

भगवास्थ्य संजातबलवीर्यो महायतिः । भेजे परं तपोयोगं योगविज्जैमकल्पितम् ॥ १५४ ॥

Thereafter, with His physical strength and vigour restored through accepting food, the great ascetic Lord Rishabhadeva, who was supremely steadfast and an adept knower of the science of yoga, began to observe the exalted Jinakalpa as propounded by the Jinendras. ॥ 154 ॥

मोहान्धतमसध्वंसकल्पा सन्मार्गदर्शिनी । दिदीपेऽस्य मनोऽगारे समिद्धा बोधदीपिका ॥ १५५ ॥

In the temple of His mind, the blazing lamp of supreme knowledge shone brilliantly, dispelling the dense darkness of delusion and illuminating the true path. ॥ 155 ॥

गुणान् गुणधिया पश्येद्दोषान् दोषधियापि यः । हेयोपादेयवित् स स्यादविदुषो गतिरीदृशी ॥ १५६ ॥

One who perceives virtues with a discerning eye for virtue and flaws with a discerning eye for flaw—that is, understands virtues as virtues and defects as defects—alone can be a knower of what is to be renounced (Heya) and what is to be adopted (Upadeya). How could an ignorant person ever attain such discernment? ॥ 156 ॥

सतस्तत्त्वपरिज्ञानाद् गुणागुणविभागवित् । गुणेष्वासजति स्मासौ मुक्त्वा दोषानशेषतः ॥ १५७ ॥

Being an accurate knower of the reality of substances (Tattvas), the Lord fully understood the distinction between virtues and defects; therefore, completely abandoning all faults, He remained absorbed solely in spiritual virtues. ॥ 157 ॥

सावद्यविरतिं सर्वथा कृत्वा महामतिः । तद्भेदान् भावयामास व्रतसंज्ञाविशेषितान् ॥ १५८ ॥

The exceedingly wise Lord Rishabhadeva practiced total renunciation of sinful activities (Savadya-yoga), and also observed their divisions designated as vows (Vratas). ॥ 158 ॥

दयाङ्गनापरिष्वङ्गः सत्ये नित्यमनुरक्तता । अस्तेयव्रततात्पर्यं ब्रह्मचर्यैकतानता ॥ १५९ ॥

Embracing compassion (Daya) like a beloved consort, ever devoted to the vow of truth (Satya), steadfastly dedicated to non-stealing (Asteya), and regarding celibacy (Brahmacharya) as one's all— ॥ 159 ॥

परिग्रहेष्वनासङ्गो विकालशनवर्जनम् । व्रतान्यमूनि तत्सिद्धौ भावयामास भावनाः ॥ १६० ॥

Remaining unattached to possessions (Parigraha) and abstaining from eating at improper times (untimely eating); the Lord observed these vows and constantly meditated upon the following reflections (Bhavanas) for their perfect accomplishment: ॥ 160 ॥

मनोगुप्तिर्वचोगुप्तिरीर्या कायनियन्त्रणे । विष्वाणसमितिश्चेति प्राथमाह्वयभावनाः ॥ १६१ ॥

Restraint of mind (Mano-gupti), restraint of speech (Vacho-gupti), careful walking (Irya-samiti), careful handling and placing of objects (Nikshepana-samiti), and inspecting food and drink in daylight (Alokita-pana-bhojana)—these five are the reflections of the first vow of Ahimsa (Non-violence). ॥ 161 ॥

क्रोधलोभभयत्यागा हास्यासङ्गविसर्जनम् । सूत्रानुगा च वाणीति द्वितीयव्रतभावनाः ॥ १६२ ॥

Renunciation of anger, greed, fear, and frivolous laughter, and speaking in accordance with the scriptural canons—these are the reflections of the second vow of Satya (Truth). ॥ 162 ॥

मितोचिताहृतिर्ज्ञाताग्रहणान्यग्रहोत्सृथा । सन्तोषो भक्तपाने च तृतीयव्रतभावनाः ॥ १६३ ॥

Accepting limited and measured food, accepting food suitable for spiritual austerities, accepting food only upon the layperson's earnest request, not accepting food contrary to scriptural rules, and being content with whatever food and drink is received—these are the reflections of the third vow of Asteya (Non-stealing). ॥ 163 ॥

स्त्रीकथालोकसंसर्गप्राग्रतस्मृतभोजनाः । त्यज्या वृष्यरसेनामी चतुर्थव्रतभावनाः ॥ १६४ ॥

Abandoning talk about women, refraining from gazing at their graceful limbs, avoiding physical association with them, not recollecting past sensual pleasures, and abstaining

from rich, aphrodisiac foods—these five are the reflections of the fourth vow of Brahmacharya (Celibacy). ॥ 164 ॥

बाह्याभ्यन्तरभेदेषु सचित्ताचित्तवस्तुषु । इन्द्रियार्थेष्वनासङ्गो नैस्सङ्ग्यव्रतभावनाः ॥ १६५ ॥

Giving up attachment to animate and inanimate objects of the five senses, which are classified into internal and external possessions—these are the five reflections of the fifth vow of Aparigraha (Non-possession). ॥ 165 ॥

धृतिमत्ता क्षमावत्ता ध्यानयोगैकतानता । परीषहाजिगीषा च भावनाः स्युस्तदुत्तराः ॥ १६६ ॥

Maintaining fortitude (Dhriti), practicing forbearance (Kshama), remaining ever absorbed in meditation (Dhyana), and not straying from the path when afflictions (Parishahas) arise—these four are the supplementary reflections (Uttara Bhavanas) for the aforesaid vows. ॥ 166 ॥

भावनासंस्कृतान्येवं व्रतान्ययमपालयत् । प्रक्षालने स्वागसां सर्वप्रजानामनुपालकः ॥ १६७ ॥

Lord Rishabhadeva, the protector of all living beings, observed the vows thoroughly refined by the above-mentioned reflections in order to wash away all karmic blemishes. ॥ 167 ॥

समातृकापदान्येवं व्रतान्यष्टगुणानि च । पाल्यानि भावनीयानि मनीषिभिरतन्द्रितम् ॥ १६८ ॥

Likewise, other wise people, casting off all indolence, should observe and contemplate the five Great Vows (Mahavratas) such as Ahimsa, accompanied by the Matrikapadas (the five Samitis and three Guptis) and endowed with the eighty-four lakh supplementary virtues (Uttara-gunas). ॥ 168 ॥

यानि कान्यपि शल्यानि गर्हितानि जिनागमे । उत्सर्ज्य तानि सर्वाणि निःशल्यो विहरेन्मुनिः ॥ १६९ ॥

Similarly, abandoning all three censurable thorns (Shalyas) mentioned in the Jaina scriptures—namely deceit (Maya), false faith (Mithyatva), and desire for worldly retribution (Nidana)—an ascetic should wander completely free from all thorns (Nihshalya). ॥ 169 ॥

स्थितः स्थविरकल्पेऽयं जिनकल्पेऽपि योजिनः । यथागममिहोपेत्य कल्पोऽनुगम्यताम् ॥ १७० ॥

Observing the aforesaid vows in this manner constitutes Sthavirakalpa, and this should also be applied to Jinakalpa. One should practice Sthavirakalpa according to scripture and then adopt Jinakalpa. (Meaning: Living in the company of other monks, preaching, initiating new disciples while observing the vows is called Sthavirakalpa; whereas staying solitary while observing the vows and constantly remaining absorbed in self-contemplation is called Jinakalpa. The Lord is a Jinakalpi, and this alone is ultimately to be attained. Although ordinary monks initially have to follow Sthavirakalpa, they should continually strive to eventually attain Jinakalpa). ॥ 170 ॥

अप्रतिक्रमणे वृत्तौ जिनाः सामायिकाद्वये । वर्तन्त्येकान्ततः प्रायश्चतुर्ज्ञानविलोचनाः ॥ १७१ ॥

The Tirthankara Supreme Lords, endowed with the four eyes of knowledge (Mati, Shruta, Avadhi, and Manahparyaya), generally remain engrossed solely in the non-retrogressive Samayika-charitra without need for Pratikramana (repentance). (Meaning: Since no fault or transgression ever attaches to the Tirthankaras, they do not need to observe the Chhedopasthapana-charitra of Pratikramana; they observe solely the pure Samayika-charitra). ॥ 171 ॥

छेदोपस्थापनभेदप्रपञ्चोऽन्यस्य योगिनाम् । दर्शितस्ते यथाकालं बलायुर्ज्ञानवीक्षया ॥ १७२ ॥

However, observing the varying degrees of strength, lifespan, and knowledge, the same Tirthankara Lord has expounded various divisions of Chhedopasthapana-charitra for ordinary ascetics at appropriate times. ॥ 172 ॥

ज्ञानदर्शनचारित्रतपोवीर्यविशेषितम् । रक्षितं संयमत्राणं पञ्चधोक्तं जिनाधिपैः ॥ १७३ ॥

The conduct that protects self-restraint (Samyama) through the excellence of knowledge, faith, conduct, penance, and spiritual energy is also proclaimed by the Lord of Jinas to be fivefold. (Meaning: The five codes of conduct are: 1. Jnanachara, 2. Darshanachara, 3. Charitrachara, 4. Tapachara, and 5. Viryachara). ॥ 173 ॥

ततः संयमसिद्धौ स तपश्चक्रे द्वादशात्मकम् । ज्ञानदर्शनवीर्योपेतश्चचार परमः पुमान् ॥ १७४ ॥

Thereafter, the Supreme Being, Lord Rishabhadeva, endowed with knowledge, faith, and spiritual strength, practiced the twelvefold austerities (Tapas) for the accomplishment of self-restraint. ॥ 174 ॥

ततोऽनशनमत्युग्रं तेपे दीप्ततपो मुनिः । अवमोदर्यमप्येकसिक्थादीत्याचरत्तपः ॥ १७५ ॥

Practicing exceptionally rigorous penance, the sage Rishabhadeva performed the extremely arduous austerity of fasting (Anashana) and observed the penance of eating less than one's hunger (Avamaudarya / Unodara) by taking vows of limiting intake to single grains of food. ॥ 175 ॥

कदाचिद् वृत्तिसंख्यानं तपोऽतप्त स दुर्धरम् । वीथीचर्यादयो यस्य विशेषा बहुभेदकाः ॥ १७६ ॥

At times, the Lord observed the extremely difficult penance of Vritti-parisamkhyana (restricting the conditions for accepting food), which has many varieties such as particular streets (Vithi) and particular movements (Charya). ॥ 176 ॥

रसत्यागं तपो घोरं तेपे नित्यमतन्द्रितः । क्षीरसर्पिर्गुडादीनि परित्यज्याग्रिमः पुमान् ॥ १७७ ॥

Furthermore, free from indolence, the Primal Being continually practiced the severe penance of renunciation of delicacies (Rasa-parityaga), abstaining from milk, clarified butter (ghee), jaggery, and other rich tastes. ॥ 177 ॥

त्रिषु कालेषु योगीन्द्रस्तनूग्रमचिक्किशत् । कायस्य निग्रहं प्राहुस्तपः परमदुश्चरम् ॥ १७८ ॥

The King of Yogis mortified His body across all three seasons—rainy, winter, and summer—that is, He practiced the penance of Kayaklesha (bodily mortification). Indeed, the Ganadharas have proclaimed the subjugation and mortification of the body to be a supreme and arduous austerity. ॥ 178 ॥

निगृहीतशरीरेण निगृहीतान्यसंशयम् । चक्षुरादीनि रुद्धेषु तेषु रुद्धं मनो भवेत् ॥ १७९ ॥

For there is no doubt that when the body is subjugated, all the sense organs such as the eyes are subjugated; and when the sense organs are restrained, the mind is also restrained—that is, wavering thoughts cease and the consciousness becomes firm and steady. ॥ 179 ॥

मनोरोधः परं ध्यानं तत्कर्मक्षयसाधनम् । ततोऽनन्तसुखावाप्तिस्ततः कायार्थमाचरेत् ॥ १८० ॥

Restraint of the mind is supreme meditation (Dhyana), and this meditation is the means for the total annihilation of all karmas; and by the annihilation of all karmas, infinite bliss is attained. Therefore, one should discipline and mortify the body. ॥ 180 ॥

गर्भात् प्रभृत्ययं देवो ज्ञानत्रितयमुद्वहन् । मनःपर्ययज्ञानं चाप्युपाददे ॥ १८१ ॥

Although Lord Rishabhadeva possessed the three kinds of knowledge (Mati, Shruta, and Avadhi) right from the womb, and attained Manahparyaya-jnana immediately upon taking Diksha— ॥ 181 ॥

तपोऽतप्त सिद्धौ ध्रुवभाविनि । ज्ञानलोचनो धीरः सहस्रं वार्षिकं परम् ॥ १८२ ॥

And furthermore, though the attainment of Siddhahood was inevitably destined for Him, nevertheless, the steadfast Lord possessing the eyes of Right Knowledge practiced supreme and rigorous penance for a thousand years. ॥ 182 ॥

ज्ञानामीहं मुनीशानां कायक्लेशाद्वयं तपः । तपोऽङ्गेषु प्रधानाङ्गमुत्तमाङ्गमियाङ्गिनाम् ॥ १८३ ॥

From this it is evident that the austerity of Kayaklesha is exceedingly cherished by the great sages—they unfailingly perform it. Just as the head is the foremost limb among the bodily members of living beings, similarly Kayaklesha is foremost among all external austerities. ॥ 183 ॥

तत्तदातप्त योगीन्द्रः सोढाशेषपरीषहः । तपस्सुदुस्सहतरं परं निर्वाणसाधनम् ॥ १८४ ॥

Therefore, at that time, enduring all afflictions (Parishahas), the King of Yogis Lord Rishabhadeva practiced the extremely arduous austerity of Kayaklesha, the sublime means for Nirvana. ॥ 184 ॥

कर्मेन्धनानि निर्दग्धुमुद्यतः स तपोऽग्निना । दिदीपे स महावीरो प्रज्वलन्निव पावकः ॥ १८५ ॥

Ready to incinerate the fuel of karmas with the fire of austerities, the valorous Lord shone with intense brilliance like a blazing fire. ॥ 185 ॥

असंख्यातगुणश्रेण्या धुन्वन् कर्मतमोघनम् । तपोदीप्त्यातिदीप्ताङ्गः सोऽंशुमानिव निष्प्रभः ॥ १८६ ॥

At that time, destroying the dense darkness of karmas through innumerablefold gradual destruction (Asamkhyata-gunashreni Nirjara), with His body radiating intense luster from the brilliance of His penance, He shone resplendently like the sun. ॥ 186 ॥

शय्याऽस्य विजने देशे जागरूकस्य योगिनः । कदाचिदुसनं चासीच्छुचौ विविक्तभूतले ॥ १८७ ॥

The resting-bed of this ever-vigilant Yogi was situated only in solitary, pure places; and whenever He assumed a sitting posture, it was likewise on pure, isolated ground. ॥ 187 ॥

न निद्रामुपजग्मासौ नासीनश्चामधूदभृशम् । प्रयतो विजहारोर्वीं त्यक्तभुक्तिजितेन्द्रियः ॥ १८८ ॥

Ever wakeful and conqueror of the senses, the Lord neither slept nor sat for long in one place; rather, renouncing all enjoyments, He wandered over the earth with careful vigilance (observing Irya-samiti). (Meaning: The Lord was ever awake and hence had no need for regular sleep; but whenever He lay down briefly for rest, He rested only in a pure, insect-free spot. Similarly, apart from wandering, during meditation He seated Himself only in solitary, sanctified places. Thus, the Lord observed the penance of Vivikta-shayyasana). ॥ 188 ॥

इति बाह्यं तपः षोढा चरन् परमदुश्चरम् । आभ्यन्तरं च वक्ष्यमाणं भेजे स योगिराट् ॥ १८९ ॥

Thus, observing the six kinds of exceedingly arduous external austerities, the King of Yogis also practiced the six kinds of internal austerities to be described hereafter. ॥ 189 ॥

प्रायश्चित्तं तपस्तस्मिन् मुनौ निरतिचारके । चरितार्थमभूत् किं नु भानोरन्तः तमोनुदः ॥ १९० ॥

In that venerable sage Rishabhadeva, who possessed flawless and transgressionless conduct, the penance of repentance (Prayashchitta) was already fulfilled and accomplished. For does darkness ever exist in the midst of the sun? Certainly never! (Meaning: Expiating a transgression when it occurs is called Prayashchitta. No fault ever attached to the Lord and His conduct was always immaculate; therefore, in reality, Prayashchitta tapas was already accomplished within His blemishless conduct. Just as the sun's nature is to dispel darkness—where there is darkness the sun spreads its light, but within the sun itself no darkness exists, so the sun is inherently fulfilled in itself). ॥ 190 ॥

प्रश्रयश्च तदाप्यासीदाश्रितोऽन्तर्निलीनताम् । विनिताशेषलोकोऽसौ स कुर्यादग्रिमः पुमान् ॥ १९१ ॥

Similarly, His austerity of humility/reverence (Vinaya) was also merged in inner absorption; for that Primal Being was the one before whom the entire world bowed down in humility—whom then would He have to show external reverence to? ॥ 191 ॥

अथवा प्रणमन् सिद्धानसौ भेजे सिषिक्षया । नमः सिद्धेभ्य इत्येव यतो दीक्षामुपायत ॥ १९२ ॥

Or rather, with the desire to attain Siddhahood, He reverently worshipped the Siddha Lords with profound humility; for uttering "Salutations to the Siddhas (Namah Siddhebhya)", He had received His Diksha. ॥ 192 ॥

ज्ञानदर्शनचारित्रतपोवीर्यगुणेषु च । आज्ञानुगो विनयोऽप्यासीद् यतमानस्य तत्त्वतः ॥ १९३ ॥

Or, the Lord, engaging in true spiritual conduct, practiced appropriate reverence (Vinaya) toward the virtues of knowledge, faith, conduct, penance, and spiritual energy, and thus the penance of Vinaya was fully accomplished in Him. ॥ 193 ॥

वैयावृत्त्यं च तस्यासीन्मार्गव्यावृत्तमात्रकम् । भगवान् परमेष्ठी हि क्वान्यत्र व्यापृतो भवेत् ॥ १९४ ॥

Engaging exclusively in the path of liberation consisting of the Three Jewels (Ratnatraya) was His austerity of service (Vaiyavritya); for in what else could the Supreme Lord engage except the Three Jewels? (Meaning: Serving and tending to afflicted beings is called Vaiyavritya, which occurs during the intense rise of auspicious passions. In the Lord, even auspicious passions had become exceedingly mild; hence His activity was withdrawn from external pursuits and rested solely within the path of liberation. Thus, from that standpoint, Vaiyavritya tapas was realized in Him). ॥ 194 ॥

इदमत्र तु तात्पर्यं प्रायश्चित्तादिके त्रये । तपस्यस्मिन्नियन्तृत्वं न नियम्यत्वमीशितुः ॥ १९५ ॥

The essential purport here is that regarding these three austerities—Prayashchitta, Vinaya, and Vaiyavritya—Lord Rishabhadeva was their sovereign master (Niyanta), meaning He expounded them for others, and was not subordinate to anyone (Niyamya)—meaning He did not need to observe them under another's instruction. (Meaning: The Lord was the master of these three austerities and was not subordinate to them like ordinary ascetics). ॥ 195 ॥

आसीद् या धर्मसृष्टिस्तत् सर्वं कृत्वा सनातनः । युगादौ प्रथयामास स्वानुष्ठानैर्निदर्शनैः ॥ १९६ ॥

Whatever spiritual practices and institutions of Dharma existed in this world, the eternal Lord Rishabhadeva personally demonstrated them as examples through His own conduct, establishing them at the dawn of the era. (Meaning: The Lord personally practiced spiritual duties first before instructing others). ॥ 196 ॥

स्वधीतिनोऽपि तस्यासीत् स्वाध्यायः शुद्धये धियः । सौवाध्यायिकतां प्रापन् यद्दृष्ट्वैवापि संयताः ॥ १९७ ॥

Although the Lord was naturally conversant with all scriptures (the Twelve Angas), He continually practiced scriptural study (Svadhyaya) for the purification of intellect,

because seeing His practice of Svadhyaya, ascetics even today engage in scriptural study. (Meaning: Although Svadhyaya was not strictly necessary for Him since He was as knowledgeable as an omniscient even without reading, He engaged in Svadhyaya to establish the noble tradition of scriptural study for the benefit of ordinary ascetics. Seeing Him, the lineage of Svadhyaya was established among monks, which continues to this day). ॥ 197 ॥

> न बाह्याभ्यन्तरे चास्मिन् तपसि द्वादशात्मनि । न भविष्यति नैवास्ति स्वाध्यायेन समं तपः ॥ १९८ ॥

Among the twelve kinds of austerities comprising external and internal divisions, there never was, nor is, nor will there ever be any austerity equal to Svadhyaya (scriptural study/self-study). ॥ 198 ॥

> स्वाध्यायेऽभिरतो विद्वान्निगृहीतः संवृतेन्द्रियः । भवेदेकाग्रधीर्धीमान् विनयेन समाहितः ॥ १९९ ॥

For a wise ascetic immersed in Svadhyaya with reverence becomes tranquil as mental doubts and wanderings subside, all his senses are subdued, and his mental consciousness becomes concentrated on a single supreme object of meditation. (Meaning: An ascetic engaged in Svadhyaya easily attains meditation). ॥ 199 ॥

> विविक्तेषु वनान्ताविविविक्तप्रेतवनादिषु । मुहुर्व्युत्सृष्टकायस्य व्युत्सर्गस्तस्य चाभवत् ॥ २०० ॥

In solitary forest regions, mountain peaks, bower retreats, and cremation grounds, renouncing all attachment to the physical body and standing in Kayotsarga, the Lord practiced the fifth internal austerity called Vyutsarga (renunciation/relinquishment). ॥ 200 ॥

> देहाद् विविक्तमात्मानं पश्यन् गुप्तित्रयीं श्रितः । व्युत्सर्गं स तपो भेजे स्वस्मिन् संन्यस्तनिःस्पृहः ॥ २०१ ॥

Perceiving the soul as distinct and separate from the physical body and observing the three Guptis (restraints of mind, speech, and body), the Lord, remaining completely unattached even toward His own body, thoroughly observed the austerity of Vyutsarga. ॥ 201 ॥

ततो व्युत्सृष्टकायोऽयं ध्यानयोगोऽभवद् विभोः । मुनिर्व्युत्सृष्टकायो हि स्वामी सद्ध्यानसंपदः ॥ २०२ ॥

Thereafter, with body completely detached in Vyutsarga, the austerity of meditation (Dhyana) arose in the Lord. Indeed, an ascetic who has relinquished attachment to the body becomes the master of the wealth of true meditation. ॥ 202 ॥

ध्यानाभ्यासं समासाद्य योगी मुनिव्रतोऽभवत् । शेषः परिकरः सर्वो ध्यानमेवोत्तमं तपः ॥ २०३ ॥

The King of Yogis Rishabhadeva became fulfilled by practicing the austerity of continuous meditation; for meditation is the supreme austerity, and all other austerities are merely preparatory means for it. (Meaning: Meditation is the highest austerity because direct destruction of karmas takes place through meditation; the remaining eleven kinds of austerities are auxiliary causes for meditation). ॥ 203 ॥

आदिपुराण - पर्व २० (श्लोक २०४ - २७३)

मनोऽक्षग्रामकायानां तपनात् संनिरोधनात् । तपो निरुच्यते सद्भिस्तच्च ज्ञेयं द्वादशात्मकम् ॥ २०४ ॥

The Ganadharas and noble sages state that austerity (Tapas) is that which burns away karmas through the chastening and restraint of the mind, the collection of senses, and the body; and that austerity is known to be twelvefold, divided into fasting (Anashana) and other types. ॥ 204 ॥

निरर्गलां निर्जरामिच्छन् महोदर्कं च संवरम् । यतते स्म तपस्यस्मिन् द्विपड्भेदविदांवरः ॥ २०५ ॥

The Lord, foremost among the wise, desiring the boundless shedding of karmas (Nirjara) and stoppage of influx (Samvara) that yields supreme fruition, remained ever diligent in these twelve kinds of austerities. ॥ 205 ॥

सगुप्तिसमिती धर्मं सानुप्रेक्षं क्षमादिकम् । परीषहाञ्जयन् सम्यक् चारित्रं चाचरच्चिरम् ॥ २०६ ॥

Conquering the afflictions (Parishahas), the Lord observed for a long time the Guptis, Samitis, reflections (Anuprekshas), virtues like forbearance (Kshama), and Right Conduct (Samyak Charitra). (Meaning: Through the five causes—Guptis, Samitis, Dharma, Anuprekshas, Parishaha-jaya, and Charitra—the influx of new karmas is stopped, leading to Samvara. Lord Jinendra adhered to all these five causes for a long period). ॥ 206 ॥

ततो दिध्यासुनानेन योग्या देशाः सिषेविरे । विविक्ता रमणीया ये विमुक्ता रागकारणैः ॥ २०७ ॥

Thereafter, desiring to engage in deep meditation, the Lord resorted to regions suitable for meditation—places that were secluded, pleasant, and free from causes of attachment and aversion. ॥ 207 ॥

गुहापुलिनगोपञ्चजीर्णोद्यानवनादयः । नात्युष्णशीतसम्पाता देशाः साधारणाश्च ये ॥ २०८ ॥

Caves, riverbanks, mountain peaks, ancient gardens, and forests, where it was neither excessively hot nor excessively cold, where moderate temperature prevailed, and where access was uncomplicated and unhindered—such regions are known as places fit for meditation. ॥ 208 ॥

कालो नातिशीतोष्णभूयिष्ठो जनतासुखः । भावो ज्ञानवैराग्यशमक्षान्त्यादिलक्षणः ॥ २०९ ॥

Similarly, a time that is neither excessively hot nor severely cold and brings no affliction to living beings is called suitable time (Kala) for meditation. Mental states characterized by knowledge, detachment, tranquility, and forbearance are the suitable internal dispositions (Bhava) for meditation— ॥ 209 ॥

द्रव्याण्यप्यनुकूलानि यानि संक्लेशहानये । प्रसाधकानि तानीशः सेवेताध्यात्मशुद्धये ॥ २१० ॥

And pure substances capable of dispelling distress arising from hunger and other bodily needs are suitable substances (Dravyas) for meditation. Master Rishabhadeva utilized suitable substance (Dravya), place (Kshetra), time (Kala), and disposition (Bhava) for the accomplishment of spiritual meditation. ॥ 210 ॥

कदाचिद् गिरिकुञ्जेषु कदाचिद् गिरिकन्दरे । कदाचिच्चाद्रिशृङ्गेषु दध्यावध्यात्मतत्त्ववित् ॥ २११ ॥

That Lord, knower of spiritual reality (Adhyatma-tattva), meditated at times in mountain bowers, at times in mountain caves, and at times upon mountain peaks. ॥ 211 ॥

क्वचिद् बर्हिणरावारवत्स्योपांतेषु हारिषु । दध्यात् शिलापट्टान् ध्याताऽध्यात्मशुद्धये ॥ २१२ ॥

For the purification of His inner self, the meditator Lord would at times seat Himself upon rock slabs on the summits of charming mountains whose environs resonated delightfully with the melodious calls of peacocks. ॥ 212 ॥

अगोप्रचारशून्येष्वरण्येषु विविक्तेषु च । निजन्तुके विविक्ते च स्थण्डिलेऽस्थात् समाधये ॥ २१३ ॥

At times, for entering into Samadhi (meditation), the Lord stood in untrodden, deep forests where not even the hoof-marks of cattle existed, upon unlevel ground that was free from disturbance, devoid of minute organisms, and pure (Prasuka). ॥ 213 ॥

कदाचित् प्रान्तपर्यस्तोन्मग्ननिर्झरशीकरैः । कृतशैत्ये नगोत्सङ्गे सोऽगाद्योगैकतानताम् ॥ २१४ ॥

At times, He attained absorption in yoga upon mountain slopes rendered intensely cold by the spray of water from nearby cascading waterfalls. ॥ 214 ॥

उल्कासु नक्तं क्रूरैर्भीमैः स्वैरमारब्धताण्डवे । विभुः श्मशाने भूतानां सोऽस्थात् कदाचन ॥ २१५ ॥

At times, during the night, the Lord stood in deep meditation in cremation grounds where terrible ghosts and goblins freely performed their ferocious dances amidst blazing meteors. ॥ 215 ॥

कदाचिन्निम्नगातीरे शुचि सैकतचारुणि । कदाचिच्च सरस्तीरे वनोद्देशेषु हारिषु ॥ २१६ ॥

At times on the banks of rivers lovely with pure white sands, at times on the shores of lakes, at times in delightful woodland areas— ॥ 216 ॥

मनोविक्षेपहीनेषु देशेष्वन्येषु च क्षमी । ध्यानाभ्यासमसौ कुर्वन् विजहार महीमिमाम् ॥ २१७ ॥

And at times in various other places free from mental distraction, practicing meditation, the forgiving Lord wandered across the entire earth. ॥ 217 ॥

मौनी ध्यानी स निर्मानो देशान् प्रविहरन् शनैः । पुरं पुरिमतालाख्यं सुधीरस्तदुपैयिवान् ॥ २१८ ॥

Observing silence, absorbed in meditation, free from pride, and possessing profound wisdom, the Lord, wandering gradually through various lands, arrived one day near the city named Purimatala. ॥ 218 ॥

नात्यासन्नविदूरेऽस्मादुद्याने शकटाह्वये । प्रशान्ते निराकुले रम्ये विविक्तेऽस्थाद् विगतसाध्वसः ॥ २१९ ॥

Near that city, in a garden named Shakata, which was neither too close nor too far from the city—a place tranquil, free from agitation, delightful, solitary, and devoid of living organisms—the fearless Lord halted. ॥ 219 ॥

न्यग्रोधपादपस्याधः शिलापट्टं शुचिं महत् । अध्यास्त सुसमाधानमधात् स्थानाय शुद्धधीः ॥ २२० ॥

There, beneath a banyan tree (Nyagrodha), the pure-minded Lord seated Himself upon a vast, clean rock slab and established deep concentration of mind for steadfast meditation. ॥ 220 ॥

तत्र पूर्वमुखः स्थित्वा कृतपल्यङ्कबन्धनः । ध्याने प्रणिदधौ चित्तं लेश्याशुद्धिं परां दधत् ॥ २२१ ॥

There, facing the east, seated in the lotus posture (Paryankasana / Padmasana), and maintaining the supreme purity of Leshyas (thought-paintings), the Lord fixed His consciousness in profound meditation. ॥ 221 ॥

चेतसा मुक्तिहेतुं ध्यायन् परं पदमनुत्तरम् । दधौ सिद्धगुणानष्टौ प्रागेव सुविशुद्धधीः ॥ २२२ ॥

The Lord Rishabhadeva of exceedingly pure intellect first focused His mind on the supreme and unexcelled state of liberation (Moksha-pada) and contemplated the eight intrinsic qualities of the Siddha Parameshthin. ॥ 222 ॥

सम्यक्त्वं दृक् तथा ज्ञानमनन्तं वीर्यमद्भुतम् । सौक्ष्म्यमवगाहनत्वमव्याबाधः सथागुरूघुता ॥ २२३ ॥

Infinite Faith (Ananta Samyaktva), Infinite Perception (Ananta Darshana), Infinite Knowledge (Ananta Jnana), Infinite and wondrous Energy (Ananta Virya), Subtlety (Sauakshmya), Interpenetrability (Avagahanatva), Undisturbed Bliss (Avyabadhatva), and Invariable Weightlessness (Agurulaghutva)—these eight are proclaimed as the virtues of Siddha Parameshthin; those who desire Siddhi must unfailingly meditate upon these virtues. ॥ 223 ॥

इत्यष्टौ सिद्धगुणा ज्ञेया ध्येयाः सिद्धिमभीप्सुना । द्रव्यतः क्षेत्रतः कालाद् भावतश्च तथा परे ॥ २२४ ॥

Similarly, one should also meditate upon four other general attributes from the viewpoints of substance (Dravya), space (Kshetra), time (Kala), and disposition (Bhava). ॥ 224 ॥

द्वादशगुणैर्युक्तो मुक्तः सूक्ष्मो निरञ्जनः । स ध्येयो योगिभिर्व्यक्तो नित्यः शुद्धैः सुमुक्षुभिः ॥ २२५ ॥

Thus, the Siddha Lord—endowed with the aforesaid twelve attributes, liberated from the bondage of karmas, subtle, stainless (free from impurities of passion), manifest, eternal, and pure—must unfailingly be meditated upon by yogis and pure seekers of liberation. ॥ 225 ॥

ततो दध्यावनुप्रेक्षा दिध्यासुर्धर्ममुत्तमम् । पारिकर्ममितास्तस्य शुभा द्वादशभावनाः ॥ २२६ ॥

Thereafter, desiring to practice the supreme Dharma-dhyana (Virtuous Meditation), the Lord contemplated the reflections (Anuprekshas); for the auspicious twelve reflections constitute the essential auxiliary constituents of meditation. ॥ 226 ॥

तासां नामस्वरूपं च पूर्वमेवानुवर्णितम् । ततो धर्ममयं ध्यानं प्रपेदे शुद्धिकः ॥ २२७ ॥

The names and nature of those twelve reflections have already been described previously. Thereafter, the Lord of exceedingly purified intellect entered into Dharma-dhyana. ॥ 227 ॥

आज्ञाविचयमाद्यं तदपायविचयं तथा । विपाकविचयं चान्यत् संस्थानविचयं परम् ॥ २२८ ॥

The four types of Dharma-dhyana are: Ajnavichaya (contemplation of scriptural revelation), Apayavichaya (contemplation of the nature of defilements and suffering), Vipakavichaya (contemplation of karmic fruition), and Samsthanavichaya (contemplation of the structure of the universe). ॥ 228 ॥

स्वस्वनामव्यक्ततत्त्वानि धर्म्यध्यानानि सोऽध्यगात् । यतोऽभ्युदयपुण्यं स्वर्गप्राग्रसुखसाधनम् ॥ २२९ ॥

The Lord Jinendra undertook the four aforesaid kinds of Dharma-dhyana whose nature is self-evident from their names; for from them arises the vast merit that serves as the cause for worldly prosperity (Abhyudaya) and the exalted bliss of celestial realms. ॥ 229 ॥

क्षालितागापरागस्य विरागस्यास्य योगिनः । प्रमादः क्वाप्यभून्नेतः सतां ज्ञानादिशक्तिभिः ॥ २३० ॥

In the inner being of the King of Yogis Rishabhadeva, whose dust of sinful karma was washed away and in whom all worldly passions were dissolved, no laxity or negligence (Pramada) remained anywhere, due to His powers of knowledge and perception. (Meaning: During Dharma-dhyana, Lord Jinendra was free from negligence, abiding in the seventh spiritual stage called Apramatta-samyata). ॥ 230 ॥

ज्ञानादिपरिणामेषु परां शुद्धिसुपेयुषः । लेशतोऽप्यस्य नाभूवन् लेश्याः क्लेशहेतवः ॥ २३१ ॥

In Lord Jinendra, who had attained supreme purity in the dispositions of knowledge and perception, not the slightest trace of affliction-causing inauspicious Leshyas remained. (Meaning: At that time, only the pure Shukla Leshya existed in the Lord). ॥ 231 ॥

तदा ध्यानमयी शक्तिः स्फुरन्ती दुर्धरा विभोः । मोहारिनाशचिह्ना महोल्केव विजृम्भिता ॥ २३२ ॥

At that time, the brilliant and irresistible power of the Lord's meditation appeared like a blazing great meteor portending the imminent destruction of the enemy, Delusion (Moha). ॥ 232 ॥

यथा नृपः कृतान्तःप्रकृतिशुद्धिरग्रतः । निकृष्टमध्यमोत्कृष्टविभागेन त्रिधा कृतम् ॥ २३३ ॥

Just as a king, having purified and tested his internal council (ministers, etc.), organizes his army into three divisions—inferior, intermediate, and superior—and placing them at the vanguard, rises with all resources, free from fear of death, to conquer the enemy's host— ॥ 233 ॥

सैन्यं कृत्वा विशुद्ध्याऽथ कृतान्तः कृतविक्रियः । उत्तस्थौ सर्वसामग्र्या मोहारिपृतनाजये ॥ २३४ ॥

Similarly, Lord Rishabhadeva also purified His internal disposition (mind) by eliminating all flickering thoughts, divided the army of His spiritual purity into three stages—inferior, intermediate, and superior (Adhahkarana, Apurvakarana, and Anivrattikarana)—and placing that threefold army of purity at the forefront, dispelling the terror of death

(Yama's affliction), stood fully equipped to conquer the enemy army of delusion consisting of the twenty-eight subtypes of Mohaniya karma. ॥ 234 ॥

शिरस्त्राणं तनुत्राणं तस्यासीत् संयमद्वयम् । जेयं सदस्रं सद्ध्यानं मोहारानिर्विभिन्त्सतः ॥ २३५ ॥

Desiring to pierce through the enemy Moha, the Lord made the two forms of self-restraint—Indriya-samyama (restraint of the senses) and Prani-samyama (protection of living beings)—into His helmet and bodily armor respectively, and made noble meditation His victorious weapon. ॥ 235 ॥

बलव्यसनरक्षार्थं ज्ञानामात्याः पुरस्कृताः । विशुद्धपरिणामश्च सेनानीत्वे नियोजितः ॥ २३६ ॥

To protect the army of spiritual purity from calamity, He appointed the ministers in the form of Right Knowledge, and appointed His pure disposition (Vishuddha Parinama) to the rank of Commander-in-Chief. ॥ 236 ॥

गुणाः सैनिकतां नीता दुर्भेदा ध्रुवयोधिनः । बले हन्तव्यपक्षे च रागाद्याः प्रतिचर्चिताः ॥ २३७ ॥

He made His indestructible, ceaselessly valiant spiritual virtues into soldiers, and placed passions like attachment (Raga) on the opposing side marked for destruction. ॥ 237 ॥

इत्यायोजितसैन्यस्य जयोद्योगे जगद्गुरोः । गुणश्रेणिबलाद् बाणं कर्मसैन्यं च शल्कशः ॥ २३८ ॥

Having arrayed His entire army in this manner, as soon as the World-Teacher made the effort to conquer karmas, the army of karmas began to shatter into fragments and disintegrate by the force of the Lord's Gunashreni-nirjara. ॥ 238 ॥

यथा यथोत्तरा शुद्धिरास्कन्दति तथा तथा । कर्मसैन्यस्थितेर्भङ्गः संजातश्च रसक्षयः ॥ २३९ ॥

As the Lord's spiritual purity advanced higher and higher, the duration (Sthiti) of the karmic army was broken and its potency of fruition (Rasa / Anubhaga) was destroyed. ॥ 239 ॥

परप्रकृतिसंक्रान्तिः स्थितिक्षयोरसच्युती । निर्जीर्णिश्च गुणश्रेण्या तदासीत् कर्मवैरिणाम् ॥ २४० ॥

At that time, within the karmic enemies of the Lord, transformation into other subtypes (Paraprakriti-sankramana) took place—that is, one karmic nature transformed into another—their duration decreased, their fruitional potency diminished, and shedding through Gunashreni took place. ॥ 240 ॥

अकृत प्रकृतिसंक्षोभं मूलस्योन्मूलनं तथा । योगशक्त्या स योगीन्द्रो विजिगीषुरिवातनोत् ॥ २४१ ॥

Just as an ambitious conquering king creates confusion in the auxiliary divisions (ministers, etc.) of the enemy and then uproots their main army, similarly the King of Yogis, Lord Rishabhadeva, by His yogic power first agitated the secondary natures (Uttara Prakritis) of the karmas and then undertook to uproot them completely, or performed Udvelana (a special transformation of primary karmic types). ॥ 241 ॥

भूयोऽप्रमत्ततां प्राप्य भावयन् शुद्धिमुत्तराम् । आरोहत् क्षपकश्रेणिं निश्रेणीं मोक्षसद्मनः ॥ २४२ ॥

Thereafter, cultivating supreme purity and abiding in the Apramatta state, the Lord mounted the Kshapaka Shreni (the ladder of absolute karmic destruction), which is like a staircase leading to the palace of liberation (Moksha). ॥ 242 ॥

अधःप्रवृत्तकरणमप्रमादेन भावयन् । अपूर्वकरणो भूत्वाऽनिवृत्तिकरणोऽभवत् ॥ २४३ ॥

First, free from negligence in the seventh spiritual stage of Apramatta-samyata, He cultivated Adhah-pravritta-karana; then reaching the eighth spiritual stage of Apurva-karana, He advanced to the ninth stage called Anivritti-karana. ॥ 243 ॥

संनाह्य शुक्लं संप्राप्य ध्यानेनात्यन्तशुद्धिकः । मोहराजबलं कृत्स्नमपातयदसाध्वसः ॥ २४४ ॥

There, He undertook the first Shukla-dhyana (Pure Meditation) called Prathaktva-vitarka, and attaining profound purity through its steady stream, He fearlessly vanquished the entire army of King Moha. ॥ 244 ॥

अङ्गरक्षानिव स्थाष्टाव कषायान् निष्पिपेष सः । वेदशक्तीस्ततस्तिस्रो नोकषायाह्वयान् भटान् ॥ २४५ ॥

First, like crushing the bodyguards of King Moha, He pulverized the eight passions pertaining to Apratyakhyanavarana and Pratyakhyanavarana; then He destroyed the three types of gender inclinations (Vedas)—neuter, female, and male—and the six warrior-like quasi-passions (No-kashayas) such as laughter (Hasya). ॥ 245 ॥

ततः संज्वलनक्रोधं महानायकमग्रगम् । मानमप्यस्य पाश्चात्यं मायां लोभं च बादरम् ॥ २४६ ॥

Thereafter, He destroyed the foremost chief leader, Sanjvalana Anger (Krodha), followed by Sanjvalana Pride (Mana), Deceit (Maya), and gross Greed (Badara Lobha)— ॥ 246 ॥

प्रमथ्यैतान् महाध्यानरङ्गे चारित्रसद्ध्वजः । निशातज्ञाननिस्त्रिंशो दयाकवचवर्मितः ॥ २४७ ॥

Thus destroying these karmic enemies, the heroic warrior Lord, flying the flag of Right Conduct on the arena of supreme meditation, brandishing the sharp sword of Right Knowledge, and protected by the armor of compassion— ॥ 247 ॥

जग्राह जयभूमिं तामनिवृत्तिमहाभटः । भटानामनिवृत्तानां परानीकं न संमुखम् ॥ २४८ ॥

—that mighty warrior gained the victorious realm of Anivritti (the ninth Gunasthana, from which there is no retreat); which is indeed natural, for the enemy's host can never stand before valiant warriors who never turn back. ॥ 248 ॥

करणत्रययाथात्म्यव्यक्तयेऽर्थपदानि वै । ज्ञेयान्यमूनि सूत्रार्थलब्धवर्णैरनुक्रमात् ॥ २४९ ॥

Now, in order to elucidate the true nature of the three Karanas—Adhahkarana, Apurvakarana, and Anivrittikarana—the meaningful terms expounded by the Ganadharas who realized the true meaning of the scriptures should be understood in proper sequence. ॥ 249 ॥

करणाः परिणामा ये प्रायः स्युः प्रथमक्षणे । ते भवेयुर्द्वितीयेऽस्मिन् क्षणेऽन्ये च पृथग्विधाः ॥ २५० ॥

The psychic dispositions (Parinamas) that occur in the first moment of Adhah-pravritta-karana can also occur in the second moment, and in this same second moment, other dispositions distinct from the previous ones can also occur. ॥ 250 ॥

द्वितीयक्षणसंबन्धिपरिणामकदम्बकम् । तच्चान्यच्च तृतीये स्यादेवमाचरमक्षणात् ॥ २५१ ॥

Similarly, the group of dispositions belonging to the second moment can occur in the third moment along with new dispositions of a distinct nature; and this order continues up to the final moment— ॥ 251 ॥

ततश्चाधःप्रवृत्ताख्यं करणं तन्निरुच्यते । अपूर्वकरणे नैवं ते ह्यपूर्वाः प्रतिक्षणम् ॥ २५२ ॥

Therefore, this Karana is appropriately called Adhah-pravritta-karana. But this is not the case in Apurva-karana, because there, at every single moment, entirely unprecedented (Apurva) dispositions arise; hence this Karana is meaningfully named Apurva-karana. ॥ 252 ॥

करणे त्वनिवृत्ताख्ये न निवृत्तिरिहाङ्गिनाम् । परिणामैर्मियस्ते हि समभावाः प्रतिक्षणम् ॥ २५३ ॥

In the Karana called Anivrittikarana, there is no difference (Nivritti/differentiation) among souls, because all souls present at any particular moment are identical with

respect to their psychic dispositions; therefore this Karana is meaningfully designated as Anivritti-karana. ॥ 253 ॥

आद्ये करणे नास्ति स्थितिघाताद्युपक्रमः । हापयेत् केवलं शुद्धयन् बन्धं स्थित्यनुभागयोः ॥ २५४ ॥

Among these three Karanas, in the first Karana there is no operation of Sthiti-ghata (abrupt reduction of karmic duration); rather, the soul, continually purifying itself, only diminishes the fresh duration-bondage (Sthiti-bandha) and fruition-bondage (Anubhaga-bandha). ॥ 254 ॥

अपूर्वकरणेऽप्येवं किं तु स्थित्यनुभागयोः । गुणसंक्रमणे गुणश्रेण्यां कुर्वन् दधौ च निर्जराम् ॥ २५५ ॥

The same applies to the second Apurva-karana as well, but with the distinction that the soul abiding in this Karana, performing transformation (Sankramana) and shedding (Nirjara) through Gunashreni, destroys the foremost portions of both duration-bondage and fruition-bondage. ॥ 255 ॥

तृतीये करणेऽप्येवं घटमानः सुचेतनः । अकृतान्तरमुच्छिन्द्यात् कर्मारीन् षोडशाष्ट च ॥ २५६ ॥

Likewise, the wise and spiritually vigilant soul operating in the third Anivritti-karana, without interruption in the purity of dispositions, uproots sixteen and eight karmic enemies. ॥ 256 ॥

गत्योरथाधयोर्नामप्रकृतीर्नियतोदयाः । स्त्यानगृद्धित्रिकं चाघ्नेद् घातेनैकेन योगिराट् ॥ २५७ ॥

Thereafter, the King of Yogis, Lord Rishabhadeva, in a single stroke destroyed sixteen karmic subtypes: the thirteen Nama-karma subtypes whose rise is invariable in the hellish and sub-human realms (1. Narakagati, 2. Narakagati-prayogyanupurvi, 3. Tiryaggati, 4. Tiryaggati-prayogyanupurvi, 5. Ekendriya-jati, 6. Dvindriya-jati, 7. Trindriya-jati, 8. Chaturindriya-jati, 9. Atapa, 10. Udyota, 11. Sthavara, 12. Sukshma, and

13. Sadharana) and the triad of Styanagriddhi (1. Styanagriddhi, 2. Nidra-nidra, and 3. Prachala-prachala). ॥ 257 ॥

ततोऽष्टौ च कषायांस्तान् हन्यादध्यात्मतत्त्ववित् । पुनः कृतान्तरः शेषाः प्रकृतीरप्यनुक्रमात् ॥ २५८ ॥

Thereafter, the Lord, knower of spiritual truth, destroyed the eight passions (the anger, pride, deceit, and greed of Apratyakhyanavarana and Pratyakhyanavarana), and then after a brief interval destroyed the remaining subtypes (Napumsakaveda, Striveda, Purushaveda, Hasya, Rati, Arati, Shoka, Bhaya, Jugupsa, Sanjvalana Krodha, Mana, and Maya) in successive order. ॥ 258 ॥

अश्वकर्णक्रियाकृष्टिकरणादिश्च यो विधिः । अत्रानेन व्यधायिष्ठ ततः सूक्ष्मपरोऽभवत् ॥ २५९ ॥

All the specialized spiritual processes such as Ashvakarna-kriya and Krishti-karana were performed by the Lord in this very Anivritti-karana Gunasthana, and thereafter He entered the tenth spiritual stage called Sukshma-samparaya (subtle passion). ॥ 259 ॥

सूक्ष्मीकृतं ततो लोभं जयन्मोहं व्यजेष्ट सः । कर्षितो बलवांस्तोकं युधि विजिगीषुणा ॥ २६० ॥

There, conquering even the attenuated, subtle greed (Sukshma Lobha), He completely conquered the entire Mohaniya karma; which is indeed proper, for even a mighty foe, once weakened, is easily vanquished by a conquering hero. ॥ 260 ॥

तदा क्षपकश्रेण्यां दीप्तो मोहारिनिर्जयात् । अङ्गत्यमल्ल इवावल्गन् मुनिरप्रतिमल्लवित् ॥ २६१ ॥

At that time, shining with intense brilliance on the arena of Kshapaka Shreni due to the complete conquest of the enemy Moha, the sage Rishabhadeva appeared like a victorious wrestler reigning supreme after his opponent has fled the wrestling arena. ॥ 261 ॥

ततः क्षीणकषायत्वमक्षीणगुणसंग्रहः । प्राप्य तत्र रजोश्लेषमव्यथात् स्नातको बभौ ॥ २६२ ॥

Thereafter, the Lord, repository of imperishable virtues, attained the twelfth spiritual stage called Kshinakatshaya (passions destroyed). There He completely swept away all dust of Mohaniya karma, destroying it entirely, and shone forth having attained the pristine Snataka state. ॥ 262 ॥

ज्ञानदर्शनवीर्यादिविघ्ना ये केचिदुद्धताः । तानशेषान् द्वितीयेन शुक्लध्यानेन चिच्छिदे ॥ २६३ ॥

Then, whatever formidable obscuring subtypes of Jnanavarana, Darshanavarana, and Antaraya karmas remained, He obliterated them all with the second Shukla-dhyana called Ekatva-vitarka— ॥ 263 ॥

घातिकर्मप्रकृतीर्ध्यानाग्निवह्निना । निर्दहन् मुनिरुद्भूतकैवल्योऽभूत् स विश्वदृक् ॥ २६४ ॥

And thus, burning away all the four intensely afflictive Ghatiya (destructive) karmas with the fire of meditation, the sage attained Kevala-jnana (Omniscience) and became the all-seeing Omniscient Lord of the entire universe. ॥ 264 ॥

अनन्तज्ञानदृग्वीर्यविरतिः शुद्धदर्शनम् । दानादीनां च भोगाद्युपभोगानानन्त्यमाश्रिताः ॥ २६५ ॥

Infinite Knowledge (Ananta Jnana), Infinite Perception (Ananta Darshana), Infinite Energy (Ananta Virya), Infinite Conduct (Ananta Charitra), Pure Faith (Shuddha Samyaktva), and the infinite power of Charity (Dana), Gain (Labha), Enjoyment (Bhoga), and Repeated Enjoyment (Upabhoga)— ॥ 265 ॥

नवकेवललब्धीस्ता जिनांशुमालान् प्रभावतः । स भेजे जगदुद्भासो भव्याम्भोजानि बोधयन् ॥ २६६ ॥

Illuminating the entire universe and causing the lotus-like worthy souls (Bhavya jivas) to blossom, the Sun-like Lord Rishabha-Jinendra attained these nine infinite Kevala-labdhis (pure omniscient attainments) shining like radiant solar rays. ॥ 266 ॥

इति ध्यानाग्निनिर्दग्धकर्मेन्धनचयो विभुः । बभासे समुद्भूतकैवल्यविभवो विभवो जिनेश्वरः ॥ २६७ ॥

Thus, having incinerated the mass of karmic fuel with the fire of meditation, possessing the glory of Kevala-jnana and endowed with the divine splendor of the Samavasarana, the Lord of Jinas shone with matchless magnificence. ॥ 267 ॥

फाल्गुने मासि तामिस्रपक्षस्यैकादशीतिथौ । उत्तराषाढनक्षत्रे केवल्यमुदभूद् विभोः ॥ २६८ ॥

On the eleventh day (Ekadashi) of the dark half (Krishna Paksha) of the month of Phalguna, under the constellation Uttarasadha, Kevala-jnana dawned upon the Lord. ॥ 268 ॥

भगवति जितमोहे केवलज्ञानलक्ष्ण्या प्रवृद्धरुचिराशे प्राणमन् भक्तिभारात् । नभसि जयनिनादो विश्वदिक्कं जजुम्भे सुरपटहरवैर्वारुदमासीत् समन्तात् ॥ २६९ ॥

As soon as Lord Rishabhadeva, the conqueror of Moha, shone resplendently with the glory of Omniscience, all the Indras bowed low under the weight of devotion and offered reverent salutations; proclamations of "Victory! Victory!" resounded across all directions in the sky, and the celestial vault was filled on all sides with the resounding roar of divine drums. ॥ 269 ॥

सुरतरुकुसुमानां वृष्टिरापत्तदुच्चैर्भ्रमरमुखरितोद्देशा रयन्ती दिगन्तान् । वरकमलतरङ्गिर्नभसां विमानैर्गगनजलधिरुच्चैरिव बभौ समन्तात् ॥ २७० ॥

At that moment, a shower of Kalpavriksha blossoms, resounding with the sweet humming of bees and filling the horizon, fell from high above; and with the celestial

chariots (Vimanas) of the gods descending in graceful rows, the ocean of the sky looked as though adorned all over with floating boats. ॥ 270 ॥

मदकलरुतभृङ्गन्वितः स्निग्धः शीतः शिशिरतरतरङ्गानास्पृशन् मातरिश्वा ।
धुतसुरभिवनान्तःपद्मकिञ्जल्कबन्धुर्मृदुतरमभितो वाति व्यानशे दिङ्मुखानि ॥ २७१ ॥

At that time, accompanied by buzzing bees intoxicated with nectar, touching the cool waves of the celestial river, and laden with the fragrant pollen of blooming lotuses in the heart of woodlands, a delightfully cool, gentle, and fragrant breeze blew softly, pervading all directions. ॥ 271 ॥

युगपदथ नभस्तोऽनभ्रे मन्दवृष्टिपातो विरजति तदा स्म प्राङ्गणं लोकनाड्याः । समवसरणभूमेः
शोधना येन नूनं विततसलिलबिन्दुबिन्दवो भान्तु जिनेशः ॥ २७२ ॥

Simultaneously, a gentle shower of fragrant water fell from the cloudless sky, rendering the courtyard of the Lokanadi dustless. The scattering water droplets spread everywhere, appearing as though purifying the holy grounds of the Samavasarana of Lord Rishabha-Jinendra, Master of the universe. ॥ 272 ॥

त्रैलोक्यहृष्टिकरमुत्तममुत्तमोऽसौ प्रमोदं वितन्वन्नुद्भूतकेवलरविर्महाप्रभाभिः । आसीज्जगज्जनहिताय
जिनाधिपत्यप्रख्यापकः सपदि तीर्थकरानुभावः ॥ २७३ ॥

Thus, the sun of Kevala-jnana that arose upon the eastern mountain of Lord Rishabhadeva manifested for the universal welfare of all living beings in the world. Spreading supreme bliss throughout the three worlds with its great luminescence, that Omniscience proclaimed the supreme sovereignty of the Lord of Jinas and revealed the exalted dignity befitting a Tirthankara. ॥ 273 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवत्कैवल्योत्पत्तिवर्णने नाम
विंशतितमं पर्व ॥ २० ॥

Thus ends the twentieth Parva, entitled "The Description of the Attainment of Omniscience by the Lord," in the Mahapurana Sangraha of sixty-three illustrious persons, composed by revered Acharya Jinasena. ॥ 20 ॥

आदिपुराण - पर्व २१ (श्लोक १ - ७२)

अथातः श्रेणिको राजा प्रणिपत्य स गौतमम् । भगवन् बोद्धुमिच्छामि तत्त्वं ध्यानस्य विस्तरम् ॥ १ ॥

Thereafter, King Shrenika bowed down with reverence and inquired of the great sage Gautama Ganadhara: "O Venerable Lord, I desire to understand from you the comprehensive nature of meditation (Dhyana) in all its detail. ॥ 1 ॥

किमस्य लक्षणं योगिन् के भेदाः किं च निर्णयः । किं स्वामिकं कियत्कालं किं हेतुः फलमप्यदः ॥ २ ॥

O King of Yogis, what is the defining characteristic of meditation? What are its divisions? What is its etymological definition (Nirukti)? Who are its masters (possessors)? What is its duration? What is its cause? And what is its fruition? ॥ 2 ॥

कोऽस्य भावो भवेत् किं वा स्यादधिष्ठानमीशितुः । भेदानां कानि नामानि कश्चैषामर्थनिश्चयः ॥ ३ ॥

O Lord, what is its psychic state (Bhava)? What is its substratum (Adhishthana)? What are the names of its divisions? And what is the precise meaning and purport of each? ॥ 3 ॥

किमालम्बनमेतस्य बलाधानं च किं भवेत् । आचक्ष्व सर्वमेवैतद् विदुषां वदतां वर ॥ ४ ॥

What is its object of support (Alambana), and what provides strength to it? O foremost among eloquent scholars, I desire to know all this. ॥ 4 ॥

सर्वसाधनसाध्यं यद्ध्यानं मोक्षस्य साधने । तस्याशेषं भगवन् ब्रूहि यद् गोप्यं यतीशिनाम् ॥ ५ ॥

Among all the means for achieving liberation (Moksha), meditation is considered the supreme; therefore, O Venerable Lord, please expound its true, exhaustive nature, which is profound and kept secret even among great ascetics." ॥ 5 ॥

इति पृष्टवते राज्ञे सद्ध्यानात् गौतमोऽब्रवीत् । प्रसरद्दशनांशुभिर्जलयन्निव तत्तनुम् ॥ ६ ॥

To King Shrenika who thus questioned him about noble meditation, Lord Gautama Ganadhara began to speak, as if bathing the king's body with the streaming waters of the radiant rays of his teeth: ॥ 6 ॥

यत्कर्मक्षपणे कार्ये साधनं परमं तपः । तन्मे ध्यानं सम्यगनुशास्मि यथाश्रुतम् ॥ ७ ॥

"O King, I shall expound to you thoroughly, in accordance with the scriptures, that supreme austerity called meditation (Dhyana), which is the principal instrument for the task of destroying karmas. ॥ 7 ॥

ऐकाग्र्येण निरोधो यच्चित्तस्यैकत्र वस्तुनि । ध्यानं तदङ्गिनां शस्तं स्यादाऽन्तर्मुहूर्ततः ॥ ८ ॥

The concentrated restraint of the mind upon a single object is called meditation (Dhyana). In souls endowed with the Adamantine-Vajra-vrishabha-naracha bone-structure, that noble meditation lasts at most for an Antaramuhurta (up to 48 minutes). ॥ 8 ॥

स्थिरमध्यवसायं यत्तद्ध्यानं यच्चलाचलम् । सानुप्रेक्षाथवा चिन्ता भावना चित्तमेव वा ॥ ९ ॥

A psychic disposition of the mind that is steady and unwavering is called Dhyana (Meditation); whereas that which fluctuates and wavers is called Anupreksha (Reflection), Chinta (Thought), Bhavana (Contemplation), or ordinary mental activity (Chitta). ॥ 9 ॥

छद्मस्थेषु भवेदेतल्लक्षणं विश्वदर्शनाम् । योगास्रवस्य संरोधे ध्यानत्वमुपचर्यते ॥ १० ॥

This definition applies up to souls in the un-omniscient (Chhadmastha) state (up to the twelfth Gunasthana); in the case of the all-seeing Omniscient Lords in the thirteenth Gunasthana, the term 'meditation' is applied metaphorically (Upachara) to denote the stoppage of influx (Asrava) arising through yogic bodily activities. ॥ 10 ॥

स्वबुद्ध्याधीनवृत्ति स्याद् यत्तद्ध्यानं प्रचक्षते । यथार्थमभिसंधायोपध्यायेदपि यत्तथा ॥ ११ ॥

Wise scholars who understand the nature of meditation proclaim that true meditation is that whose function remains strictly under the control of one's own discerning intellect; for such contemplation alone can truly be called Dhyana, while its contrary is called evil-meditation (Apadhyana). ॥ 11 ॥

योगो ध्यानं समाधिश्च धीरोधः स्वान्तनिग्रहः । अन्तःसंलीनता चेति तत्पर्यायाः प्रकीर्तिताः ॥ १२ ॥

Yoga, Dhyana, Samadhi, Dhiroddha (restraint of wavering intellect), Svantanigraha (subjugation of the mind), and Antah-samlinata (absorption in the true self)—these are all recognized by scholars as synonymous terms for meditation. ॥ 12 ॥

ध्यायत्यर्थाननेनेति ध्यानं करणसाधनम् । ध्यायतीति कर्तृवाच्यं स्वातन्त्र्यस्यापि संभवात् ॥ १३ ॥

'That disposition by means of which the soul contemplates objects is Dhyana'—this is the etymological definition of Dhyana in the instrumental sense (Karana-sadhana). 'That psychic disposition itself which contemplates objects is Dhyana'—this is the definition in the active/agent sense (Kartri-sadhana), because the disposition which was initially instrumental dependent on the soul-agent can now be regarded as independent agent itself. ॥ 13 ॥

भावमात्रामिधित्सायां ध्यातिर्वा ध्यानमिष्यते । शक्तिभेदाद् विभिन्नात्मा ग्रहीतॄन् प्रति भात्ययम् ॥ १४ ॥

And when defined in the abstract sense of the action itself (Bhava-sadhana), mere contemplation (Dhyati) is Dhyana. In this manner, owing to the differentiation of capacities, the soul exhibits various aspects; hence it appears manifold to those who perceive it. ॥ 14 ॥

यद्यपि ज्ञानपर्यायो ध्यायते ध्येयगोचरः । तथाप्येकाग्रसंदृष्टौ धर्मो बोधादि वान्यताम् ॥ १५ ॥

Although Dhyana is in essence a mode (Paryaya) of Knowledge that perceives the object of meditation (Dhyeya), yet there is a subtle distinction between Knowledge (Jnana) and Meditation (Dhyana): when knowledge becomes unwavering and concentrated on the contemplation of a single entity, that very knowledge is designated as Dhyana. ॥ 15 ॥

मतिज्ञानान्तरोद्भूतं संप्रधार्य यथागमम् । मनोध्यानं तदाहुस्तद्यत् साक्षादिन्द्रियैः स्मृतम् ॥ १६ ॥

Determining from scriptures that meditation originates from Mati-jnana (sensory/mental cognition), the mental contemplation carried out by the mind—which cannot be perceived directly by the external senses—is called Mano-dhyana. ॥ 16 ॥

यद्वा श्रुतसमुद्भूतं शब्दार्थविषयं च यत् । श्रुतज्ञानं समासाद्य ध्यानं वा तत्प्रचक्षते ॥ १७ ॥

Or, the contemplation that arises from Shruta-jnana (scriptural knowledge) and takes both words and their meanings as its object is also proclaimed by the wise as Dhyana. ॥ 17 ॥

चित्तस्य निश्चला वृत्तिस्तन्मात्रस्यावभासनम् । संप्रज्ञायत इत्येतत् समाधिः संप्रजायते ॥ १८ ॥

When the steady, unwavering disposition of the consciousness illuminates solely the nature of the Self, and at that moment only the pure Self is experienced, that meditation is known as Samprajnata Samadhi. ॥ 18 ॥

> निर्विकल्पं तु संजातं ध्येयाकारावभासनम् । असंप्रज्ञातमित्येतत् समाधिः संप्रकीर्त्यते ॥ १९ ॥

And when even the consciousness of the form of the object of meditation dissolves—that is, when meditation takes place free from all conceptual mental formulations (Vikalpas)—it is celebrated as Asamprajnata Samadhi. ॥ 19 ॥

> संप्रज्ञातोऽपि शस्तोऽयमसंप्रज्ञात उत्तमः । संप्रज्ञातविकल्पानां विनाशस्तत्र लक्ष्यते ॥ २० ॥

Between these two, Samprajnata Samadhi is indeed laudable, and Asamprajnata Samadhi is supreme; for in the latter, the complete dissolution of even the subtle conceptual thoughts of Samprajnata Samadhi is witnessed. ॥ 20 ॥

> यच्चेतसो विकल्पत्वं संकल्पाच्च विवर्धितम् । दुष्प्रणिधानमित्याहुस्तत्प्रसङ्गविचेष्टितम् ॥ २१ ॥

The manifold conceptual distractions that arise in the mind and are augmented through worldly volitions (Sankalpa) are termed by the wise as Dushpranidhana (ill-directed mental application)— ॥ 21 ॥

> ततः स्यादपध्यानं दुर्मतैरनुचिन्तितम् । यस्योदयादयं लोके भवेद् दुर्गतिकातरः ॥ २२ ॥

And from association with such Dushpranidhana arises evil-meditation (Apadhyana) contemplated by corrupt-minded individuals, under whose fruition the living being suffers helplessly in miserable realms of existence like hell. ॥ 22 ॥

> संकल्पं प्रतिजानीयाद् वृत्तिं विषयकाङ्क्षिणीम् । स चाभिनिवेशोऽपि मूढैरनुविधीयते ॥ २३ ॥

That mental disposition which yearns for sensual objects should be recognized as Sankalpa (worldly intent), and foolish, deluded beings alone cling obstinately to such volitions. ॥ 23 ॥

इष्टानिष्टविकल्पेन मोहमेति विमूढधीः । ततो रागादयो भावा दुर्भेदाश्चापि कर्मणः ॥ २४ ॥

Subjugated by conceptual notions of pleasant and unpleasant, the foolish soul falls into delusion; from this arise passions like attachment and aversion, leading to tight karmic bondage that is extremely difficult to sever. ॥ 24 ॥

तस्माद् दुष्प्रणिधानं हि संकल्पः समुदीरितः । दुष्प्रणिधानादपध्यानं ततो ध्यानं विवर्जयेत् ॥ २५ ॥

Therefore, the mental tendency harboring thirst for sensual pleasures is called Sankalpa, and that Sankalpa is Dushpranidhana; from Dushpranidhana arises evil-meditation (Apadhyana). Hence, one must completely renounce evil-meditation. ॥ 25 ॥

ततो ध्यानविशुद्ध्यर्थं तत्त्वार्थं भावयेद् बुधः । तत्त्वार्थभावनाज्ज्ञाने शुद्धिर्ध्याने ततो भवेत् ॥ २६ ॥

Therefore, for the purification of meditation, a wise person should contemplate the essential principles of reality (Tattvartha); for contemplating Tattvartha purifies knowledge, and the purification of knowledge brings about the purity of meditation. ॥ 26 ॥

प्रशस्तमप्रशस्तं च द्विविधं तदुदाहृतम् । शुभाशुभानुध्यानाभ्यां प्रत्येकं च द्विधा स्मृतम् ॥ २७ ॥

Depending on whether the contemplation is auspicious or inauspicious, meditation is remembered as twofold: Auspicious (Prashasta) and Inauspicious (Aprashasta). Each of these two is further divided into two subtypes. (Meaning: Meditation performed with auspicious dispositions is called Prashasta Dhyana, and that performed with inauspicious dispositions is called Aprashasta Dhyana. Prashasta Dhyana has two types: Dharmya and Shukla; Aprashasta Dhyana has two types: Arta and Raudra). ॥ 27 ॥

आर्तं रौद्रं च धर्म्यं च शुक्लं चेति चतुर्विधम् । ध्यानं जिनाधिपैरुक्तं मुनीनामपि संमतम् ॥ २८ ॥

In this way, the Lord of Jinas has expounded meditation to be fourfold: Arta (Distressful), Raudra (Cruel/Wrathful), Dharmya (Virtuous), and Shukla (Pure); which is also approved by all ascetics. ॥ 28 ॥

आद्ये द्वे वर्जनीये स्तो मुमुक्षुभिरपायिनी । संसारसंवृद्धिहेतुत्वाच्छेषे द्वे समुपाश्रयेत् ॥ २९ ॥

Among these four meditations, the first two—Arta and Raudra—are to be abandoned by seekers of liberation because they are pernicious and cause the expansion of worldly transmigration (Samsara); whereas the latter two—Dharmya and Shukla—are worthy of adoption even by great ascetics. ॥ 29 ॥

स्वानि रूपाणि भेदानां लक्षणानि निरुक्तयः । बलाधानानि चैतेषामधिष्ठानानि चादरात् ॥ ३० ॥

Now we shall respectfully explain their intrinsic natures, divisions, characteristics, etymologies, fortifying factors, substrata, duration, psychic dispositions, and fruitions. ॥ 30 ॥

ऋते भवमथार्तं स्यादार्तध्यानं चतुर्विधम् । इष्टानवाप्त्यनिष्टाप्तिनिदानासातहेतुकम् ॥ ३१ ॥

That which arises in 'Rita'—meaning pain and affliction—is the first, Arta-dhyana (Distressful Meditation). It is fourfold: arising from the non-attainment of the desired, from the occurrence of the undesired, from worldly longing (Nidana), and caused by bodily affliction/disease (Asata). ॥ 31 ॥

विप्रयोगे मनोज्ञस्य तत्संयोगानुचिन्तनम् । अमनोज्ञार्थसंयोगे तद्वियोगानुचिन्तनम् ॥ ३२ ॥

Upon separation from a cherished object, repeatedly brooding over its re-union is the first Arta-dhyana (Ishta-viyogaja). Similarly, upon the occurrence of an uncherished

object, constantly brooding over separation from it is the second Arta-dhyana (Anishta-samyogaja). ॥ 32 ॥

निदानं भोगकाङ्क्षोत्थं संक्लिष्टस्यान्यभोगतः । स्मृत्यविच्छिन्नकरणं तद्वेदनात्तस्य चेष्टितम् ॥ ३३ ॥

The meditation that arises from the hankering for future sensual pleasures is the third Arta-dhyana called Nidana. This meditation occurs in a person of afflicted disposition upon observing the opulent possessions and pleasures of others. And the uninterrupted brooding of a person tormented by physical agony to eliminate that pain is the fourth Arta-dhyana (Vedanodbhava). ॥ 33 ॥

ऋते विना मनोज्ञार्थादभवदिष्टवियोगजम् । निदानप्रत्ययं चैवमप्राप्तैश्वर्यचिन्तनात् ॥ ३४ ॥

The distressful contemplation in the absence of cherished objects is the first Arta-dhyana born of separation from the desired; similarly, brooding over unacquired future sovereignty and pleasures is the third Arta-dhyana born of Nidana. ॥ 34 ॥

प्राप्ते चाभिमुखायाते भवेत्तद्वच्चतुष्टयम् । भवेच्चतुर्थमप्येवं वेदनोपगमोद्भवम् ॥ ३५ ॥

The contemplation arising upon the encounter and contact with an undesired object is the second Arta-dhyana born of contact with the uncherished; and that arising upon the affliction of physical disease is the fourth Arta-dhyana born of painful sensation. ॥ 35 ॥

प्राप्त्यप्राप्त्योर्मनोज्ञेतरार्थयोः स्मृतियोजने । निदानवेदनापायविषये चानुचिन्तने ॥ ३६ ॥

When one repeatedly broods for the acquisition of the pleasant, the avoidance of the unpleasant, the attainment of future worldly enjoyments, and the alleviation of physical suffering, at that very time the aforesaid fourfold Arta-dhyana occurs. ॥ 36 ॥

इत्युक्तमार्तमार्तात्मचिन्त्यं ध्यानं चतुर्विधम् । प्रमादाधिष्ठितं षष्ठगुणस्थानगतं विदुः ॥ ३७ ॥

Thus is described the fourfold Arta-dhyana contemplated by afflicted souls. It is rooted in negligence (Pramada) caused by passions, and is known to exist up to the sixth spiritual stage called Pramatta-samyata. ॥ 37 ॥

अप्रशस्तत्रिलेश्याश्रयोपेतं विजृम्भितम् । अन्तर्मुहूर्तकालं तदप्रशस्तावलम्बनम् ॥ ३८ ॥

This fourfold Arta-dhyana arises depending on the three inauspicious Leshyas—Krishna (Black), Nila (Blue), and Kapota (Grey); its duration is an Antaramuhurta, and its object of support (Alambana) is inauspicious. ॥ 38 ॥

क्षायोपशमिकोऽस्य स्याद् भावस्तिर्यग्गतिः फलम् । दुर्ध्यानमार्ताख्यं हेयं श्रेयोऽर्थिनामिदम् ॥ ३९ ॥

The psychic disposition in this Arta-dhyana is Kshayopashamika, and its karmic fruition is birth in the sub-human realm (Tiryancha-gati); therefore, this evil meditation called Arta must be abandoned by those who seek spiritual welfare. ॥ 39 ॥

अतिप्रसङ्गो वस्तौ स्यात् कौशील्यं कृतघ्नता । अतिलोभो भयोद्वेगानुशोकाश्चास्य लिङ्गिनः ॥ ४० ॥

Excessive attachment to worldly possessions, vile and sinful conduct, ingratitude, earning a livelihood through usury/deceit, extreme greed, fear, agitation, and excessive lamentation—these are the internal characteristics of Arta-dhyana. ॥ 40 ॥

दृश्यते च क्षिप्रमस्य गात्रग्लानिर्विवर्णता । हस्तन्यस्तकपोलत्वं साश्रुतान्यच्च तादृशम् ॥ ४१ ॥

Likewise, emaciation of the body, loss of bodily complexion, resting one's cheek on the hand in deep gloom, shedding tears, and other such expressions are the external signs of Arta-dhyana. ॥ 41 ॥

प्राणिनां रोदनाद् रुद्रः क्रूरः सर्वत्र हिंस्रकः । पुमांस्तत्र भवं विद्धि ध्यानं रौद्रं चतुर्विधम् ॥ ४२ ॥

Having thus concluded the exposition of Arta-dhyana, Raudra-dhyana (Cruel Meditation) is now expounded: A person who causes torment and weeping to living beings is called Rudra, cruel, or a violent predator among all beings; the meditation that occurs in such a person is known as Raudra-dhyana, and that Raudra-dhyana is also fourfold. ॥ 42 ॥

हिंसानन्दमृषानन्दस्तेयसंरक्षणात्मकम् । रौद्रं तद्वृणस्थानात् प्राक् पञ्चगुणभूमिकम् ॥ ४३ ॥

Himsananda (delighting in violence), Mrishananda (delighting in falsehood), Steyananda (delighting in theft), and Samrakshananda / Parigrahananda (delighting day and night in safeguarding possessions)—these are the four divisions of Raudra-dhyana. This meditation occurs in the first five spiritual stages, prior to the sixth Gunasthana. ॥ 43 ॥

उत्कृष्टवरदुर्लेश्याश्रयोपेतं विजृम्भितम् । अन्तर्मुहूर्तकालोत्थं क्षायोपशमिकं मतम् ॥ ४४ ॥

This Raudra-dhyana manifests through the influence of the three intensely inauspicious Leshyas such as Krishna; it lasts for an Antaramuhurta, and like Arta-dhyana, its psychic disposition is Kshayopashamika. ॥ 44 ॥

वधबन्धाभिसंधानमङ्गच्छेदोपतापने । दण्डपारुष्यमित्यादि हिंसानन्दः स्मृतो बुधैः ॥ ४५ ॥

Harboring the intent to kill or bind others, mutilating limbs, causing torment, inflicting harsh punishment, and similar cruel thoughts are recognized by the wise as the Raudra-dhyana called Himsananda. ॥ 45 ॥

हिंसानन्दं समाधाय हिंस्रः प्राणिषु निर्घृणः । हिनस्त्यात्मानमेव प्राक् पश्चाद्धन्त्यथ वा परान् ॥ ४६ ॥

A merciless, violent person absorbed in the Raudra-dhyana of Himsananda first slays his own soul, and only afterwards may or may not kill other beings. (Meaning: Whether

other beings are actually killed depends on their own life-span karma, but through the intent to kill, intense passions arise whereby the violent person unfailingly destroys his own spiritual virtues like forbearance, thereby committing the grave sin of internal violence / Bhava-himsa). ॥ 46 ॥

तन्दुलमत्स्यः किलैकः स्यात् स्वयम्भूरमणाम्बुधौ । महामत्स्यसमान्दोषानवाप स्मृतिदोषतः ॥ ४७ ॥

The minute fish named Tandula living in the Svayambhuramana ocean incurs faults equal to the gigantic Raghav fish solely through the defect of its evil mental intent. (Meaning: The tiny Tandula fish living in the ear of the huge Raghav fish cannot actually kill other creatures; yet, merely watching the multitude of aquatic creatures entering the yawning mouth of the giant fish, evil desires to devour them arise in its mind, and due to this Bhava-himsa, upon death it falls into the seventh hell just like the giant Raghav fish). ॥ 47 ॥

पुरा किलारविन्दाख्यः खचरो विद्याधराधिपः । रुधिरस्नानतौर्यस्यात् नरकं स विवेश ह ॥ ४८ ॥

Similarly, in ancient times, the famous Vidyadhara named Aravinda fell into hell solely through the cruel Raudra-dhyana of desiring to bathe in human blood. ॥ 48 ॥

आनृशंस्यं हिंसोपकरणादानतत्कथाः । निसर्गहिंस्रता चेति लिङ्गान्यस्य स्मृतानि वै ॥ ४९ ॥

Cruelty, carrying instruments of violence like swords, speaking constantly about acts of violence, and a naturally vicious temperament—these are remembered as the characteristics of Himsananda Raudra-dhyana. ॥ 49 ॥

मृषानन्दो मृषावादैरतिसंधानचिन्तनम् । वाक्पारुष्यादिलिङ्गं तद् द्वितीयं रौद्रमिष्यते ॥ ५० ॥

Plotting to deceive and cheat others through lies is the second Raudra-dhyana called Mrishananda; and speaking harsh, abusive words is its external manifestation. ॥ 50 ॥

स्तेयानन्दः परद्रव्यहरणे स्मृतियोजनम् । भवेत् संरक्षणानन्दः स्मृत्यर्थार्जनादिषु ॥ ५१ ॥

Fixing one's mind and scheming upon stealing and misappropriating another's wealth is the third Raudra-dhyana called Steyananda; and constantly brooding over the accumulation and preservation of wealth is the fourth Raudra-dhyana called Samrakshananda (also known as Parigrahananda). ॥ 51 ॥

प्रतीतव्यतिकरावेतौ दुर्ध्यानौ भुवि । नारकं दुःखमस्याहुः फलं रौद्रस्य दुस्तरम् ॥ ५२ ॥

The external expressions of both Steyananda and Samrakshananda are widely known in the world. The Ganadharas have proclaimed the karmic fruit of Raudra-dhyana to be the attainment of the intensely severe sufferings of hell (Naraka-gati). ॥ 52 ॥

भ्रूकुटी कुटिला चास्य वक्त्रस्य मुखविक्रियाम् । प्रस्वेदमङ्गकम्पं च नेत्रयोश्चातिताम्रताम् ॥ ५३ ॥

Knitted and crooked eyebrows, contortion of facial features, profuse sweating, trembling of the body, and intense redness of the eyes are the external physical signs of Raudra-dhyana. ॥ 53 ॥

अनादिसंस्कारवशात् स्यादेतद् दुर्ध्यानद्वयं स्वतः । अनादिवासनोद्भूतमतो तद्विसृजेन्मुनिः ॥ ५४ ॥

These two evil meditations (Arta and Raudra), arising from beginningless impressions (Vasanas), manifest spontaneously without effort; therefore, an ascetic must completely renounce both of them. ॥ 54 ॥

ध्यानद्वयं विसृज्याधमसंस्तुतं संसारकारणम् । यदुत्तरं शुभं ध्यानं मुनिनाभ्यसितुमिष्यते ॥ ५५ ॥

Renouncing these two base, evil meditations that cause worldly transmigration, ascetics practice the two sublime, auspicious meditations to be described hereafter, which are truly excellent— ॥ 55 ॥

तस्य परिकर्मेष्टं देशाद्यवस्थापेक्षया । बहिःसामग्र्यधीनं हि फलमत्र द्वयात्मकम् ॥ ५६ ॥

They require preparatory conditions (Parikarma) in terms of place, posture, and physical state, depend upon external requisites, and their fruit is also twofold from the secondary (heavenly prosperity) and primary (liberation) standpoints. ॥ 56 ॥

शून्यागारे श्मशाने वा जरदुद्यानकेऽपि वा । सरित्पुलिनगिर्यग्रगह्वरे वृक्षमूलके ॥ ५७ ॥

In an empty house, in a cremation ground, in an ancient dilapidated garden, on a riverbank, on a mountain top, inside a cave, or at the foot of a tree— ॥ 57 ॥

शुचावन्यतमे देशे चित्तहारिण्यपातके । नात्युष्णशिशिरे नापि प्रवृद्धततमारुते ॥ ५८ ॥

Or in any other pure and pleasant place, where there is no scorching sun, neither extreme heat nor extreme cold, and where harsh, stormy winds do not blow— ॥ 58 ॥

निरालोके ससूक्ष्मजन्तुभिरनुपद्रुते । जलसंपातनिर्मुक्ते मन्दमन्दनभस्वति ॥ ५९ ॥

Where there is no heavy rain, no disturbance from minute organisms, no rushing waterfalls, and where a gentle breeze blows— ॥ 59 ॥

पर्यङ्कमासनं बद्ध्वा सुसन्निविष्टो महीतले । सममृज्वायतं बिभ्रद्गात्रमस्तब्धवृत्तिकम् ॥ ६० ॥

Assuming the Paryankasana (lotus posture) and seating himself firmly upon the ground, the ascetic should keep his body poised, straight, erect, and steady— ॥ 60 ॥

स्वपर्यङ्के करे वामे न्यस्योत्तानं पुनः । तस्योपरितरं पाणिमपि विन्यस्य तत्समम् ॥ ६१ ॥

Placing the left hand in the lap with palm facing upward, and similarly placing the right hand evenly on top of the left palm— ॥ 61 ॥

नात्युन्मिषन्न चात्यन्तं निमिषन्मन्दमुच्छ्वसन् । दन्तैर्दन्ताग्रसंधानपरो धीरो यतात्मवान् ॥ ६२ ॥

Keeping the eyes neither excessively open nor entirely closed, breathing slowly and gently, keeping the upper and lower rows of teeth aligned without clenching, and remaining courageous with self-restrained mind— ॥ 62 ॥

हृदि मूर्ध्नि ललाटे वा नाभौ परत्र वा । स्वाभ्यासाद् विनिवेश्य चित्तं निधायाध्यात्मविन्मुनिः ॥ ६३ ॥

Then, according to his meditative practice, fixing his mind in the heart, the crown of the head, the forehead, the navel, or another suitable spiritual center, the sage conversant with spiritual reality— ॥ 63 ॥

ध्यायेद् द्रव्यादियाथात्म्यमागमार्थानुसारतः । परीषहोत्थिता बाधाः सहमानो निराकुलः ॥ ६४ ॥

Enduring all afflictions (Parishahas) without agitation, should contemplate the true nature of substances (Jiva, Ajiva, etc.) in accordance with the meaning of the scriptures. ॥ 64 ॥

प्राणायामेऽतितीव्रे स्याद् वशस्याप्यनिलाकुलं मनः । व्याकुलस्य समाधानमगाद् ध्यानसंप्लवः ॥ ६५ ॥

By practicing excessively intense Pranayama—that is, holding the breath for an excessive duration—the mind of an ascetic who has not completely mastered the senses becomes agitated; when the mind becomes agitated, concentration is destroyed, and as a consequence, meditation is lost. ॥ 65 ॥

अपि त्यक्ततनोरप्यस्य समाधिप्रतिपत्तये । मन्दोच्छ्वासनिमेषादिवृत्तेर्नास्तीति निवारणम् ॥ ६६ ॥

Therefore, for the attainment of meditation in an ascetic who has relinquished bodily attachment, natural gentle breathing and the natural blinking of eyelids are not prohibited. ॥ 66 ॥

समावस्थितकायस्य स्यात् समाधानमञ्जसा । दुःस्थिताङ्गस्य तत्त्यागाद् भवेदाकुलता धियः ॥ ६७ ॥

One whose body is poised in an even and balanced posture during meditation easily attains mental tranquility; whereas for one whose limbs are positioned awkwardly, tranquility is broken, causing agitation in the intellect— ॥ 67 ॥

ततो यथोक्तपल्यङ्कलक्षणासनमास्थितः । ध्यानाभ्यासं समादध्याद् योगी व्याक्षेपमुत्सृजन् ॥ ६८ ॥

Therefore, seating himself in the aforesaid Paryankasana posture and casting aside all mental distractions, the yogi should practice meditation. ॥ 68 ॥

पल्यङ्क इव दिध्यासोः कायोत्सर्गोऽपि शस्यते । समप्रयुक्तसर्वाङ्गो द्वादशदोषवर्जितः ॥ ६९ ॥

For the ascetic desiring to meditate, the standing Kayotsarga posture is also commended just like the Paryankasana. During Kayotsarga, all bodily limbs must be kept straight and balanced, avoiding the thirty-two faults described in the scriptures on conduct (Achara). ॥ 69 ॥

विसंस्थुलासनस्थस्य गात्रे स्यादवश्यं निग्रहः । तन्निग्रहान्मनःपीडा ततश्च विमनस्कता ॥ ७० ॥

A person who sits in an uneven, awkward posture during meditation inevitably suffers physical pain; pain in the body causes mental distress, and mental distress produces agitation, under which no meditation can possibly be performed— ॥ 70 ॥

> विमनाश्च किं ध्यायेत् तस्मादिष्टं सुखासनम् । कायोत्सर्गश्च पर्यङ्कस्ततोऽन्यद्विषमासनम् ॥ ७१ ॥

For how could an agitated mind ever meditate? Therefore, adopting a comfortable posture (Sukhasana) is desirable. Kayotsarga and Paryankasana are the two comfortable postures; all others are awkward postures that cause distress. ॥ 71 ॥

> तदवस्थाद्वयस्यैव प्राधान्यं ध्यायतो यतेः । प्रायस्तत्रापि पल्यङ्कमानायज्ञाः प्रचक्षते ॥ ७२ ॥

For the meditating ascetic, these two postures alone are primarily recommended; and among these two as well, the Paryankasana is proclaimed by knowers of scripture to be generally the most conducive to ease and concentration. ॥ 72 ॥

आदिपुराण - पर्व २१ (श्लोक ७३ - १९०)

वज्रकाया महासत्त्वाः सर्वावस्थान्तरस्थिताः । श्रूयन्ते ध्यानयोगेन संप्राप्ताः पदमव्ययम् ॥ ७३ ॥

In the scriptures it is also heard that those endowed with adamantine bodies (Vajra-kaya) and immense spiritual prowess have attained the imperishable state of liberation (Moksha) by the power of meditation while seated or standing in various physical postures. ॥ 73 ॥

बाहुल्यापेक्षया तस्मादवस्थाद्वयसंग्रहः । शक्तानां तूपसर्गाद्यैस्तपस्यद्भिर्न दुष्यति ॥ ७४ ॥

Therefore, the two postures—Kayotsarga (standing posture) and Paryankasana (lotus posture)—have been expounded keeping in view the majority of seekers who possess lesser physical capacity. For great ascetics who possess extraordinary strength to endure hardships and afflictions (Upasargas), adopting various other ascetic postures is not a fault. (Meaning: Postures such as Virasana, Padmasana, Godohasana, Dhanurasana, etc., certainly accomplish the austerity of Kayaklesha, but austerity must always be practiced according to one's capacity. If an agonizing posture is assumed without adequate capacity during meditation, the mind becomes agitated, preventing the realization of pure meditation on essential truth. For this reason, the Acharya has primarily described two comfortable postures—Kayotsarga and Paryanka—for the majority of people of moderate strength; however, for those of immense strength capable of withstanding heat, cold, and other afflictions, diverse ascetic postures are not prohibited. When adopting a posture, one must remember that it should not be for mere external display, but must serve the dual purpose of bodily mortification and spiritual accomplishment of meditation. In Jaina scriptures, there is no place for mere ostentation, nor does it yield any spiritual benefit to the practitioner). ॥ 74 ॥

देहावस्था तु या कापि न भवेद् ध्यानोपरोधिनी । तदवस्थो मुनिर्व्यायेत् स्थित्वा निषद्याधिशय्य वा ॥ ७५ ॥

Alternatively, whatever physical bodily posture does not obstruct or disrupt meditation, abiding in that very posture an ascetic should meditate—whether standing, sitting, or even lying down. ॥ 75 ॥

देशादिनियमोऽप्येवं प्रायोवृत्तिव्यपाश्रयः । कृतात्मनां तु सर्वोऽपि देशादिर्ध्यानसिद्धये ॥ ७६ ॥

Similarly, the rules concerning place (Kshetra) and time (Kala) are also formulated from a general standpoint for practitioners of lesser capacity; for spiritually accomplished souls of full strength, all places and all times serve as suitable instruments for the accomplishment of meditation. ॥ 76 ॥

स्त्रीपशुक्लीबसंसक्तरहितं विजनं पुनः । सर्वदैवोधितं स्थानं ध्यानकाले विशेषतः ॥ ७७ ॥

A secluded place that is devoid of contact with women, beasts, and neuter beings is considered ever worthy of residence for ascetics, and especially so during times of meditation. ॥ 77 ॥

वसतोऽस्य जनाकीर्णे विषयानभिपश्यतः । बाहुल्यादिन्द्रियार्थानां क्वापि व्यग्रीभवेन्मनः ॥ ७८ ॥

For an ascetic dwelling in crowded cities filled with people and constantly beholding sensual objects, the mind might occasionally become agitated owing to the multitude of tempting sense-objects. ॥ 78 ॥

ततो विविक्तशायित्वं वने वासोऽथ योगिनाम् । इति साधारणो मार्गो जिनस्थविरकल्पयोः ॥ ७९ ॥

Therefore, resting in solitary places and dwelling in the forest is the common, universal path prescribed for both Jinakalpi and Sthavirakalpi ascetics. ॥ 79 ॥

इत्यमुष्यां व्यवस्थायां युक्ता धीरास्तु केचन । विहरन्ति जनाकीर्णे शून्ये वा समदर्शिनः ॥ ८० ॥

Although this general rule has been laid down for the residence of ascetics, nevertheless, many steadfast and courageous sages, free from attachment and aversion and viewing all with equanimity, wander through crowded cities as well as deserted, desolate forests. ॥ 80 ॥

न चाहोरात्रसंध्यादिलक्षणः कालपर्ययः । नियतोऽस्यास्ति दिध्यासोस्तद्धनं सार्वकालिकम् ॥ ८१ ॥

Similarly, for steadfast ascetics desiring to meditate, periods such as day, night, or twilight are not rigidly fixed; there is no restriction of time, for the supreme treasure of meditation can be utilized at all times—meaning meditation can be performed at any time at will. ॥ 81 ॥

देशकाले हि चेष्टासु सर्वास्वेव समाहिताः । सिद्धाः सिध्यन्ति सेत्स्यन्ति मात्र तन्निगमोऽस्मत्तः ॥ ८२ ॥

For across all places, all times, and all physical postures, numerous ascetics absorbed in meditation have attained Siddhi in the past, are attaining it in the present, and will continue to attain it in the future; therefore, there is no rigid restriction of place, time, or posture. ॥ 82 ॥

यदा यत्र च यस्मिंश्च यथावस्थो मुनिर्भवेत् । ध्यानमवाप्नुयात् स कालः स च देशः स च तस्य ध्यानावस्था स्मृता मता ॥ ८३ ॥

At whatever time, in whatever place, and in whatever physical posture an ascetic is able to attain meditation, that very time, that very place, and that very posture are considered suitable and appropriate for his meditation. ॥ 83 ॥

इत्येषा ध्यातुरवस्थेयमिदानीं तस्य कीर्त्यते । ध्येयं ध्यानं फलं चेति ध्यातेत्येतच्चतुष्टयम् ॥ ८४ ॥

Thus has been expounded the state of the meditator. Now, the nature of the Meditator (Dhyatr), the Object of Meditation (Dhyeya), the Meditation itself (Dhyana), and the Fruit of Meditation (Phala)—these four essentials are to be expounded. ॥ 84 ॥

वज्रसंहननं कायमुद्वहन् बलवत्तरम् । प्रौढशौर्यस्तपोयोगे स्वभ्यस्तश्रुतविस्तरः ॥ ८५ ॥

The meditator is one who possesses the exceptionally strong body endowed with Vajra-vrishabha-naracha-samhanana, exhibits mature courage in the practice of austerities, and is thoroughly versed in the vast extent of scriptural knowledge; ॥ 85 ॥

दूरोत्सारितदुर्ध्यानो दुर्लेश्याः परिवर्जयन् । लेश्याविशुद्धिमालम्ब्य भावयन्नप्रमत्तताम् ॥ ८६ ॥

Who has cast far away the evil meditations of Arta and Raudra, avoids inauspicious thought-paintings (Leshyas), relies upon the purity of auspicious Leshyas, and constantly cultivates the unslackened (Apramatta) spiritual state; ॥ 86 ॥

प्रज्ञापारमितो योगी ध्याता स्याद् धीबलान्वितः । सूत्रार्थालम्बनः शान्तः सोढाशेषपरीषहः ॥ ८७ ॥

Who has reached the zenith of wisdom, is an accomplished yogi endowed with strength of intellect, takes the meaning of scriptural aphorisms as his support, is serene, and has endured all afflictions (Parishahas)—such a noble ascetic is called a Meditator (Dhyatr). ॥ 87 ॥

अपि चोद्भूतसंवेगः प्राप्तानिर्वेदभावनः । वैराग्यभावनोत्कर्षात् पश्यन् भोगानतर्पकान् ॥ ८८ ॥

Furthermore, in whom fear of worldly existence (Samvega) has arisen, who has attained the reflections of detachment (Nirveda), and who, through the excellence of dispassionate

contemplation, perceives all sensual enjoyments as incapable of bringing true satisfaction; ॥ 88 ॥

सन्ज्ञानभावनापास्तमिथ्याज्ञानतमोघनः । विशुद्धदर्शनापोढगाढमिथ्यात्वशल्यकः ॥ ८९ ॥

Who has dispelled the dense darkness of false knowledge through contemplation of Right Knowledge, and has uprooted the deep thorn of delusion through pure Right Faith; ॥ 89 ॥

क्रियानिःश्रेयसोदर्काः प्रपद्योज्झितदुष्क्रियः । प्रोद्यतः करणीयेषु व्युत्सृष्टाकरणीयकः ॥ ९० ॥

Who, having adopted noble actions that yield liberation as their fruit, has abandoned all inauspicious deeds; who is ever zealous in duties that ought to be performed, and has renounced all actions that should not be done; ॥ 90 ॥

व्रतानां प्रत्यनीका ये दोषा हिंसाहतादयः । तानशोषांनिराकृत्य व्रतशुद्धिमुपेयिवान् ॥ ९१ ॥

Who, having eradicated all flaws hostile to vows, such as violence and untruth, has attained supreme purity of his vows; ॥ 91 ॥

स्वैरुदारतरैः क्षान्तिमार्दवार्जवलाघवैः । कषायवैरिणस्तीव्रान् क्रोधादीन् विनिवर्तयन् ॥ ९२ ॥

Who continually ward off the fierce enemy passions of anger, pride, deceit, and greed through his own exalted virtues of forbearance (Kshama), humility (Mardava), straightforwardness (Arjava), and non-possessiveness (Laghav/Shaucha); ॥ 92 ॥

अनित्यानशुचीन् दुःखान् पश्यन् सायाननात्मकान् । वपुरायुर्बलारोग्ययौवनादीन् विकल्पितान् ॥ ९३ ॥

Who constantly perceives the body, lifespan, strength, health, youth, and other worldly conditions as transient, impure, sorrowful, and utterly alien to the nature of the Self; ॥ 93 ॥

समुत्सृज्य चिरं रूढान् भावान् रागादिलक्षणान् । भावयन् ज्ञानवैराग्यभावनानवभावितः ॥ ९४ ॥

Who, casting off the long-habituated dispositions characterized by attachment and aversion, continually contemplates the sublime reflections of knowledge and detachment never before realized; ॥ 94 ॥

भावनाभिरसंमूढो मुनिर्ध्यानस्थिरो भवेत् । ज्ञानदर्शनचारित्रवैराग्योपगताश्च ताः ॥ ९५ ॥

And who, remaining undeluded through the power of these reflections, becomes firmly established in meditation—such an ascetic alone can be steadfast in meditation. The reflections through which the ascetic remains free from delusion pertain to Knowledge (Jnana), Faith (Darshana), Conduct (Charitra), and Detachment (Vairagya). ॥ 95 ॥

वाचना प्रच्छना चापि चानुप्रेक्षा परिवर्तनम् । सद्धर्मदेशना चेति ज्ञातव्या ज्ञानभावनाः ॥ ९६ ॥

Reading the Jaina scriptures oneself (Vachana), inquiring from others (Prachchhana), reflecting upon the nature of reality (Anupreksha), reciting and committing verses to memory (Parivartana), and expounding the true Dharma (Dharmopadesha)—these five are known as the reflections of Knowledge (Jnana-bhavanas). ॥ 96 ॥

संवेगः प्रशमस्थैर्यमसंमूढत्वमस्मयः । भक्तिः सर्वसत्त्वकृपेति ज्ञेयाः सम्यक्त्वभावनाः ॥ ९७ ॥

Fear of worldly transmigration (Samvega), tranquil disposition (Prashama), spiritual steadfastness (Sthairya), freedom from foolish superstitions (Asammudhatva), freedom from pride (Asmaya), devotion (Bhakti), and compassion toward all living beings (Sarvasattva-kripa)—these seven are the reflections of Right Faith (Samyaktva-bhavanas). ॥ 97 ॥

ईर्यादिविषया यत्ना मनोवाक्कायगुप्तयः । परीषहसहिष्णुत्वमिति चारित्रभावनाः ॥ ९८ ॥

Vigilance in walking and other movements—that is, observing the five Samitis (Irya, Bhasha, Eshana, Adananikshepana, and Pratishthapana)—observing the three Guptis of mind, speech, and body, and enduring afflictions (Parishahas)—these are known as the reflections of Right Conduct (Charitra-bhavanas). ॥ 98 ॥

विषयेष्वनभिश्वङ्गः कायतत्त्वानुचिन्तनम् । जगत्स्वभावचिन्तेति वैराग्यस्यैव भावनाः ॥ ९९ ॥

Non-attachment to sensual pleasures, repeated contemplation of the impure nature of the physical body, and reflection upon the transience and nature of the universe—these are the reflections that stabilize detachment (Vairagya-bhavanas). ॥ 99 ॥

एवं भावयतो नित्यं ज्ञानचर्यादिसंपदि । तत्त्वज्ञस्य विरागस्य भवेदव्याहता मतिः ॥ १०० ॥

In an ascetic who thus constantly contemplates these reflections, who knows the reality of principles, and is free from attachment and aversion, the intellect becomes unwaveringly established in the wealth of knowledge and conduct. ॥ 100 ॥

स चतुर्दशपूर्वो वा दशपूर्वधरोऽपि वा । नवपूर्वधरो वा स्याद् ध्याता सम्पूर्णलक्षणः ॥ १०१ ॥

If the meditating ascetic is a knower of the fourteen Purvas, ten Purvas, or nine Purvas, he is called a Meditator endowed with complete characteristics. ॥ 101 ॥

अपि विकलेनापि श्रुतेन ध्याता मुनिसत्तमः । प्रबुद्धधीरधः श्रेण्यो धर्मध्यानस्य सुश्रुतः ॥ १०२ ॥

Furthermore, an eminent ascetic possessing modest scriptural knowledge, who is endowed with enlightened intellect and practices Dharma-dhyana prior to mounting the spiritual ladders (Shrenis), is also recognized as an excellent meditator. ॥ 102 ॥

स एवं लक्षणो ध्याता सामग्रीं प्राप्य भूयसीम् । क्षपकोपशमश्रेण्योरुत्कृष्टं ध्यानमाप्नुयात् ॥ १०३ ॥

An ascetic possessing the aforesaid characteristics, having acquired the abundant requisites for meditation, attains the supreme meditation (Shukla-dhyana) on either the Upashama Shreni or the Kshapaka Shreni. (Meaning: The supreme meditation is Shukla-dhyana, which occurs exclusively upon the Upashama or Kshapaka ladder). ॥ 103 ॥

आद्यसंहननेनैव क्षपकश्रेण्यधिष्ठितः । त्रिभिराद्यैर्भजेच्छ्रेणीमितरां श्रुतपारगः ॥ १०४ ॥

An ascetic conversant with scriptural knowledge can mount the Kshapaka Shreni only if he possesses the foremost Vajra-vrishabha-naracha-samhanana bone-structure; whereas the other Upashama Shreni can be mounted even by an ascetic possessing any of the first three bone-structures (Vajra-vrishabha-naracha, Vajra-naracha, and Naracha). ॥ 104 ॥

किंचिद्वृष्टिमुपावर्त्य बहिरर्थकदम्बकात् । स्मृतिमात्मनि संधाय ध्यायेदध्यात्मविन्मुनिः ॥ १०५ ॥

The ascetic knower of spiritual truth, withdrawing his gaze somewhat from the assemblage of external objects and centering his mindfulness entirely upon the Self, should meditate. ॥ 105 ॥

हृषीकाणि स्वविषयेभ्यः प्रत्याहृत्य ततो मनः । ततोऽपि धियमव्यग्रां धारयेद् ध्येयवस्तुनि ॥ १०६ ॥

First, he should withdraw the senses (touch, etc.) from their respective sense-objects; then withdraw the mind from its mental wanderings, and fix the undisturbed, concentrated intellect upon the chosen object of meditation (Dhyeya). ॥ 106 ॥

ध्येयमध्यात्मतत्त्वं स्यात् पुरुषार्थोपयोगि यत् । पुरुषार्थश्च निर्मोक्षो भवेत्तत्साधनानि च ॥ १०७ ॥

That spiritual reality (Adhyatma-tattva) which serves the supreme pursuit of life (Purushartha) is the worthy object of meditation (Dhyeya). The attainment of liberation

(Moksha) is the ultimate Purushartha, and Right Faith, Right Knowledge, and Right Conduct are its means—all these are worthy of meditation. ॥ 107 ॥

अहमात्मा ममास्रवो बन्धः संवर एव च । निर्जरा च तथा मोक्षः कर्मणामिति तत्त्वतः ॥ १०८ ॥

"I am the soul (Jiva); and non-soul (Ajiva), Influx (Asrava), Bondage (Bandha), Stoppage (Samvara), Shedding (Nirjara), and Liberation (Moksha) consisting of the destruction of karmas"—these seven principles (Tattvas) are worthy objects of meditation; or by adding Merit (Punya) and Demerit (Papa) to these seven, the nine categories (Padarthas) are also worthy of meditation. ॥ 108 ॥

षड्द्रव्यपर्याययाथारूपस्यानुचिन्तनम् । यतो ध्यानं ततो ध्येयः षड्द्रव्यविस्तरः ॥ १०९ ॥

Because repeatedly contemplating the true nature of the six substances (Jiva, etc.) and their modes as comprehended through the six Nayas is called meditation, the entire exposition of the six substances is also a worthy object of meditation. ॥ 109 ॥

नयप्रमाणजीवादिपदार्थाः सप्तभङ्गिकैः । जिनेन्द्रवक्त्रप्रसृता ध्येया सिद्धान्तपद्धतिः ॥ ११० ॥

The Nayas (standpoints), Pramanas (valid means of knowledge), entities like Jiva and Ajiva, and the doctrinal tradition of scriptural tenets illuminated by Saptabhangi (the sevenfold predication) emanating from the lotus-mouth of Lord Jinendra are all worthy objects of meditation; meaning, all entities expounded in Jaina scriptures are worthy of meditation. ॥ 110 ॥

श्रुतमर्थाभिधानं च प्रत्ययश्चेत्यदस्त्रिधा । तस्मिन् ध्येये जगत्सर्वं ध्येयतामेति कात्स्न्र्यतः ॥ १११ ॥

Word (Shabda), Meaning (Artha), and Cognition (Jnana)—thus the object of meditation is threefold. Within this threefold classification of Dhyeya, all objects of the entire universe are completely subsumed under the category of meditation. (Meaning: All entities of the

cosmos are categorized into Word, Meaning, and Knowledge; hence when these three are meditated upon, all cosmic entities become objects of meditation). ॥ 111 ॥

अथवा पुरुषार्थस्य परां काष्ठामधिष्ठितः । परमेष्ठी जिनो ध्येयो विजितात्मा निरञ्जनः ॥ ११२ ॥

Alternatively, the Siddha Parameshthin—who has reached the supreme culmination of human pursuit, has conquered the enemies in the form of karmas, is fully accomplished, and is free from all karmic stains—is the supreme object of meditation. ॥ 112 ॥

स हि कर्ममलापायाच्छुद्धिमात्यन्तिकीं श्रितः । सिद्धो निरामयो नित्यं ध्यातृणां भावसिद्धये ॥ ११३ ॥

For that Siddha Parameshthin, having eradicated all karmic blemishes, has attained everlasting purity and is free from the afflictions of disease and suffering; therefore, meditating souls must unfailingly meditate upon Him for the purification of their own internal dispositions. ॥ 113 ॥

क्षायिकानन्तदृग्बोधसुखवीर्यादिभिर्गुणैः । युक्तोऽसौ योगिनां गम्यः सूक्ष्मोऽपि व्यक्तलक्षणः ॥ ११४ ॥

That Siddha Lord is endowed with infinite perception, infinite knowledge, infinite bliss, and infinite power manifest through the destruction of karmas; His true nature is comprehensible only to yogis. Although He is subtle, His characteristics are clearly manifest. ॥ 114 ॥

अमूर्तो निष्कलोऽप्येष योगिनां ध्यानगोचरः । किंचिन्न्यूनान्त्यदेहानुकारी जीवघनाकृतिः ॥ ११५ ॥

Although that Lord is formless (Amurta) and incorporeal, He is the object of meditation for yogis. His dimension is a dense mass of pure soul-space-points (Jiva-pradeshas) slightly less than the size of His final physical body. ॥ 115 ॥

निःश्रेयसार्थिभिर्भव्यैः प्राप्तनिःश्रेयसः स हि । ध्येयः श्रेयस्करः साक्षात् सर्वदृक् सर्वभाववित् ॥ ११६ ॥

From Him alone worthy souls desiring liberation attain liberation. He is Himself the embodiment of auspicious welfare, the bestower of welfare, the benefactor of all, the all-perceiving, and the knower of all realities—the Omniscient Lord. ॥ 116 ॥

साकारोऽप्यनाकारो निराकारोऽपि साकृतिः । स्वसात्कृताखिलज्ञेयः सुज्ञातो ज्ञानचक्षुषाम् ॥ ११७ ॥

That Lord, though possessing form (having the spatial dimension of soul-space-points), is formless; and though formless, possesses a distinct dimension. Although He has mastered all knowable entities of the universe in His knowledge, He can be perceived only by those endowed with the eyes of knowledge. (Meaning: The Siddha Lord possesses the shape of the slightly reduced final physical body, hence He is called Sakara; but that form cannot be perceived by the fleshy senses, hence He is called Nirakara. Being incorporeal, worldly beings cannot see Him, so He is formless; yet spiritually clairvoyant beings clearly perceive His innumerable soul-space-points shaped in the form of the final body, so He is endowed with form. Though He knows all entities of the cosmos, not everyone in the world can know Him; He is known solely through the eye of spiritual knowledge). ॥ 117 ॥

मणिदर्पणसंक्रान्तच्छायावत् स्फुटाकृतिम् । दधज्जीवघनाकारममूर्तोऽप्यचलस्थितिः ॥ ११८ ॥

His form is exceedingly clear like a reflection cast upon a flawless crystal mirror. Although incorporeal, He assumes the form of a dense mass of pure consciousness and remains eternally steadfast. ॥ 118 ॥

वीतरागोऽप्यसौ ध्यातैर्भव्यानां भवविच्छिदे । विच्छिन्नबन्धनस्यास्य तादृङ्नैसर्गिको गुणः ॥ ११९ ॥

Although the Lord is Himself completely free from attachment (Vitaraga), when meditated upon, He totally severs the worldly transmigration of worthy souls (Bhavyas).

This should be understood as an intrinsic, natural virtue of that Siddha Lord who has severed all worldly bondage. ॥ 119 ॥

अथवा स्नातकावस्थां प्राप्तो घातिकर्मक्षयात् । जिनोऽर्हन् स परं ध्येयो बिभ्रत्तेजोमयं वपुः ॥ १२० ॥

Or, the Omniscient Arhat Jinendra—who, upon the destruction of the destructive karmas, has attained the Snataka state and possesses a luminous, supreme physical body (Paramadaudadika Sharira)—is the supreme object of meditation. ॥ 120 ॥

रागाद्यविद्याजयनाज्जिनोऽर्हन् घातिकर्महतेः । स्वात्मोपलब्धितः सिद्धो बुद्धस्त्रैलोक्यबोधनात् ॥ १२१ ॥

Who is called Jina because He has conquered nescience like attachment; Arhat (Arihant) because He has destroyed the destructive karmas; Siddha because He has realized the pure Self; and Buddha because He comprehends all entities of the three worlds; ॥ 121 ॥

त्रिकालगोचरानन्तपर्यायोपेतातार्थदृक् । विश्वज्ञो विश्वदर्शी च विश्वसाद्भूतचिद्गुणः ॥ १२२ ॥

Who perceives all entities endowed with infinite modes spanning all three times, and is therefore called Vishvadrik (All-Perceiving); and who knows all objects of the cosmos through the consciousness-quality of His omniscience, and is therefore called Vishvajna (All-Knowing); ॥ 122 ॥

केवली केवलालोकविशालामललोचनः । घातिकर्मक्षयादाविर्भूतानन्तचतुष्टयः ॥ १२३ ॥

Who is Kevalin, whose vast and blemishless eye is Kevala-jnana itself, and in whom the Infinite Quadruple (Ananta Chatusthaya) has manifested through the destruction of Ghatiya karmas; ॥ 123 ॥

द्वादशभेदगणाकीर्णां सभामवनिमधिष्ठितः । प्रातिहार्यैरभिव्यक्तत्रिजगत्प्रभवो विभुः ॥ १२४ ॥

Who is seated within the assembly ground (Samavasarana) filled with the twelve classes of celestial and terrestrial congregations, whose supreme sovereignty over the three worlds is manifested through the eight divine pageants (Ashta Pratiharyas), and who possesses all supreme powers; ॥ 124 ॥

नियताकृतिरप्येष विश्वरूपः स्वचिद्गुणैः । संक्रान्ताशेषविज्ञेयप्रतिबिम्बानुकारतः ॥ १२५ ॥

Who, though possessing a determinate physical form, is cosmic-formed (Vishvarupa) by virtue of reflecting all knowable objects within His pure consciousness; ॥ 125 ॥

विश्वव्यापी स विश्वाप्तविज्ञानयोगतः । विश्वाक्षो विश्वतश्चक्षुर्विश्वलोकशिखामणिः ॥ १२६ ॥

Who is all-pervading (Vishvavyapi) through the connection of His Omniscience that encompasses all knowables; who is called Vishvaksha (facing all directions) because His divine face appears visible on all four sides of the Samavasarana; who is called Vishvatashchakshu (having eyes everywhere) because He beholds all entities of the cosmos; and who is the crest-jewel of the entire universe because He is supreme; ॥ 126 ॥

संसारसागराच्छीघ्रमुत्तीर्णः सुखसाद्भवन् । विध्वस्तसकलक्लेशो विच्छिन्नभवबन्धनः ॥ १२७ ॥

Who has crossed over the ocean of worldly existence, is the embodiment of pure bliss, whose afflictions are all obliterated, and whose bonds of transmigration are severed; ॥ 127 ॥

निर्भयश्च निराकाङ्क्षो निराबाधो निराकुलः । निरपेक्षो निरातङ्को नित्यं निष्कर्मकल्मषः ॥ १२८ ॥

Who is fearless, desireless, unhindered, free from agitation, unconditioned, devoid of disease, eternal, and free from the taint of karmas; ॥ 128 ॥

नवकेवललब्ध्यादिगुणारब्धं वपुर्वरम् । अभेद्यं संहृतिवज्रशिलोत्तीर्ण इवाचलः ॥ १२९ ॥

Whose sublime body is constituted by manifold virtues like the nine Kevala-labdhis (Kshayika Jnana, Darshana, Dana, Labha, Bhoga, Upabhoga, Virya, Samyaktva, and Charitra), which none can pierce, and who remains immovable and steady like a mountain carved out of diamond rock; ॥ 129 ॥

स एवं लक्षणो ध्येयः परमात्मा परः पुमान् । परमेष्ठी परं तत्त्वं परमज्योतिरक्षरम् ॥ १३० ॥

Such Lord Arhat—endowed with the aforesaid characteristics, the Supreme Soul (Paramatman), the Supreme Being, the Supreme Lord (Parameshthin), the Ultimate Reality, the Supreme Light (Paramjyoti), and the Imperishable—is worthy of meditation. ॥ 130 ॥

साधारणमिदं ध्येयं ध्यानयोर्धर्म्यशुक्लयोः । विशुद्धिस्वामिभेदात्तु तयोर्विशेषोऽवधार्यताम् ॥ १३१ ॥

All the objects of meditation described thus far are common objects of contemplation for both Dharmya-dhyana and Shukla-dhyana; that is, the aforesaid realities can be contemplated in both meditations. The distinction between these two meditations should be understood through the difference in degrees of spiritual purity and the spiritual stage of the practitioner (Svami). (Meaning: Compared to Dharmya-dhyana, the degrees of purity in Shukla-dhyana are immensely greater; Dharmya-dhyana exists from the fourth Gunasthana up to the ascent of the ladders, whereas Shukla-dhyana occurs exclusively on the ladders. Through these factors, the excellence of both meditations is distinguished). ॥ 131 ॥

प्रशस्तप्रणिधानं यत् स्थिरमेकत्र वस्तुनि । तद्ध्यानमुक्तं मुक्तिहेतुस्तद् धर्म्यं शुक्लमिति द्विधा ॥ १३२ ॥

That steady and commendable concentration of psychic dispositions upon a single entity is called meditation; such meditation alone is the cause of liberation. It is twofold, divided into Dharmya-dhyana and Shukla-dhyana. ॥ 132 ॥

धर्मानपेतं यद्धर्म्यं तद्ध्यानं धर्म्यमिष्यते । धर्मो हि वस्तुयाथात्म्यमुत्पादादित्रयात्मकम् ॥ १३३ ॥

Among them, the meditation that is in harmony with Dharma is called Dharmya-dhyana. Dharma is indeed the true nature of reality characterized by the triad of origination (Utpada), destruction (Vyaya), and permanence (Dhrauvya). (Meaning: The intrinsic nature of a substance is Dharma, and the contemplation of the true nature of substances is called Dharmya-dhyana). ॥ 133 ॥

तदाज्ञापायसंस्थानविपाकविचयात्मकम् । चतुर्विकल्पमाम्नातं ध्यानमाम्नायवेदिभिः ॥ १३४ ॥

The sages conversant with scriptural tradition have expounded that Dharmya-dhyana to be fourfold: Ajnavichaya, Apayavichaya, Samsthanavichaya, and Vipakavichaya. ॥ 134 ॥

तत्राज्ञाऽस्त्यागमः सूक्ष्मविषयः प्रतिपाद्यते । दर्शनानुमेयव्ये हि धर्मेऽस्या गतिः स्मृता ॥ १३५ ॥

Among them, the scripture that expounds exceedingly subtle realities is called Ajna (Command); for in matters beyond direct perception and inference, which are to be accepted through faith alone, scripture alone has scope. (Meaning: In this world, there are entities that cannot be known by sensory perception or logical inference. The knowledge of such subtle, concealed, and distant entities is obtained solely through scripture—accepted because they are propounded by the omniscient Aptas). ॥ 135 ॥

श्रुतिः सूनृतमाज्ञाप्तवचो वेदाङ्गमागमः । आम्नायश्चेति पर्यायैः सोऽधिगम्यो मनीषिभिः ॥ १३६ ॥

Wise scholars understand that scripture through its synonymous terms: Shruti, Sunrita, Ajna, Apta-vachana, Vedanga, Agama, and Amnaya. ॥ 136 ॥

अनादिनिधनं सूक्ष्मं सम्यगर्थप्रकाशनम् । पुरुषार्थोपदेशित्वाद् यद्भूतहितमूर्जितम् ॥ १३७ ॥

Which is beginningless and endless, subtle, illuminating the true nature of reality, and beneficial to all living beings in the cosmos by teaching the supreme pursuit of liberation; ॥ 137 ॥

अजय्यममितं तीर्थ्यैरनालीढमहोदयम् । महानुभावमर्थावगाढं गम्भीरशासनम् ॥ १३८ ॥

Which is mighty in reasoning, invincible, immeasurable, whose majestic glory cannot even be touched by opposing disputants, highly efficacious, profound with the knowledge of Jiva and other substances, and whose doctrine is deeply profound— ॥ 138 ॥

तद् वचनं सूक्ष्ममाप्तोपज्ञमनन्यथा । मन्यमानो मुनिर्ध्यायेद् भावानज्ञाविभावितान् ॥ १३९ ॥

Accepting such sublime, subtle scripture propounded by the Aptas as infallible truth, an ascetic should meditate upon the entities revealed in the scriptures. ॥ 139 ॥

जैनीं प्रमाणयन्नाज्ञां योगी योगविदां वरः । ध्यायेद्धर्मास्तिकायादीन् भावान् सूक्ष्मान् यथागमम् ॥ १४० ॥

The yogi, foremost among knowers of yoga, accepting the command of Lord Jinendra as supreme authority, should meditate upon subtle entities like Dharmastikaya as expounded in the scriptures. ॥ 140 ॥

आज्ञाविचय एष स्यादपायविचयः पुनः । तापत्रयादिजन्माब्धिगतापायविचिन्तनम् ॥ १४१ ॥

Meditating in this manner is called the Dharmya-dhyana of Ajnavichaya. Now, the Dharmya-dhyana of Apayavichaya is expounded: Contemplating the suffering and perils (Apayas) of living beings caught in the ocean of worldly existence filled with the threefold afflictions is Apayavichaya Dharmya-dhyana. (Meaning: This worldly ocean is filled with three kinds of suffering—mental, verbal, physical, or born of birth, old age, and death. Living beings caught in it continually suffer misery. Repeatedly contemplating their suffering and its causes is Apayavichaya Dharmya-dhyana). ॥ 141 ॥

तदपायाप्रतीकारविविधोपायानुचिन्तनम् । अप्रेक्षान्तर्गतं वापि धर्मानुपेक्षणादिलक्षणम् ॥ १४२ ॥

Or, contemplating the manifold spiritual remedies to remove those afflictions (Apayas) is also Apayavichaya. Contemplating the twelve reflections (Anuprekshas) and the ten virtues of Dharma (Dasha-lakshana Dharma) should be understood as included within this Apayavichaya Dharmya-dhyana. ॥ 142 ॥

शुभाशुभविभक्तानां कर्मणां परिपाकतः । भवावर्ते विचित्राणामभिसंदधतो मुनेः ॥ १४३ ॥

For an ascetic who contemplates the diverse wonders and perplexities of the whirlpool of worldly existence arising from the fruition of karmas classified into auspicious and inauspicious types— ॥ 143 ॥

विपाकविचयं धर्म्यमामनन्ति कृतागमाः । विपाकश्च द्विधाम्नातः कर्मणामाप्तसूरिभिः ॥ १४४ ॥

Knowers of scriptures designate that meditation as Vipakavichaya Dharmya-dhyana. The fruition (Vipaka / Udaya) of karmas is expounded by venerable Acharyas to be twofold. ॥ 144 ॥

यथाकालमुपायाच्च पच्यते फलं वनस्पतेः । यथा तथा कर्मापि फलकाले दत्ते शुभाशुभम् ॥ १४५ ॥

Just as the fruits of a tree ripen naturally in due time or are ripened prematurely through artificial means, similarly karmas yield their auspicious or inauspicious fruits—either maturing naturally upon completion of their duration (Yathakala / Irya), or yielding their fruit prematurely through the force of penance (Udirana). ॥ 145 ॥

मूलोत्तरप्रकृत्यादिबन्धसत्तासमाश्रयः । कर्मणामुदयो विचित्रः सम्भवति द्रव्यादिसन्निधेः ॥ १४६ ॥

Depending on the bondage and persistence (Satta) of primary and secondary karmic subtypes, and influenced by substance (Dravya), place (Kshetra), time (Kala), and disposition (Bhava), the fruition of karmas occurs in manifold ways. ॥ 146 ॥

यतश्च तद्विपाकोत्थं तदुपायाय यतते । ततो ध्येयमिदं ध्यानं मुक्तेरुपायो मुमुक्षुभिः ॥ १४७ ॥

Because an ascetic who understands the fruition of karmas strives to destroy them, seekers of liberation must unfailingly meditate upon this Vipakavichaya Dharmya-dhyana, which serves as a means for liberation. ॥ 147 ॥

संस्थानविचयं प्राहुर्लोकाकारानुचिन्तनम् । तदन्तर्भूतजीवादितत्त्वानां वीक्षणलक्षितम् ॥ १४८ ॥

Repeatedly contemplating the cosmic structure and shape of the universe (Loka-samsthana), along with the substances like Jiva and Ajiva residing within it, is called Samsthanavichaya Dharmya-dhyana. ॥ 148 ॥

द्वीपाब्धिवलयान्द्रींश्च गिरिकूटानि सरांसि च । विमानभवनव्यन्तरावासनरकक्षितीः ॥ १४९ ॥

An ascetic who has attained Samsthanavichaya Dharmya-dhyana, along with contemplating the structure of the three worlds, should also contemplate the continents, oceans, mountains, peaks, rivers, lakes— ॥ 149 ॥

त्रिजगत्सन्निवेशेन सममेतान्यथागमम् । आगमानुगतो मुनिरनुध्यायेत् संस्थानविचयोपगः ॥ १५० ॥

The celestial abodes of the Vaimanika, Bhavanavasin, and Vyantara deities, the hellish realms, and all cosmic regions in accordance with the scriptures. ॥ 150 ॥

एकविंशं पर्व (ध्यानतत्त्वानुवर्णनम्) — भाग २ (श्लोक १५१ - २६८)

जीवभेदांश्च तत्रस्थान् ध्यायेन्मुक्तेतरात्मकान् । ज्ञातृत्वं च स्वभोक्तृत्वद्रष्टृत्वादींश्च तद्गुणान् ॥ १५१ ॥

In addition, one should meditate upon the distinctions of living beings residing in that universe—divided into two categories: worldly (transmigrating) souls and liberated souls —as well as the inherent qualities of the soul, such as its state of being the knower, the doer, the experiencer (enjoyer), and the seer. ॥ 151 ॥

भवार्णवं स्वकृतकर्मानुभावोत्थमतिदुस्तरम् । महामोहव्यसनावर्तं दोषयादःकुलाकुलम् ॥ १५२ ॥

The ascetic who understands spirituality should contemplate this ocean of worldly existence (Samsara), which has arisen from the fruition and potency of one's own past karmas, is extremely difficult to cross, is filled with the whirlpools of afflictions caused by great delusion, and is infested with swarms of aquatic monsters in the form of vices and faults. ॥ 152 ॥

सज्ज्ञाननावा संतार्यमतार्यं ग्रन्थिकात्मभिः । अपारमतिगम्भीरं ध्यायेदध्यात्मविद् मुनिः ॥ १५३ ॥

The spiritually wise ascetic should meditate upon that ocean of worldly existence, which can only be crossed by the boat of right knowledge, which worldly souls attached to possessions can never cross, which is shoreless, and which is exceedingly profound and unfathomable. ॥ 153 ॥

किं वा बहुनोक्तेन सर्वोऽप्यागमविस्तरः । नयभङ्गशताकीर्णो ध्येयोऽध्यात्मविशुद्धये ॥ १९४ ॥

Or what is the use of speaking at great length on this subject! The entire expanse of the scriptures (Agamas), replete with hundreds of perspectives and nuances of Nayas (modes of analysis), is worthy of meditation for the purification of the inner self. ॥ 154 ॥

तदप्रमत्ततालम्बं स्थितिसान्तर्मुहूर्तिकम् । ध्यानमप्रमत्तेषु परां कोटिमधिष्ठितम् ॥ १९५ ॥

Taking support of the unslackened (vigilant/Apramatta) state, this virtuous meditation (Dharmya-dhyana) lasts for an Antarmuhurta (less than 48 minutes) and attains the highest zenith of perfection only in beings who are free from carelessness and negligence (residing in the seventh spiritual stage / Apramatta-virata Gunasthana). ॥ 155 ॥

सद्दृष्टिषु यथाम्नायं शेषेष्वपि कृतस्थिति । अकृष्णरक्तपीतादिलेश्याश्रयोपोद्बलं महत् ॥ १९६ ॥

Moreover, endowed with supreme purity and flourishing under the support of the three auspicious thought-paints (Leśyās)—namely yellow (Pīta), lotus-pink (Padma), and white (Śukla)—this Dharmya-dhyana, according to the scriptures, also exists in the fourth stage endowed with right belief (Samyagdarshana), as well as in the vowless (Asamyata), partially vowed (Deshasamyata), and carelessly vowed (Pramatta, i.e., fifth and sixth Gunasthanas). Explanation: In these spiritual stages, Dharmya-dhyana is present in varying degrees of intensity. To attain Dharmya-dhyana, one must at least possess right faith (Samyagdrishti), because without right faith, true conviction and determination of the real nature of reality is impossible. The contemplation found in wrong-believers with mild passions (Manda-kashayi Mithyadrishtis) is termed auspicious contemplation (Shubha Bhavana). ॥ 156 ॥

क्षायोपशमिकं भावं स्वसात्कृत्य विवर्धते । महोदर्कं महाप्राज्ञैर्महर्षिभिरुपासितम् ॥ १९७ ॥

This Dharmya-dhyana grows by subordinating the destructive-subsidential dispositions (Kshayopashamika Bhavas). Its fruit is immensely supreme, and it is practiced and revered by great sages endowed with extraordinary wisdom. ॥ 157 ॥

वस्तुधर्मानुयायित्वात् प्राप्तान्वर्थनिरुक्तिकम् । ध्यायेद् धर्म्यमिदं विद्वान् यथोक्तध्येयविस्तरम् ॥ १५८ ॥

Because it follows the true nature (Dharma) of real substances, it has rightfully received the meaningful name "Dharmya-dhyana". A wise person should repeatedly contemplate this Dharmya-dhyana whose objects of meditation have been extensively described above. ॥ 158 ॥

प्रसन्नचित्तता धर्मसंवेगः शुभयोगता । सुश्रुतत्वं समाधानमाज्ञाधिगमजा रुचिः ॥ १५९ ॥

Cheerfulness and purity of heart, profound affection and reverence for Dharma (Samvega), engaging in auspicious activities of mind, speech, and body, deep study of sacred scriptures, tranquility and steadfastness of mind, and an extraordinary interest, love, or devotion arising from divine command (scriptural teachings) and one's own discerning knowledge— ॥ 159 ॥

बाह्यानि लक्षणानीह धर्मस्यान्तर्गतानि तु । सानुप्रेक्षाश्च पूर्वोक्ता विविधाः शुभभावनाः ॥ १६० ॥

All these are the external marks (characteristics) of this Dharmya-dhyana; whereas the reflections (Anuprekshas) and the various kinds of auspicious contemplations (Shubha Bhavanas) mentioned earlier constitute its internal marks. ॥ 160 ॥

सन्निवेशश्च लिङ्गानां पल्यादिः पुरोदितः । प्रसन्नवक्त्रता सौम्या दृष्टिरित्यादि चेतरत् ॥ १६१ ॥

Assuming the bodily postures described earlier—that is, adopting meditative postures such as the lotus posture (Paryankasana) and others described before—along with a

cheerful and serene countenance, a gentle and placid gaze, and similar traits, should all be understood as external signs of Dharmya-dhyana. ॥ 161 ॥

फलं ध्यानवरस्यास्य विपुला निर्जरा मता । शुभकर्मोदयोद्भूतं सुखं च त्रिदशेशिनाम् ॥ १६२ ॥

Abundant shedding (Nirjara) of inauspicious karmas and the attainment of heavenly bliss of celestial lords (Indras) resulting from the fruition of auspicious karmas are considered the fruits of this supreme Dharmya-dhyana. ॥ 162 ॥

स्वर्गापवर्गसंप्राप्तिः फलमस्य प्रचक्षते । साक्षात् स्वर्गपरिप्राप्तिः पारम्पर्यात् परं पदम् ॥ १६३ ॥

Alternatively, the attainment of heaven and liberation is said to be the fruit of this Dharmya-dhyana. Through this Dharmya-dhyana, the attainment of heaven is direct and immediate, whereas the attainment of the supreme state—that is, liberation (Moksha)—is achieved progressively through tradition (successive births). ॥ 163 ॥

ध्यानेऽप्युपरते धीमानभीक्ष्णं भावयेन्मुनिः । सानुप्रेक्षाः शुभोदर्का भवाभावाय भावनाः ॥ १६४ ॥

Even when meditation is concluded, the wise ascetic, in order to destroy worldly transmigration, should constantly reflect upon noble contemplations accompanied by the Anupreksha that yield auspicious fruits. ॥ 164 ॥

इत्युक्तलक्षणं धर्म्यं मगधाधीश निश्चिनु । शुक्लध्यानमितो वक्ष्ये साक्षान्मुक्त्यङ्गमङ्गिनाम् ॥ १६५ ॥

Gautama Swami addresses King Shrenika: "O King of Magadha! Ascertain and firmly place your faith in this Dharmya-dhyana whose characteristics have thus been described. Hereafter, I shall expound pure meditation (Shukla-dhyana), which is the direct cause for the liberation of living beings. ॥ 165 ॥

कषायमलविश्लेषात् शुक्लशब्दाभिधेयताम् । उपेयिवदिदं ध्यानं सान्दर्भेदं निबोध मे ॥ १६६ ॥

Because of the complete elimination of the dirt of passions (Kashayas), it has acquired the designation 'Shukla' (Pure/White). I shall describe this pure meditation along with its subdivisions, so understand it thoroughly from me. ॥ 166 ॥

शुक्लं परमशुक्लं चेत्यागमे तद्द्विधोदितम् । छद्मस्थस्वामिकं पूर्वं परं केवलिनां मतम् ॥ १६७ ॥

In the scriptures, Shukla-dhyana is declared to be of two kinds: Shukla (pure meditation) and Parama-shukla (supreme pure meditation). Of these, the first Shukla-dhyana belongs to un-omniscient ascetics (Chadmastha Munis), while the second Parama-shukla-dhyana belongs to the omniscient lords (Kevali Bhagavan / Arahantas). ॥ 167 ॥

द्वेधायं स्यात् पृथक्त्वादि वीचारान्तसवितर्ककम् । तथैकत्वाद्यवीचारपदान्तं च सवितर्ककम् ॥ १६८ ॥

The former Shukla-dhyana has two subdivisions: the first is Prithaktva-vitarka-vicara (meditation with manifold concepts, shifting focus) and the second is Ekatva-vitarka-avicara (meditation with single concept, without shifting focus). ॥ 168 ॥

इत्याद्यस्य भिदा स्यातामन्वर्था श्रुतिमाश्रिते । तदर्थव्यक्तये चेदं तन्नामद्वयनिर्वचः ॥ १६९ ॥

Thus, these two subdivisions of the first Shukla-dhyana have meaningful names based on scriptural tradition. To clarify their meaning, the etymological explanation (Nirukti) of both names should be understood as follows. ॥ 169 ॥

पृथक्त्वेन वितर्कस्य वीचारो यत्र तद्विदुः । सवितर्कं सवीचारं पृथक्त्वादिपदाव्हयम् ॥ १७० ॥

That meditation in which there is Vitarka (scriptural concepts/words) considered separately and distinctly, accompanied by Vicara (shifting/transition), is known as the Shukla-dhyana named Prithaktva-vitarka-vicara. Explanation: That in which there is

shifting among meaning (Artha), word/verbal expression (Vyanjana), and activities (Yogas)—that is, shifting contemplation from meaning to word, from word to meaning, or transitioning between the three activities of mind, speech, and body—is called Prithaktva-vitarka-vicara. ॥ 170 ॥

एकत्वेन वितर्कस्य स्याद् यत्राविचरिष्णुता । सवितर्कमवीचारमेकत्वादिपदाभिधम् ॥ १७१ ॥

That meditation in which, due to the unitary focus of Vitarka, there is no Vicara (transition)—that is, where there is no shifting between meaning, word, and activity—is called the Shukla-dhyana named Ekatva-vitarka-avicara. ॥ 171 ॥

पृथक्त्वं विद्धि नानात्वं वितर्कः श्रुतमुच्यते । अर्थव्यञ्जनयोगानां वीचारः संक्रमो मतः ॥ १७२ ॥

Understand manifoldness as 'Prithaktva'; scriptural knowledge (Shruta) is called 'Vitarka'; and the transition (alteration) of meaning, word, and activities is considered 'Vicara'. ॥ 172 ॥

अर्थादर्थान्तरं गच्छन् व्यञ्जनाद् व्यञ्जनान्तरम् । योगाद्योगान्तरं गच्छन् ध्यायतीदं वशी मुनिः ॥ १७३ ॥

The self-controlled ascetic, moving from one meaning to another meaning, from one word to another word, and from one activity to another activity, contemplates this first Shukla-dhyana named Prithaktva-vitarka-vicara. ॥ 173 ॥

त्रियोगः पूर्वविद् यस्माद् ध्यायत्येतन्मुनीश्वरः । सवितर्कं सवीचारमतः स्याच्छुक्लमादिमम् ॥ १७४ ॥

Because great ascetics who possess the three yogas (mind, speech, and body) and are masters of the fourteen Purvas meditate upon this, this first Shukla-dhyana is said to be accompanied by Vitarka and Vicara (Savitarka and Savicara). ॥ 174 ॥

ध्येयमस्य श्रुतस्कन्धवार्धेर्वागर्थविस्तरः । फलं स्यान्मोहनीयस्य प्रक्षयः प्रशमोऽपि वा ॥ १७५ ॥

The entire expanse of words and meanings of the ocean of the scriptural canon (Shruta-skandha) is the object of contemplation (Dhyeya) of this first Shukla-dhyana, and the destruction (Kshaya) or subsidence (Upashama) of deluding karma (Mohaniya Karma) is its fruit. Explanation: This Shukla-dhyana occurs in both the ladder of subsidence (Upashama Shreni) and the ladder of destruction (Kshapaka Shreni). The ascetic on the Upashama Shreni suppresses the deluding karma through the power of this meditation, while the ascetic ascending the Kshapaka Shreni completely destroys the deluding karma by the potency of this meditation; therefore, in a general sense, both subsidence and destruction are stated as the fruits of this meditation. ॥ 175 ॥

अवगाह्यावगाह्यैवं श्रुतस्कन्धमहार्णवात् । अर्थमेकं समादाय ध्यायन्नर्थान्तरं भजेत् ॥ १७६ ॥

Here, the essence to be understood is that the meditating ascetic, repeatedly diving into the great ocean of scriptural knowledge, takes up one object, meditates upon it, and then transitions to another object—that is, relinquishing the previously grasped object, he begins meditating on another object. ॥ 176 ॥

शब्दाच्छब्दान्तरं गच्छेदू योगाद्योगान्तरादपि । सवीचारमिदं तस्मात् सवितर्कं च कथ्यते ॥ १७७ ॥

He moves from one word to another word, and likewise from one activity (Yoga) to another activity; therefore, this meditation is called Savicara and Savitarka. ॥ 177 ॥

वागर्थरत्नसंपूर्णं नयभङ्गतराङ्गकम् । प्रसृतध्यानगम्भीरं पदवाक्यमहाजलम् ॥ १७८ ॥

That ocean of the scriptural canon is filled with the jewels of words and meanings, surged with the waves of various perspectives and modal assertions (Nayas), profound with expansive meditation, and endowed with the unfathomable waters of words and sentences. ॥ 178 ॥

उत्पादव्ययध्रौव्योद्वेलं सप्तभङ्गीमहास्वनम् । पूर्वपक्षदृशायातपरमतयादसां कुलम् ॥ १७९ ॥

It swells with the high tides of origination (Utpada), destruction (Vyaya), and permanence (Dhrauvya); the sevenfold predication (Saptabhangi, e.g., Syad-asti, Syad-nasti) constitutes its thunderous roar; and it is populated by swarms of aquatic creatures representing rival disputants who have arrived with their prima facie objections (Purvapaksha). ॥ 179 ॥

कृतावतारमुद्बोधयानपात्रैर्महर्द्धिभिः । गणाधीशमहासार्थवाहैश्चारित्रकेतनैः ॥ १८० ॥

Into this ocean, the chief merchant-navigators in the form of the Ganadharas, endowed with great supernatural attainments (Riddhis), have embarked upon the ships of right knowledge adorned with the banners of conduct (Charitra). ॥ 180 ॥

नयोपनयसंपातमहावातविधूर्णितम् । रत्नत्रयमयैर्द्वीपैः संव्याप्तमनेकधा ॥ १८१ ॥

It is agitated by the mighty winds of the confluence and descriptions of primary and secondary standpoints (Nayas and Upanayas), and is richly adorned with manifold islands formed of the Three Jewels (Ratnatraya). ॥ 181 ॥

श्रुतस्कन्धमहासन्धुमवगाह्य महामुनिः । ध्यायेत् पृथक्त्ववितर्कवीचारं ध्यानमग्रिमम् ॥ १८२ ॥

Plunging deep into such a great ocean of the scriptural canon, the great sage should contemplate the foremost pure meditation named Prithaktva-vitarka-vicara. Explanation: Only ascetics well-versed in the eleven Angas and fourteen Purvas are capable of practicing this first Shukla-dhyana. ॥ 182 ॥

प्रशान्तक्षीणमोहेषु श्रेण्योः शेषगुणेषु ते । यथाम्नायमिदं ध्यानमामनन्ति मनीषिणः ॥ १८३ ॥

Wise sages hold that this meditation occurs in the stage of subsided delusion (Prashanta-moha, 11th Gunasthana), destroyed delusion (Kshina-moha, 12th Gunasthana), and in varying degrees in the remaining eighth, ninth, and tenth Gunasthanas of both the Upashamaka and Kshapaka ladders. ॥ 183 ॥

द्वितीयमाद्यवज्ज्ञेयं विशेषस्त्वेकयोगिनः । प्रक्षीणमोहनीयस्य पूर्वज्ञस्यामितद्युतेः ॥ १८४ ॥

The second pure meditation, named Ekatva-vitarka, should be understood as similar to the first; however, the distinction is that this second Shukla-dhyana belongs only to that great ascetic whose deluding karma has been completely annihilated, who is a master of the Purvas, whose spiritual radiance is immeasurable, and who possesses only one of the three activities (Yogas). ॥ 184 ॥

सवितर्कमवीचारमेकत्वं ध्यानमर्जितम् । ध्यायत्यस्तकषायोऽसौ घातिकर्माणि पातयन् ॥ १८५ ॥

Free from passions and destroying the destructive (Ghatiya) karmas, such an ascetic meditates upon the acquired second pure meditation named Ekatva-vitarka, which is Savitarka (accompanied by scriptural knowledge) and Avicara (free from transitions between meaning, word, and activity). ॥ 185 ॥

फलमस्य भवेज्ज्ञानं घातित्रितयप्रक्षयोद्भवम् । केवलं प्रमिताशेषपदार्थं ज्योतिर्लक्षणम् ॥ १८६ ॥

The fruit of this Shukla-dhyana is the manifestation of Kevalajnana (omniscience)—which arises upon the destruction of the remaining three destructive karmas (knowledge-obscuring, perception-obscuring, and obstructive karmas), knows all substances of reality, and is of the nature of imperishable luminous radiance. ॥ 186 ॥

ततः पूर्वविदामार्ये शुक्ले श्रेण्योर्यथायथम् । त्रियोगैकप्रयोगाणां यथोक्तफलयोगिनी ॥ १८७ ॥

Thus, yielding the fruits described above, both of these initial pure meditations appropriately occur on both ladders to noble ascetics who are masters of the eleven

Angas and fourteen Purvas, engaging either in all three activities or in any single one among them. Explanation: The first Shukla-dhyana occurs on both the Upashama and Kshapaka ladders, but the second Shukla-dhyana occurs only in the twelfth Gunasthana named Kshina-moha. The first Shukla-dhyana belongs to one possessing all three Yogas, whereas the second Shukla-dhyana belongs only to one focused on a single Yoga (any one of mind, speech, or body). ॥ 187 ॥

स्नातकः कर्मवैकल्यात् केवलं पदमाप्तवान् । स्वामी परमशुक्लस्य द्विधा भेदमुपेयुषः ॥ १८८ ॥

Only the Snataka Muni (the perfected ascetic), who has attained the supreme state of omniscience through the destruction of destructive karmas, is the master of the two types of Parama-shukla-dhyana (supreme pure meditation). Explanation: Parama-shukla-dhyana belongs exclusively to the omniscient Lord (Kevalajnani Bhagavan). ॥ 188 ॥

स हि योगनिरोधार्थमुद्यतः केवलं जिनः । समुद्घातविधिं पूर्वमावि:कुर्यान्निसर्गतः ॥ १८९ ॥

When that omniscient Jinendra Deva prepares to arrest all activities (Yogas), he naturally carries out the process of Kevali Samudghata (expansion of soul points) prior to it. ॥ 189 ॥

दण्डमुच्चैः कवाटं च प्रतरं लोकपूरणम् । चतुर्भिः समयैः कुर्वंल्लोकमापूर्य तिष्ठति ॥ १९० ॥

In the first instant (Samaya), the space-points of his soul take the form of a vertical staff (Danda) fourteen Rajjus high; in the second instant, they take the shape of a door/portal (Kapata); in the third instant, they form a vast flat surface (Pratara); and in the fourth instant, they completely fill the entire universe (Lokapurana). In this manner, within four instants, he expands to pervade the entire cosmic space (Lokakasha). ॥ 190 ॥

तदा सर्वगतः सर्वः सर्ववित् पूरको भवेत् । ततो रेचकावस्थामधितिष्ठन्महीयते ॥ १९१ ॥

At that time, pervading the entire cosmos, acting for the welfare of all, and knowing all entities, the Kevali Jina is called 'Puraka' (the filler). Thereafter, he assumes the state of 'Rechaka'—that is, he contracts the space-points of his soul—and throughout all this, he is revered as supremely worshipful. ॥ 191 ॥

जगदापूर्य विश्वज्ञः समयात् प्रतरं श्रितः । ततः कवाटदण्डं च क्रमेणैवापसंहरन् ॥ १९२ ॥

Having filled the entire cosmos, the omniscient Lord, in the next instant, contracts to the Pratara state, and then, contracting successively by one instant each, returns through the Kapata and Danda states, re-entering his own physical body. ॥ 192 ॥

तत्राघातिस्थितेर्भागानसंख्येयान्निहन्त्यसौ । अनुभागस्य चानन्तान् भागानशुभकर्मणाम् ॥ १९३ ॥

At that time, the omniscient Lord destroys innumerous parts of the duration (Sthiti) of non-destructive (Aghatiya) karmas, and likewise destroys infinite parts of the fruition intensity (Anubhaga, or power of yielding results) of inauspicious karmas. ॥ 193 ॥

पुनरन्तर्मुहूर्तेन निरुन्धन् योगमास्रवम् । कृत्वा वाङ्मनसे सूक्ष्मे काययोगव्यपाश्रयात् ॥ १९४ ॥

Thereafter, within an Antarmuhurta, while arresting the influx of karmic activity (Yoga), he renders the activities of speech and mind subtle with the support of gross bodily activity (Badara Kayayoga). ॥ 194 ॥

सूक्ष्मीकृत्य पुनः कायं च तदुपाश्रयम् । ध्यायेत् सूक्ष्मक्रियं ध्यानमप्रतिपातपराङ्मुखम् ॥ १९५ ॥

Then, rendering bodily activity subtle as well, he meditates, with the support of that subtle physical activity, upon the third pure meditation named Sukshma-kriya-pratipati (subtle activity, non-falling). ॥ 195 ॥

ततो निरुद्धयोगोऽसौ योगी विगतसंस्रवः । समुच्छिन्नक्रियं ध्यानमनिवर्ति तदा भजेत् ॥ १९६ ॥

Then, having completely arrested all activities of mind, speech, and body, that supreme ascetic, completely free from all karmic influx (Asrava), attains the fourth pure meditation named Samucchinna-kriya-anivarti (in which all activities are eliminated and from which there is no return). ॥ 196 ॥

अन्तर्मुहूर्तमातन्वंस्तद् ध्यानमतिनिर्मलम् । विधूताशेषकर्मांशो जिनो निर्वाति सर्वथा ॥ १९७ ॥

The Jinendra Bhagavan maintains that exceedingly pure fourth Shukla-dhyana for an Antarmuhurta, and then, completely annihilating all remnants of karma, attains absolute Nirvana (liberation). ॥ 197 ॥

त्रयोदशास्य प्रक्षीणाः कर्मांशाश्चरमे क्षणे । द्वासप्ततिरुपांत्ये स्युरयोगपरमेष्ठिनः ॥ १९८ ॥

Of this Ayogi Parameshthi (the motionless Supreme Lord in the 14th Gunasthana), seventy-two karmic sub-types (Prakritis) are destroyed in the penultimate instant (Upantya Samaya), and the remaining thirteen karmic sub-types are destroyed in the final instant (Charama Samaya). ॥ 198 ॥

निर्लेपो निष्कलः शुद्धो निर्व्याबाधो निरामयः । सूक्ष्मोऽव्यक्तस्तथा व्यक्तो मुक्तात्मा लोकान्तमावसन् ॥ १९९ ॥

Following the fourteenth Gunasthana, free from karmic taint, devoid of physical body, purely pristine, unobstructed, free from disease/affliction, subtle, unmanifest (to sense perception), manifest (in pure infinite consciousness), and liberated, that soul abides at the summit of the universe (Lokanta). ॥ 199 ॥

ऊर्ध्वव्रज्यास्वभावत्वात् समयेनैव नीरजाः । लोकान्तं प्राप्य शुद्धात्मा सिद्धश्चूडामणीयते ॥ २०० ॥

Because of the soul's inherent nature of upward motion, that Siddha Bhagavan, whose soul has become supremely pure due to the absence of karmic dust, reaches the summit of the universe in a single instant (Samaya) and shines there like a crest-jewel (Chudamani). ॥ 200 ॥

तत्र कर्ममलापायात् शुद्धिरात्यन्तिकी मता । शरीरापायतोऽनन्तं भवेत् सुखमतीन्द्रियम् ॥ २०१ ॥

There, due to the absolute absence of karmic defilement, his eternal, supreme purity is realized, and due to the departure of the physical body, he attains infinite, supersensory bliss. ॥ 201 ॥

निष्कर्मा विधुताशेषसांसारिकसुखासुखः । चरमाङ्गात् किमप्यूनपरिमाणस्तदाकृतिः ॥ २०२ ॥

He is Nishkarma (devoid of all types of karma), has eliminated all worldly pleasures and pains, retains the form of his final physical body, and has a dimension slightly less than that final body. ॥ 202 ॥

अमूर्तोऽप्ययमन्त्याङ्गसमाकारोपलक्षणात् । मूषारन्ध्रनिरुद्धस्य स्थितिं खस्यानुकुर्वते ॥ २०३ ॥

Though formless (Amurtika), because of possessing the outline of the final body, he figuratively resembles space enclosed within a crucible (Musha). ॥ 203 ॥

शारीरमानसाशेषदुःखबन्धनवर्जितः । निर्द्वन्द्वो निष्क्रियः शुद्धो गुणैरष्टाभिरन्वितः ॥ २०४ ॥

Free from all bonds of physical and mental misery, beyond dualities, devoid of physical movement (inactive/Nishkriya), pure, and endowed with the eight primary qualities (such as infinite perception, infinite knowledge, Samyaktva, etc.)— ॥ 204 ॥

अभेद्यसंहतिर्लोकशिखरैकशिखामणिः । ज्योतिर्मयः परिप्राप्तस्वात्मा सिद्धः सुखायते ॥ २०५ ॥

The assembly of whose soul-points is indivisible, who shines as the solitary crest-gem on the summit of the universe, who is radiant with light, and who has realized his pure self-nature—such Siddha Bhagavan abides in eternal bliss. ॥ 205 ॥

कृतार्था निष्ठिताः सिद्धाः कृतकृत्या निरामयाः । सूक्ष्मा निरञ्जनाश्चेति पर्यायाः सिद्धिमायुषाम् ॥ २०६ ॥

Kritartha (one who has achieved his purpose), Nishthita (firmly established), Siddha (accomplished), Kritakritya (having completed all that was to be done), Niramaya (free from disease/affliction), Sukshma (subtle), and Niranjana (free from blemish)—all these are synonyms for souls that have attained liberation. ॥ 206 ॥

तेषामतीन्द्रियं सौख्यं दुःखप्रक्षयलक्षणम् । तदेव हि परं प्राहुः सुखमानन्त्यवेदिनः ॥ २०७ ॥

Those Siddhas possess supersensory bliss characterized by the total annihilation of all suffering; indeed, the omniscient lords who perceive infinity declare that supersensory bliss alone to be supreme bliss. ॥ 207 ॥

क्षुदादिवेदनाभावात्तेषां न विषयकामिता । किमु सेवेत भैषज्यं गदापेतः सुधीः पुमान् ॥ २०८ ॥

Due to the absence of afflictions such as hunger and thirst, they have no desire for sensual objects; and rightly so, for what wise man would partake of medicine when he is entirely cured and healthy? ॥ 208 ॥

न तत्सुखं यत्परवस्तुसंबन्धादुपजायते । नित्यमव्ययमक्षय्यमात्मोत्थं हि परं शिवम् ॥ २०९ ॥

That pleasure which arises from connection with external objects is not true bliss; rather, that which springs from the pure soul itself, which is eternal, imperishable, and inexhaustible, is indeed supreme bliss (Shiva). ॥ 209 ॥

स्वास्थ्यं चेत् सुखमेतेषामदोऽस्त्यानन्त्यमाश्रितम् । ततोऽन्यच्चेत् सुखं नाम न किंचिद् भुवनोदरे ॥ २१० ॥

If 'Svasthya'—abiding purely in one's own self with the cessation of all desires and agitations—is called happiness, then that infinite happiness is eternally present in Siddha Bhagavan; and if happiness is anything other than Svasthya, then no such happiness exists anywhere in the universe. Explanation: The absence of desire for sensual objects, which is the absence of agitation (Akulata), is true happiness, and such happiness is ever-present in Siddha Parameshthi. If happiness is assumed to be something else, it must be understood that no such entity exists anywhere in the world. ॥ 210 ॥

सकलक्लेशनिर्मुक्तो निर्मोहो निरुपद्रवः । केनासौ बाध्यते सूक्ष्मस्तदस्यात्यन्तिकं सुखम् ॥ २११ ॥

That Siddha Lord is free from all afflictions, devoid of delusion, beyond disturbances, and subtle; therefore, by whom could he ever be obstructed? That is, no one can cause him obstruction. Hence, his bliss is described as absolute and unending (Atyantika). ॥ 211 ॥

तद् ध्यानफलं प्राहुरानन्त्यमृषिपुङ्गवाः । तदर्थं हि तपस्यन्ति यतयो वातवल्कलाः ॥ २१२ ॥

The foremost of sages, such as the Ganadharas, proclaim this infinite bliss to be the fruit of meditation, and it is solely for the sake of that bliss that ascetic sages practice penance clad only in the winds (Digambara / Vata-valkala). ॥ 212 ॥

यद्वद् वाताहताः सद्यो विलीयन्ते घनाघनाः । तद्वत् कर्मघना यान्ति विलयं ध्यानानिलाहताः ॥ २१३ ॥

Just as dense clouds struck by the wind instantly disperse and vanish, so too do the dense clouds of karma strike by the wind of meditation and quickly dissolve into destruction. Explanation: Karmas are destroyed only through supreme meditation. ॥ 213 ॥

सर्वाङ्गीणं विषं यद्वन्मन्त्रशक्त्या प्रकृष्यते । तद्वत् कर्मविषं कृत्स्नं ध्यानशक्त्यापसार्यते ॥ २१४ ॥

Just as poison pervading the entire body is drawn out by the power of a mantra, so too is the entire poison of karma expelled by the power of meditation. ॥ 214 ॥

ध्यानस्यैव तपोयोगाः शेषाः परिकरा मताः । ध्यानाभ्यासे ततो यत्नः शश्वत्कार्यो मुमुक्षुभिः ॥ २१५ ॥

The remaining eleven austerities (Tapas) are considered mere auxiliaries (assistants) to the one supreme meditation; therefore, seekers of liberation should constantly strive in the practice of meditation. ॥ 215 ॥

इति ध्यानविधिं श्रुत्वा तुतोष मगधाधिपः । तदा विशुद्धमस्यासीत्तमोऽपायान्मनोऽम्बुजम् ॥ २१६ ॥

Hearing this method of meditation, King Shrenika, the ruler of Magadha, was deeply delighted, and at that moment, with the dispelling of the darkness of ignorance, the lotus of his mind blossomed with pure joy. ॥ 216 ॥

ततस्तमृषयोऽभ्येत्य गौतमं कृतवन्दनाः । पप्रच्छुरिति योगार्थान् ध्यानभेदान् कांश्चित् ॥ २१७ ॥

Thereafter, the sages, having bowed with devotion, approached the lord of yogis, Gautama Ganadhara, and inquired about further aspects of Yoga and varieties of meditation as described below: ॥ 217 ॥

श्रुतं नः सर्वथाप्येतद् योगशास्त्रस्य वेदनम् । इदानीं बोद्धुमिच्छामस्तद्विगन्तरशोधनम् ॥ २१८ ॥

"O Lord, we have heard from you repeatedly and thoroughly the secrets of the Yoga scriptures; now at this time, we desire to understand the refutation and clarification of other prevailing views on meditation. ॥ 218 ॥

तदस्य ध्यानशास्त्रस्य याः परा विप्रतिपत्तयः । निराकुरुष्व ता देव भास्वानिव तमस्ततीः ॥ २१९ ॥

O Divine Master, just as the sun dispels the masses of darkness, please dispel all the misconceptions, doubts, and objections regarding this science of meditation. ॥ 219 ॥

ऋद्धिप्राप्तेर्ऋषिस्त्वं हि त्वं हि प्रत्यक्षविन्मुनिः । अनगारोऽस्य सङ्गत्याद् यतिः श्रेणिद्वयोन्मुखः ॥ २२० ॥

O Master, because of your attainment of numerous supernatural powers (Riddhis), you are called 'Rishi'; being directly knowledgeable of manifold truths, you are a 'Muni'; having renounced all possessions and attachments, you are 'Anagara' (homeless); and standing ready before both ladders (Shrenis), you are called 'Yati'. ॥ 220 ॥

ततो भागवतादीनां योगानामभिभूतये । वदस्व नो योगबीजानि हेत्वाज्ञाभ्यां यथाश्रुतम् ॥ २२१ ॥

Therefore, in order to refute other forms of yoga taught in traditions such as the Bhagavata and others, expound to us, through reason and scriptural authority as you have heard, all the seeds (causes or mystic seed-syllables) of Yoga (meditation)." ॥ 221 ॥

इति पृष्टस्तदा तैस्तु भगवान् स्माह गौतमः । यत्पृष्टं योगतत्त्वं वः कथयिष्यामि तत्तथा ॥ २२२ ॥

Having heard these words of the sages, Bhagavan Gautama Swami replied: "Whatever essence or secret of Yoga you have inquired about, I shall clearly expound to you." ॥ 222 ॥

षोढापि योगवादी स प्रष्टव्योऽत्र समाहितैः । योगः कः किं समाधानं प्राणायामश्च कीदृशः ॥ २२३ ॥

Attentive and discerning persons should question a proponent of yoga who expounds yoga in sixfold ways: What is Yoga? What is Samadhana (tranquility/absorption)? And what is Pranayama? ॥ 223 ॥

का धारणा किमाध्यानं किं ध्येयं कीदृशी स्मृतिः । किं फलं कानि बीजानि प्रत्याहारोऽस्य कीदृशः ॥ २२४ ॥

What is Dharana (concentration/retention)? What is Adhyana (contemplation)? What is Dhyeya (the object of meditation)? What is Smriti (recollection)? What is the fruit of meditation? What are the seed-syllables (Bijaksharas)? And what is its Pratyahara (withdrawal)? ॥ 224 ॥

कायाक्षमनसां कर्म योगो योगविदां मतः । स चाशुभाशुभभेदेन द्वैविध्यमश्नुते ॥ २२५ ॥

Those who understand Yoga hold that the action of the body, senses (speech), and mind is Yoga; that Yoga is divided into two kinds: auspicious (Shubha) and inauspicious (Ashubha). ॥ 225 ॥

यत्सम्यक्परिणामेषु चित्तस्याधानमञ्जसा । स समाधिरिति ज्ञेयः स्मृतिर्वा परमेष्ठिनाम् ॥ २२६ ॥

Steadfastly anchoring the mind in wholesome, pure thoughts is truly known as Samadhi or Samadhana; alternatively, the devout remembrance of the five supreme beings (Pancha Parameshthis) is also called Samadhi. ॥ 226 ॥

त्रिधाप्यसद्वियोगो यः स्यात् स प्राणादिको मतः । धारणा श्रुतनिर्दिष्टबीजानामवधारणम् ॥ २२७ ॥

Restraining the three activities of mind, speech, and body from evil and maintaining auspicious reflections is considered Pranayama; and retaining the mystic seed-syllables (Bijaksharas) prescribed in the scriptures in one's consciousness is called Dharana. ॥ 227 ॥

आध्यानं स्यादनुध्यानमनित्यतादिचिन्तनैः । ध्येयं स्यात् परमं तत्त्वमवाङ्मनसगोचरम् ॥ २२८ ॥

Repeatedly contemplating the reflections such as the impermanence of the world (Anityata, etc.) is called Adhyana; and the supreme, pristine self-nature (Atmatattva), which transcends the grasp of mind and speech, is the Dhyeya (object of meditation). ॥ 228 ॥

स्मृतिर्जीवादितत्त्वानां याथात्म्यानुस्मृतिः स्मृता । तद्गुणानां च वा संवित् सिद्धार्हत्परमेष्ठिनाम् ॥ २२९ ॥

Remembrance of the true nature of realities such as the soul (Jiva) and other fundamental principles is called Smriti; or awareness and recollection of the supreme virtues of the Siddha and Arhanta Parameshthis is also called Smriti. ॥ 229 ॥

फलं प्रागुदितं बीजानि वक्ष्यमाणान्यनुक्रमात् । प्रत्याहारस्तु तस्योपसंहृतौ चित्तनिर्वृतिः ॥ २३० ॥

The fruit of meditation has already been stated above, the mystic seed-syllables will be expounded in due course, and the mental peace achieved upon withdrawing the outward tendencies of the mind is called Pratyahara. ॥ 230 ॥

अकारादिहकारान्तरेफमध्यान्तबिन्दुकम् । ध्यायन् परमिदं बीजं मुक्त्यर्थी नावसीदति ॥ २३१ ॥

Meditating upon this supreme mystic seed-syllable which begins with the letter 'A', ends with 'Ha', contains 'Repha' (r) in the middle, and is topped with a Bindu (forming 'ARHAM'), the seeker of liberation never sinks into despair or suffering. ॥ 231 ॥

षडक्षरात्मकं बीजमित्यर्हद्भ्यो नमोऽस्त्विति । ध्यात्वा मुमुक्षुरार्हन्त्यमनन्तगुणमृच्छति ॥ २३२ ॥

Or, meditating upon the six-lettered seed-mantra 'Arhadbhyo Namah' (meaning 'Salutations to the Arhantas'), the ascetic aspiring for liberation attains the state of Arhantahood endowed with infinite virtues. ॥ 232 ॥

नमः सिद्धेभ्य इत्येतत् पञ्चार्णस्तत्पदं परम् । जपन् जप्येषु भव्यात्मा समीतान् कामानवाप्नुयात् ॥ २३३ ॥

Or, among the chantable sacred mantras, the worthy soul (Bhavya Jiva) who chants the five-lettered supreme phrase praising the Siddhas, 'Namah Siddhebhyah' (meaning 'Salutations to the Siddhas'), attains his desired goals—that is, all his righteous aspirations are fulfilled. ॥ 233 ॥

अष्टाक्षरं परं बीजं नमोऽर्हत्परमेष्ठिने । इतीदमनुसंस्मृत्य दुःखादीन्न स पश्यति ॥ २३४ ॥

Or, contemplating this eight-lettered supreme mantra, 'Namo Arhat-parameshthine' (meaning 'Salutations to the Supreme Lord Arhanta'), this soul no longer experiences suffering—that is, he attains liberation. ॥ 234 ॥

यत् षोडशाक्षरं बीजं सर्वबीजपदान्वितम् । तत्त्ववित् तदनुध्यायन् ध्रुवमेष विमुच्यते ॥ २३५ ॥

And the wise knower of reality who meditates upon the sixteen-lettered mantra comprising all seed-words, namely 'Arhat-siddha-ācāryopādhyāya-sarvasādhubhyo namaḥ' (meaning 'Salutations to the five supreme beings: Arhantas, Siddhas, Acharyas, Upadhyayas, and all Sadhus'), is surely liberated. ॥ 235 ॥

पञ्चब्रह्माभिधैर्मन्त्रैः सकलं कृत्य निष्कलम् । परं तत्त्वमनुध्यायन् योगी परब्रह्मतत्त्ववित् ॥ २३६ ॥

Through these mantras embodying the five divine beings (Pancha-Brahma), the master yogi who visualizes the formless supreme soul (Nishkala Parama-tattva) with form (Sakala) and meditates upon it repeatedly is known as the true knower of the Supreme Reality (Para-Brahma). ॥ 236 ॥

योगिनः परमानन्दो योऽस्य स्याच्चित्तनिर्वृतेः । स ऐश्वर्यस्य पर्यन्तो योगजाः किमुतद्भयः ॥ २३७ ॥

The supreme bliss experienced by the meditating yogi from the profound contentment and tranquility of his mind is itself the highest pinnacle of sovereign glory; what then need be said of the various supernatural powers (Riddhis) born of Yoga? Explanation: The transcendent bliss experienced in the heart through the power of meditation is the most supreme fruit of meditation, whereas the acquisition of supernatural powers is merely an incidental fruit. ॥ 237 ॥

> अणिमादिगुणयुक्तमैश्वर्यं परमोदयम् । भुक्त्वा पुना रुजन्मुक्त्वा मुनिर्निर्वाति योगवित् ॥ २३८ ॥

The ascetic who knows Yoga enjoys the supreme splendor of celestial lords endowed with the eight yogic powers (such as Anima, etc.) in this world, and subsequently, breaking free from all karmic bonds, attains the state of Nirvana. ॥ 238 ॥

> बीजान्येतान्यजाननो नाममात्रेण मन्त्रवित् । मिथ्याभिमानोपहतो बध्यते कर्मबन्धनैः ॥ २३९ ॥

One who, without understanding these aforementioned seed-mantras, merely calls himself a knower of mantras in name only, and is afflicted by false pride, remains ever bound by the shackles of karma. ॥ 239 ॥

> नित्यो वा स्यादनित्यो वा जीवो योगाभिमानिनाम् । नित्यश्चेदविकार्यत्वान्न ध्येयध्यानसंगतिः ॥ २४० ॥

Now begins the refutation of yoga as accepted by other schools of thought: In the doctrine of those who take pride in yoga—that is, those who consider false yoga to be true yoga—is the soul-entity (Jiva) eternal (Nitya) or transient (Anitya)? If it is eternal, it must be immutable (incapable of modification/transformation), and in such a state, its transformation into the act of meditating upon the object of meditation becomes impossible. ॥ 240 ॥

> सुखासुखानुभवनस्मरणेच्छाद्यसंभवात् । प्रागेवास्य न दिध्यासा दूरात्तत्त्वानुचिन्तनम् ॥ २४१ ॥

Moreover, in an absolutely eternal soul, the occurrence of experiential modifications such as pleasure and pain, memory, desire, and the like is impossible; therefore, when this soul cannot even have the initial desire to meditate, the contemplation of reality is far out of the question. ॥ 241 ॥

तद्वृत्तौ तु कुतो ध्यानं कुतस्त्यो वा फलोदयः । बन्धमोक्षार्थनिष्ठानां प्रक्रियाप्यफला ततः ॥ २४२ ॥

And without the contemplation of reality, how can meditation take place? Without meditation, how can the fruition of its results arise? And without that, all practices and rituals directed toward bondage and liberation become entirely futile. ॥ 242 ॥

क्षणिकानां च चित्तानां सन्ततौ कानुभावना । ध्यानस्य स्यानुभूतार्थस्मृतिरेवात्र दुर्घटा ॥ २४३ ॥

If the soul is held to be momentary (transient), then in a continuum of consciousness-moments arising freshly every instant, the contemplation of meditation cannot occur at all, because in such a momentary existence, the memory of objects previously experienced by oneself is impossible. ॥ 243 ॥

सन्तानान्तरवत्तस्मान्न दिध्यासादिसंभवः । नो ध्यानं न च निर्मोक्षो नाप्यस्याष्टाङ्गभावना ॥ २४४ ॥

Just as remembrance does not occur in another person's stream of consciousness, similarly, when the foundational soul is destroyed, the desire to meditate cannot arise in its subsequent momentary continuum; hence, neither meditation, nor liberation, nor the cultivation of the eight limbs of right belief can be possible. ॥ 244 ॥

तथा पुद्गलवादेऽपि देहिपुद्गलतत्त्वयोः । तत्त्वान्यत्वाद्यवक्तव्यसङ्गराद्ध्यातुरस्थितेः ॥ २४५ ॥

Likewise, in the doctrine of the Pudgalavadins (the Vatsiputriya Buddhists who hold the soul to be of material/Pudgala nature), whether the soul and material element are identical, distinct, or inexpressible, the existence of the meditator cannot be established. ॥ 245 ॥

दिध्यासापूर्विका ध्यानप्रवृत्तिर्नात्र युज्यते । अशक्यः खपुष्पस्य काचिद्गन्धादिकल्पना ॥ २४६ ॥

Therefore, an engagement in meditation preceded by a desire to meditate cannot be justified, just as fragrance and other qualities cannot be attributed to an entirely non-existent sky-flower. ॥ 246 ॥

विज्ञप्तिमात्रवादे च ज्ञप्तेर्न ज्ञेयगोचरः । ततो निर्विषया ज्ञप्तिः क्वात्मानं विभृयात् कथम् ॥ २४७ ॥

Similarly, in the doctrine of consciousness-only (Vijnaptimatravada / Vijnanavada), consciousness has no external object of knowledge (Jneya); therefore, how and where could a consciousness devoid of objects ever sustain its own existence! ॥ 247 ॥

ज्ञानाभावे न च ध्यानं न ध्येयं मोक्ष एव वा । प्रदीपार्कहुताशादौ सत्येव हि प्रकाशनम् ॥ २४८ ॥

And in the absence of valid consciousness, neither meditation, nor the object of meditation, nor liberation can be established; for illumination of objects is possible only when illuminators such as a lamp, the sun, or fire exist, and not otherwise. ॥ 248 ॥

नैरात्म्यवादपक्षेऽपि किं तु केन प्रमीयते । कच्छपाङ्गरुहैः स्यूतं स्यात् खपुष्पापीडधारणम् ॥ २४९ ॥

Likewise, in the doctrine of non-soul (Nairatmyavada / Shuniyavada of the Buddhists) who deny the existence of the soul altogether, who would know what, and through what means? In their philosophy, imagining meditation is like wearing a crown of sky-flowers woven with the hairs of a tortoise. ॥ 249 ॥

ध्येयतत्त्वेऽपि नेतव्या विकल्पद्वययोजना । अनादेयाप्रहेयातिशये तत्त्वे न युज्यते ॥ २५० ॥

Moreover, in the view of the Shunyavadins, the reality of the object of meditation (Dhyeya-tattva) cannot be established either, because in the object of meditation there

exist two alternatives: that which is to be abandoned (Heya) and that which is to be accepted (Upadeya). When the Shunyavadins do not accept any fundamental entity at all, how can the conception of an object of meditation be applied to a void (Shunya) that can neither be accepted nor abandoned? That is, it is impossible. ॥ 250 ॥

> मुक्तात्मनोऽपि चैतन्यविरहाल्लक्षणक्षतेः । ध्येयता कापिलानां न स्यान्निर्गुणत्वाच्च खाब्जवत् ॥ २९१ ॥

In the doctrine of Kapila (the Sankhya school), the liberated soul is regarded as devoid of consciousness; however, in this belief, due to the absence of the defining characteristic of consciousness, the soul as the defined entity cannot be established. Just as a sky-lotus cannot be established due to the absence of qualities like color and fragrance, so too a liberated soul devoid of qualities cannot be established and cannot serve as an object of meditation. ॥ 251 ॥

> सुषुप्तसदृशो मुक्तः स्यादित्येष कदर्पितः । सुपुत्सत्येव मुग्धोऽसौ ध्येयतत्त्वविचारणे ॥ २९२ ॥

Those followers of Sankhya who say that the liberated soul remains insentient like a man in deep slumber (Sushupti) seem, in their bewildered ignorance, to wish to remain asleep —that is, willfully ignorant—while contemplating the nature of the object of meditation. ॥ 252 ॥

> शेषेष्वपि प्रवादेषु न ध्यानध्येयनिर्णयः । एकान्तदोषदुष्टत्वाद् द्वैताद्वैतादिवादिनाम् ॥ २९३ ॥

Similarly, the remaining doctrines of the dualists (Dvaitavada) and non-dualists (Advaitavada) are all tainted by the fallacy of absolutism (Ekanta); therefore, in all of them, no valid determination of meditation and the object of meditation can be made. ॥ 253 ॥

> नित्यानित्यात्मकं जीवतत्त्वमभ्युपगच्छताम् । ध्यानं स्याद्वादिनामेव घटते नान्यवादिनाम् ॥ २९४ ॥

Therefore, meditation is valid and consistent only in the doctrine of the Syadvadins (Jains), who accept the soul-entity to be both eternal and transient (non-eternal), and not in the views of other absolutist philosophers. ॥ 254 ॥

> विरुद्धधर्मयोरेकं वस्तु नाधारतां व्रजेत् । इति चेन्नार्पणाभेदादविरोधप्रसिद्धितः ॥ २९५ ॥

If someone should argue that a single substance cannot be the repository of two contradictory attributes—that is, the same soul cannot be both eternal and transient—such an objection is invalid; because through the distinction of perspective (Arpana / Vivaksha), there is no contradiction whatsoever. ॥ 255 ॥

> नित्यो द्रव्यार्पणादात्मा न पर्यायभिदार्पणात् । अनित्यः पर्ययोत्पादविनाशैर्द्रव्यतो न तु ॥ २९६ ॥

The soul-entity is eternal from the perspective of substantial permanence (Dravya), but not from the perspective of modal modifications (Paryaya). Likewise, that same soul-entity is transient from the perspective of the origination and destruction of modes, but not from the perspective of substance. ॥ 256 ॥

> देवदत्तः पिता ज्ञेयः स्यात् पुत्रश्चैवार्पणावशात् । विपक्षेतरयोर्योगः स्याद्वस्तुतद्युभयात्मनि ॥ २९७ ॥

Just as the same person, Devadatta, by virtue of different perspectives, is both a father and a son—being a father in relation to his son and a son in relation to his father—similarly, a single substance, through different perspectives, is both eternal and transient. This establishes that both seemingly opposing attributes exist in an entity, but their reconciliation is governed by primary emphasis (Vivaksha) and secondary contextualization (Avivaksha). ॥ 257 ॥

> जिनप्रवचनाभ्यासप्रसरद्बोधसंपदाम् । युक्तं स्याद्वादिनां ध्यानं नान्येषां कुदृशामिदम् ॥ २९८ ॥

Therefore, meditation is possible only among the proponents of Syadvada, whose wealth of knowledge expands through the study of the Jina's teachings, and not among other holders of flawed, one-sided views. ॥ 258 ॥

जिनो मोहारिविजयादाप्तः स्याद् वीतधीमलः । वाचस्पतिरसौ प्रोक्तः सन्मार्गप्रतिबोधनात् ॥ २५९ ॥

Because Bhagavan Jinendra Deva has conquered the enemy in the form of delusion, He is called 'Jina'; because all impurities of his intellect have been eradicated, He is called 'Apta' (the trustworthy authority); and because He expounded the supreme path of liberation through His divine discourse, He is called 'Vachaspati' (Lord of speech). ॥ 259 ॥

स्यादर्हन्नरिघातादिगुणैरपरगोचरैः । बुद्धस्त्रैलोक्यतत्त्वार्थावबोधनाद् विश्वदृग्विशुः ॥ २६० ॥

Due to supreme attributes unshared by anyone else—such as the annihilation of internal enemies like attachment and aversion—He is called 'Arhan'; because He knows all entities of the three worlds, He is called 'Buddha' (the Enlightened); and because He protects and oversees the entire universe, He is called 'Vibhu' (the omnipresent Lord). ॥ 260 ॥

स विष्णुश्च विजिष्णुश्च शङ्करोऽप्यभयंकरः । शिवः सनातनः सिद्धो ज्योतिः परममक्षरम् ॥ २६१ ॥

Likewise, because He encompasses the entire cosmos through His omniscience, He is 'Vishnu'; because He conquers all karmic foes, He is 'Vijishnu'; because He bestows ultimate peace, He is 'Shankara'; because He grants fearlessness to all living beings, He is 'Abhayankara'; being the embodiment of supreme bliss, He is 'Shiva'; having no beginning or end, He is 'Sanatana' (eternal); being accomplished in all perfections, He is 'Siddha'; being of the nature of Kevalajnana, He is 'Jyotirmaya' (luminous); endowed with the glory of infinite quaternary perfections, He is 'Parama' (supreme); and being indestructible, He is 'Akshara' (imperishable). ॥ 261 ॥

इत्यन्वर्थानि नामानि श्रुत्वा लोकेशिनः प्रभोः । विदुषां हृदयेष्वाप्तबुद्धिं कर्तुमलं तराम् ॥ २६२ ॥

Hearing these meaningful and profound names of the Lord of the Three Worlds, the Arhanta Deva alone is fully capable of inspiring genuine faith as the true trustworthy authority (Apta) in the hearts of wise scholars; that is, discerning persons can accept only Him as the true Apta. ॥ 262 ॥

यस्य रूपमधिज्योति रनम्बरविभूषणम् । शास्ति कामज्वरापायमकटाक्षनिरीक्षणम् ॥ २६३ ॥

Whose physical form, though devoid of clothes and ornaments, is radiantly luminous, and whose steady, sidelong-glance-free gaze signifies the total absence of the fever of passion and lust. ॥ 263 ॥

निरायुधत्वान्निर्ध्वंसभयकोपमकोपनात् । अरक्तनयनं सौम्यं सदा प्रहसितायितम् ॥ २६४ ॥

Being weaponless, He is free from fear and anger; and due to the complete absence of anger, His eyes are never bloodshot, but ever gentle, tranquil, and graced with a serene smile. ॥ 264 ॥

रागाद्यशेषदोषाणां विजयादतिमानुषम् । मुखाब्जं यस्य शास्तृत्वमनुशास्ति सुमेधसः ॥ २६५ ॥

Due to the conquest of all flaws such as attachment, His lotus-like face is superhuman, surpassing all ordinary men, and directly reveals to the wise His status as the supreme teacher and sovereign ruler; that is, the wise recognize Him as the supreme Master merely by beholding His lotus face. ॥ 265 ॥

स एवाप्तो जगद्व्याप्तज्ञानवैराग्यवैभवः । जिनोक्तमेतद् ध्यानं च श्रेयः श्रेयोऽर्थिनामिदम् ॥ २६६ ॥

Moreover, that Arhanta Deva alone whose glory of knowledge and detachment pervades the entire universe is the true Apta. This exposition of meditation has been spoken by the

Omniscient Lord; therefore, it is the highest auspicious good for those who seek spiritual welfare. ॥ 266 ॥

इति वदति गणेन्द्रे ध्यानतत्त्वं महर्द्धौ मुनिसदसि मुनीन्द्राः प्रापुषस्तत्प्रसादात् ।
घनपुलकितमुद्गात्रमाविर्मुखाब्जं दिनकरकरयोगादाकरा वाम्बुजानाम् ॥ २६७ ॥

When Gautama Ganadhara, endowed with great supernatural powers, thus expounded the essence of meditation in the assembly of ascetics, those revered sages filled with devotion were immensely gratified through his grace. Their bodies thrilled with horripilation again and again, and just as clusters of lotuses blossom upon contact with the rays of the sun, so too did their lotus-like faces bloom with supreme joy. ॥ 267 ॥

स्तुतिमुखरमुखास्ते योगिनो योगिमुख्यं क्षणमथ जिनसेनाधीश्वरं तं प्रणुत्य । प्रणिदधुरथ चेतः
श्रोतुमार्हन्त्यलक्ष्मीं समधिगतसमग्रज्ञानधाम्नः स्वधाम्नः ॥ २६८ ॥

Thereafter, with their mouths vocal with praises, all those yogis extolled for a moment that foremost of yogis and commander of the Jina's fourfold army (or master of Acharya Jinasena), Gautama Ganadhara, and then concentrated their minds to hear the divine glory and majestic sovereignty (Arhantya Lakshmi) of Bhagavan Rishabhadeva, who had attained the abode of complete omniscience and remained firmly established in His own pure self-nature. ॥ 268 ॥

इत्यार्षे भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे ध्यानतत्त्वानुवर्णनं नामैकविंशं पर्व समाप्तम् ॥ २१ ॥

Thus ends the twenty-first chapter entitled "Exposition of the Essence of Meditation" in the Mahapurana Sangraha of sixty-three great personages composed by Acharya Bhagavat Jinasena. ॥ 21 ॥

द्वाविंशं पर्व (समवसरणवर्णनम्) — भाग १ (श्लोक १ - १००)

अथ घातिजये जिष्णोरनुष्णीकृतविष्टपे । त्रैलोक्यामभवत् क्षोभः कैवल्योत्पत्तिवातया ॥ १ ॥

Thereafter, when the victorious Jinendra Bhagavan conquered the destructive karmas (Ghatiya Karmas), all the scorching heat of the entire world was extinguished—peace prevailed throughout the universe, and an extraordinary agitation arose in the three worlds caused by the winds carrying the news of the dawn of Omniscience (Kevalajnana). ॥ 1 ॥

तदा प्रक्षुभिताम्भोधिबेलाध्वानानुकारिणी । घण्टा मुखरयामास जगत् कल्पामरेशिनाम् ॥ २ ॥

At that time, imitating the mighty roar of the surging tide of an agitated ocean, the divine bell of the Lord of Kalpavasi celestial beings (Saudharmendra) resonated, filling the entire world with its resounding chime. ॥ 2 ॥

ज्योतिर्लोके महान् सिंहप्रणादोऽभूत् समुत्थितः । येनाशु विमदीभावमवापन् सुरवारणाः ॥ ३ ॥

In the realm of the stellar deities (Jyotishka Devas), a tremendous roar of a lion arose, by which even the celestial elephants of the gods instantly lost their state of rut (intoxication). ॥ 3 ॥

दध्वान ध्वनदम्भोदध्वनितानि तिरोदधन् । वैयन्तरेषु गेहेषु महानानकनिःस्वनः ॥ ४ ॥

In the mansions of the peripatetic deities (Vyantara Devas), there resounded such thunderous beats of kettledrums (Anakas) that they surpassed even the roaring rumble of thundering rain-clouds. ॥ 4 ॥

शङ्खः शैलाटवागच्छेत्युच्चैः सौख्यं जिघृक्षवः । इतीव घोषयन्नुच्चैः फणीन्द्रभवनेऽध्वनत् ॥ ५ ॥

"O Bhavanavasi deities! Come along with the sky-roaming Kalpavasi gods to attain the bliss and tranquility arising from beholding the Supreme Lord!"—as if loudly proclaiming this, the divine conch sounded automatically in the mansions of the residential deities (Bhavanavasi Devas). ॥ 5 ॥

विष्टराण्यमरेशानामञ्जसैव प्रचकम्पिरे । अक्षमाणीव तद्गर्वं सोढुं जिनजयोत्सवे ॥ ६ ॥

At that very instant, the thrones of all the Indras trembled quickly, as if they trembled being unable to bear the glorious triumph of Jinendra Deva's victory over the destructive karmas. ॥ 6 ॥

हस्तैः करैः स्वैरुत्क्षिप्तपुष्करार्थाः प्रनर्तिताः । ननृतुः पर्वताभासा महाहिभिरिवाहयः ॥ ७ ॥

Holding lotus-offerings (Arghya) aloft with the tips of their trunks and standing as tall as mountain peaks, the celestial elephants of the gods danced, appearing like towering mountains dancing with great serpents entwined. ॥ 7 ॥

पुष्पाञ्जलिमिवातेनुः समन्तात् सुरभूरुहाः । चलच्छाखाकरैर्दीर्घैर्विगलत्कुसुमोत्करैः ॥ ८ ॥

Showering blossoms all around with their long, waving branch-hands, the wish-fulfilling celestial trees (Kalpavrikshas) shone as if offering handfuls of flowers (Pushpanjali) in devotion to the Lord. ॥ 8 ॥

दिशः प्रसत्तिमासेदुः प्रपेदेऽभ्रमदम्बरम् । विरजीकृतभूलोकः शिशिरो मरुदाववौ ॥ ९ ॥

All quarters of the horizon attained absolute clarity and joy, the sky became free from clouds and shone brightly, and a delightfully cool breeze blew, clearing the earth of all dust. ॥ 9 ॥

इति प्रमोदमातन्वन्नकस्माद् भुवनोदरे । केवलज्ञानपूर्णेन्दुर्जगदब्धिमवर्धयत् ॥ १० ॥

In this manner, suddenly expanding joy throughout the cosmos, the full moon of Kevalajnana (Omniscience) surged the ocean of the universe into an ecstatic swell of bliss. ॥ 10 ॥

चिह्नैरेमीभिरज्ञासीद् द्रुतमेव स सावधिः । वैभवं भुवनव्यापि प्रभुं भवध्वंसिवैभवम् ॥ ११ ॥

Through all these omens and signs, Indra, possessed of clairvoyant knowledge (Avadhijnana), instantly comprehended the universe-pervading glory of Bhagavan Rishabhadeva's omniscience that obliterates worldly transmigration. ॥ 11 ॥

अथोत्थायासनादाशु प्रमोदं परमुद्वहन् । तद्भरादिव नम्रोऽभून्नतमूर्धा शचीपतिः ॥ १२ ॥

Then, overwhelmed with supreme bliss, Indra promptly rose from his throne, and as if bowing under the immense weight of that ecstatic joy, bowed his head in deep reverent salutation to the Lord. ॥ 12 ॥

किमेतदिति पृच्छन्त्यै पौलोम्यै चातिसंभ्रमात् । हरिः प्रबोधयामास विभोः कैवल्यसंभवम् ॥ १३ ॥

To his consort Indrani (Paulomi), who inquired with great amazement, "What is this?", Indra communicated the news of the advent of the Lord's omniscience. ॥ 13 ॥

आतोद्येषु प्रध्वनत्सु स तदा शतमन्युराट् । विभोः कैवल्यपूजायै निश्चक्राम दिवौकसैः ॥ १४ ॥

Thereafter, while departure-proclaiming kettle-drums were beating loudly, Indra (Shatamanyu), surrounded by numerous hosts of deities, set out to celebrate the worship of the Lord's Kevalajnana. ॥ 14 ॥

ततो बलाहकाकारं विमानं कामगाह्वयम् । चक्रे बलाहको देवो जम्बूद्वीपप्रमान्वितम् ॥ १५ ॥

At that moment, the deity Balahaka created a celestial aerial vehicle (Vimana) named Kamaga, shaped like a cloud (Balahaka) and equal in measure to the vast expanse of Jambudvipa. ॥ 15 ॥

मुक्तालम्बनसंशोभि सदामं रत्ननिर्मितम् । तोषाट्टहासमातन्वदिव किङ्किणिकास्वनैः ॥ १६ ॥

That Vimana was fashioned of precious gems, adorned with hanging garlands of pearls, and through the melodious ringing of its tinkling bells, it appeared as though laughing aloud in boundless delight. ॥ 16 ॥

शारदाभ्रमिवोदग्रं श्वेतिताखिलदिङ्मुखम् । नागदत्तोऽभियोग्येशो नागमैरावतं व्यधात् ॥ १७ ॥

The deity named Nagadatta, chief among the Abhiyogya class of deities, transformed through his supernatural power (Vikriya-riddhi) the mighty elephant Airavata, which was as pristine white as autumn clouds, colossal in form, and illuminated all directions with its radiant whiteness. ॥ 17 ॥

ततस्तद्विक्रियारब्धमारूढो दिव्यवाहनम् । मघवा च सहैशानः प्रतस्थे सपुलोमजः ॥ १८ ॥

Thereupon, Saudharmendra (Maghava), accompanied by Indrani (Pulomaja) and Ishana Indra, mounted that divine vehicle manifested by supernatural transformation and embarked on the journey. ॥ 18 ॥

इन्द्रसामानिकत्रायस्त्रिंशत्पारिषदामराः । सात्मरक्षा जगत्पालाः सानीकाः सप्रकीर्णकाः ॥ १९ ॥

At the very forefront, the Kilvishika deities sounded beautiful drums loudly, followed in royal procession by Indra, the Samanika, Trayastrisha, Parishada, Atmaraksha, Lokapala, Anika, and Prakirnaka classes of deities. ॥ 19 ॥

पुरः किल्विषिकेषूच्चैरातन्वत्स्वानकस्वनान् । ययुः स्वैर्वाहनैः कामं व्रजन्तमनुयद्व्रजुः ॥ २० ॥

And the Abhiyogya and Kilvishika deities, mounted upon their respective conveyances, followed behind Saudharmendra as he proceeded gracefully at will. ॥ 20 ॥

अप्सरस्सु नटन्तीषु गन्धर्वातोद्यवादनैः । किन्नरेषु च गायत्सु चचाल सुरवाहिनी ॥ २१ ॥

With celestial nymphs (Apsaras) dancing, Gandharva gods playing musical instruments, and Kinnari goddesses singing sweet melodies, that army of celestials advanced with immense majesty and grandeur. ॥ 21 ॥

इन्द्रादीनामथैतेषां लक्षणं किंचिदुच्यते । इन्दनादणिमाद्यष्टगुणैरिन्द्रो महीयते ॥ २२ ॥

Now, a brief description of the characteristics of Indra and the other classes of deities is set forth: One who commands supreme sovereign majesty through eightfold supernatural qualities like Anima, Mahima, etc., which are unexcelled by other deities, is called Indra. ॥ 22 ॥

आज्ञैश्वर्याद् विनान्यैस्तु गुणैस्तत्संमिताः सुराः । सामानिका इमे ज्ञेयाः शक्रेणापि गुरूकृताः ॥ २३ ॥

Those deities who are equal to Indra in all attributes except commanding authority (Ajna) and sovereign majesty (Aishvarya), and whom Indra himself reveres as elders, are known as Samanika deities. ॥ 23 ॥

पितृमातृगुरुप्रख्याः पूजिताः स्युः सुरेशिनाम् । प्रत्यहं सममिन्द्रैश्च सत्कारं मान्यतोचितम् ॥ २४ ॥

These Samanika deities are like fathers, mothers, and spiritual preceptors to the Indras, and according to their esteemed status, they receive honor and respect equal to the Indras daily. ॥ 24 ॥

त्रायस्त्रिंशास्त्रयस्त्रिंशदेव देवाः प्रकीर्तिताः । पुरोधोमन्त्र्यमात्यानां सदृशास्ते दिवौकसाम् ॥ २५ ॥

Those deities who function like priests (Purohitas), ministers (Mantris), and confidential counsellors (Amatyas) to the Indras are called Trayastrisha. In the celestial court of each Indra, they are precisely thirty-three in number. ॥ 25 ॥

स्थिताः परिषदीत्यासन्नमी पारिषदाह्वयाः । ते पीठमर्दसदृशाः सुरेशै रतिलालिताः ॥ २६ ॥

Those who sit as courtiers in the assembly of Indra are called Parishada. These Parishada deities are like companions and close friends (Pithamardas) to Indra, and Indra cherishes great affection for them. ॥ 26 ॥

आत्मरक्षाः शिरोरक्षसमानाः प्रोद्यतायुधाः । विभवायेव पर्यन्ते पर्यटन्त्यमरेशिनाम् ॥ २७ ॥

Those deities who, raising their weapons high like personal bodyguards, constantly patrol around Indra are called Atmaraksha. Although Indra has no fear of any kind, these deities hover near him simply to display Indra's imperial splendor. ॥ 27 ॥

लोकपालास्तु लोकान्तपालका दुर्गपालवत् । पदात्यादीन्यनीकानि दण्डकल्पानि तानि वै ॥ २८ ॥

Those who guard the borders of the celestial realm like fortress commanders are called Lokapalas; and the seven divisions of deities resembling an army are called Anikas (the sevenfold celestial armies comprising infantry, cavalry, chariots, elephants, bulls, Gandharvas, and dancing maidens). ॥ 28 ॥

पौरजानपदप्रख्याः सुरा ज्ञेयाः प्रकीर्णकाः । भवेयुराभियोग्याख्या दासकर्मकरोपमाः ॥ २९ ॥

Those deities who resemble the general citizens and countryfolk are to be known as Prakirnakas; and those who resemble servants, attendants, and manual workers are called Abhiyogyas. ॥ 29 ॥

तथा किल्विषमस्त्येषामिति किल्विषिकामराः । बाह्याः प्रजा इव स्वर्गे स्वल्पपुण्योदितर्द्धयः ॥ ३० ॥

Those who experience the fruition of sinful karma (Kilvisha) are called Kilvishika deities. Resembling outcasts, they reside outside the communities of other deities; their meager

supernatural attainments correspond strictly to their small residue of meritorious karma. ॥ 30 ॥

एकैकस्मिन् निकाये स्युर्दश भेदाः सुरा इमे । व्यन्तरा ज्योतिषां त्रायस्त्रिंशलोकपवर्जिताः ॥ ३१ ॥

In this manner, these ten classes of deities exist in each of the celestial orders; however, the Vyantara (peripatetic) and Jyotishka (stellar) deities are devoid of the Trayastrisha and Lokapala classes. ॥ 31 ॥

ऐरावतः कीदृगिति चेत् सोऽनुवर्ण्यते । पृथुवंशो महावर्ष्मा सुवृत्तोन्नतमस्तकः ॥ ३२ ॥

Now, a description of Indra's divine elephant Airavata is provided: The spinal ridge on its back was exceptionally high, its body was colossal, and its head was perfectly rounded and elevated. ॥ 32 ॥

बहुवक्त्रो बहुदन्तो बहुशुण्डो बहुप्रथः । लक्षणव्यञ्जनैर्युक्तः शक्तियुक्तस्तरस्वी बली ॥ ३३ ॥

It possessed multiple faces, multiple tusks, multiple trunks, an expansive seat, and was endowed with auspicious marks and secondary physical signs; it was mighty, swift of speed, and immensely powerful. ॥ 33 ॥

कामगः कामरूपी च शूरः संवृत्तकन्धरः । समसंबन्धनो धूर्तः क्षौद्रस्निग्धरदेक्षणः ॥ ३४ ॥

It could travel anywhere at will, assume any form at wish, was exceedingly valiant, had well-rounded shoulders, possessed symmetrical proportions (Samachaturasra-samsthana) with robust joints, was pre-eminent, and had charming, glistening tusks and eyes. ॥ 34 ॥

तिर्यग्लोलायतस्थूलसमवृत्तर्जुसत्करः । स्निग्धाताम्रपृथुस्रोतोदीर्घाङ्गुलिसपुष्करः ॥ ३५ ॥

Its splendid trunk was agile, long, thick at the base, gradually tapering into a smooth, straight curve as it hung downward; the tip of its trunk (Pushkara) was lustrous and reddish, with wide nostrils and markings resembling long fingers. ॥ 35 ॥

वृत्तापरः स्थेयान् दीर्घमेहनवालधिः । व्यूढोरस्को महारवः सत्कर्णपल्लवः ॥ ३६ ॥

The hindquarters of its body were well-rounded, the elephant was remarkably steady and dignified, its tail and generative organ were long, its chest was broad and sturdy, its flapping ears produced a great sound, and its leaf-like ears were exceedingly charming. ॥ 36 ॥

अर्धन्दुनिभसुश्लिष्टविद्रुमाभनखोस्करः । सच्छायस्ताम्रतालवास्यः शैलाभस्तु महाकटः ॥ ३७ ॥

Its array of nails was crescent-shaped, firmly set into the toes, and reddish like coral; it possessed a brilliant luster. Its mouth and palate were both reddish, it stood towering like a mountain, and its temples (Gandasthala) were vast and grand. ॥ 37 ॥

वाराहजघनः श्रीमान् पृथ्वोष्ठो दुन्दुभिस्वनः । सुगन्धिदीर्घनिःश्वासः सोऽमितायुः कृशोदरः ॥ ३८ ॥

Its haunches were rounded like those of a boar, it was endowed with royal splendor, had broad lips, possessed a voice resembling the deep resonance of a kettle-drum, had fragrant and deep breath, enjoyed immeasurable lifespan, and had a lean, slender abdomen. ॥ 38 ॥

अन्वर्थवेदी कल्याणः कल्याणप्रकृतिः शुभः । अयोनिजः सुजातश्च सप्तधा सुप्रतिष्ठितः ॥ ३९ ॥

It understood meaningful speech, was an embodiment of auspiciousness, possessed a benevolent disposition, was pure, was born without a womb (through spontaneous manifestation), belonged to a noble breed, and was firmly established in seven glorious qualities: valor, splendor, strength, heroism, power, industry, and speed. ॥ 39 ॥

मदनिर्झरसंसिक्तकर्णचामरलम्बिनीः । मदस्रुतीरिवाबिभ्रदपराः षट्पदावलीः ॥ ४० ॥

It carried swarms of bees settled near its ears that were drenched by the cascades of rut flowing from its temples, appearing like additional streaming currents of ichor. ॥ 40 ॥

मुखैर्बहुभिराकीर्णो गजराजः स राजते । सेव्यमान इवायातैर्भक्त्या विश्वैरनेकपैः ॥ ४१ ॥

Endowed with numerous faces, that king of elephants shone as though all the elephants of the universe had assembled in devotion to serve it. ॥ 41 ॥

अशोकपल्लवाताम्रतालुच्छायाच्छलेन यः । वमन् मुहुरिवारुच्या पल्लवान् कवलीकृतान् ॥ ४२ ॥

The palate of that elephant was as deep red as the tender shoots of an Ashoka tree; hence, under the guise of the reflection of its reddish palate, it appeared as though repeatedly vomiting out swallowed leaves due to distaste. ॥ 42 ॥

सस्निग्धमृदङ्गध्वनिभिः कर्णतालैरभिताडनैः । सालिवीणारुतैह्लस्वैरारब्धातोद्यविभ्रमः ॥ ४३ ॥

Through the rhythmic flapping of its ears, a deep resonance like a soft Mridanga drum was produced, while the humming bees hovering near made sweet sounds like a Vina; between the two, the elephant appeared as though orchestrating a musical symphony. ॥ 43 ॥

करं सुदीर्घनिःश्वासं मदवेणीं च यो वहन् । सनिर्झरस्य नागस्य श्रियं समदधौ गिरेः ॥ ४४ ॥

Carrying its trunk from which long, deep breaths issued along with streams of rut, it looked as magnificent as a mountain graced with cascading waterfalls and a great serpent. ॥ 44 ॥

दन्ताग्रलग्नमृणालैर्यो राजते स्मायतैर्भृशम् । प्ररोहैरिव दन्तानां शशाङ्ककलामलैः ॥ ४५ ॥

With long lotus-stalks clinging to the tips of its tusks, it looked splendid as if its tusks were sprouting fresh shoots gleaming bright as the crescent moon. ॥ 45 ॥

पद्माकर इव श्रीमान् दधानः पुष्करश्रियम् । कल्पद्रुम इवोद्दण्डो दानार्थिभिरुपासितः ॥ ४६ ॥

That magnificent elephant resembled a lotus lake, for just as a lake bears the beauty of lotuses (Pushkara), so too did the elephant bear the splendor of its trunk-tip (Pushkara); or it resembled an elevated Kalpavriksha tree, for just as the wishing-tree is attended by people seeking charity (Dana), so too was the elephant attended by bees seeking rut-nectar (Dana). ॥ 46 ॥

रेजे हैमकक्ष्यश्च हैमवल्लीवृताद्रिवत् । नक्षत्रमालयाक्षिप्तशरदम्बरविभ्रमः ॥ ४७ ॥

With a golden girth fastened across its chest, it appeared like a mountain encircled by golden creepers; and with an ornamental garland named Nakshatramala around its neck, it surpassed the beauty of the autumn sky adorned with constellations of stars. ॥ 47 ॥

किङ्किणीजालेन स वाचालितमुद्वहन् । पक्षिमालाञ्चितस्याद्रेर्नितम्बस्य श्रियं दधौ ॥ ४८ ॥

Bearing a neck resounding with nets of tiny tinkling bells, that elephant displayed the splendor of the slopes of a mountain surrounded by flocks of chirping birds. ॥ 48 ॥

घण्टाद्वयेन चोद्भासी कनकेन निनादिना । सुराणामवबोधाय जिनार्चामिव घोषयन् ॥ ४९ ॥

Resounding with two ringing golden bells, it appeared as though loudly proclaiming the worship of the Jinendra Lord to awaken all the celestial beings. ॥ 49 ॥

जम्बूद्वीपविशालोरुकायश्रीः स सरोवरान् । कुलाद्रीनिव कुम्भौ च रदानायामशालिनः ॥ ५० ॥

With a body as vast and massive as Jambudvipa, and bearing tusks as long as the Kulachala mountain ranges and temple-bosses adorned like great lakes, it appeared truly like Jambudvipa personified. ॥ 50 ॥

सितवपुः श्वेतद्वीपलक्ष्मीमुवाह सः । चलत्कैलासशैलाभः प्रक्षरन्मदनिर्झरः ॥ ५१ ॥

With its purely white body, that elephant bore the beauty of Shvetadvipa (the White Continent), and with streams of rut flowing from it, it shone like a moving Mount Kailasa. ॥ 51 ॥

इति व्यागणितारोहपरिणाहवपुर्गुणम् । गजानीकेश्वरश्चक्रे महैरावतदन्तिनम् ॥ ५२ ॥

In this manner, the commander of the elephant division created the colossal elephant Airavata, whose height, girth, and magnificent bodily attributes have been described above. ॥ 52 ॥

तमैरावणमारूढः सहस्राक्षोऽप्युदञ्चितः । पद्माकर इवोत्फुल्लपङ्कजो गिरिमस्तके ॥ ५३ ॥

Mounted upon that Airavata elephant, the thousand-eyed Indra (Sahasraksha) shone with supreme brilliance, like a lake filled with blossoming lotuses atop a mountain peak. ॥ 53 ॥

द्वात्रिंशद्वदनान्यस्य प्रत्येकं चाष्टदन्तकाः । सरः प्रतिरदं तस्मिन्नब्जिन्येका सरः प्रति ॥ ५४ ॥

That Airavata elephant possessed thirty-two faces; on each face were eight tusks; on each tusk was a lake; and in each lake was a lotus pond. ॥ 54 ॥

द्वात्रिंशत्प्रमदा अब्जास्तावत्प्रमितपत्रकाः । तेष्वायतेषु देवानां नर्तक्यस्तत्प्रभाः पृथक् ॥ ५५ ॥

In each lotus pond were thirty-two lotuses; each lotus had thirty-two petals; and upon them stood thirty-two radiant celestial dancing nymphs, each endowed with distinct dazzling brilliance. ॥ 55 ॥

ननृतुस्ताः स्मेरवक्त्राब्जा ललितभ्रूलताञ्चलत् । पङ्क्तिस्मितेषु प्रेक्ष्याङ्गे न्यस्यन्त्यः प्रमदाङ्कुरान् ॥ ५६ ॥

With smiling lotus faces, graceful eyebrow movements, and rows of gleaming smiles, those thirty-two celestial nymphs danced with rhythm, planting sprouts of joyous ecstasy in the hearts of the spectators. ॥ 56 ॥

तासां नृत्तं सहास्यं च शृङ्गाररससंभृतम् । पश्यन्तः कैशिकीप्रायं सुराः पिप्रियिरे भृशम् ॥ ५७ ॥

Watching that dance of the nymphs, filled with mirth and romantic sentiment (Shringara-rasa), accompanied by emotion and rhythm, and predominantly featuring the graceful Kaishiki style, the celestials were exceedingly delighted. ॥ 57 ॥

प्रयाणे सुरराजस्य नर्तक्यश्चाप्सरःपुरः । रक्तकण्ठाश्च किन्नर्यो जगुर्जिनपतेर्जयम् ॥ ५८ ॥

During that royal departure of the king of gods, numerous Apsaras danced ahead of Indra, while Kinnari goddesses, their throats filled with melodious tunes, sang triumphant songs celebrating the victory of the Jinendra Lord. ॥ 58 ॥

ततो द्वात्रिंशदिन्द्राणां पूतना बहुकेतनाः । प्रससृर्विलसच्छत्रचामराः प्रततामराः ॥ ५९ ॥

Thereafter, fluttering with numerous banners, adorned with resplendent parasols and fly-whisks, and crowded with deities on all sides, the armies of the thirty-two Indras advanced in vast arrays. ॥ 59 ॥

अप्सरःकुङ्कुमारक्तकुचचक्राह्वयुग्मके । तद्वक्त्रपङ्कजच्छन्ने लसन्नयननोत्पले ॥ ६० ॥

In which the saffron-smeared breasts of the Apsaras appeared like pairs of Chakravaka birds, covered with the lotus faces of the nymphs, and adorned with their blue-lotus-like eyes— ॥ 60 ॥

नभःसरसि हारांशुस्वच्छवारिणि हारिणि । चलन्तश्चामरापीडा हंसायन्ते स्म नाकिनाम् ॥ ६१ ॥

In that enchanting lake of the sky filled with the pristine waters of the rays of pearl necklaces of those very nymphs, the waving clusters of fly-whisks over the celestials appeared exactly like white swans. ॥ 61 ॥

इन्द्रनीलमयाहार्यकान्तिभिः क्वचिदाततम् । स्वाभासां विभरामास धौतासिनिभमम्बरम् ॥ ६२ ॥

Pervaded in places by the radiant brilliance of ornaments made of sapphire (Indranila), the sky, pristine like a polished sword, assumed its natural deep blue hue. ॥ 62 ॥

पद्मरागरुचा व्याप्तं क्वचिद्व्योमतलं बभौ । सान्ध्यं रागमिवाबिभ्रदनुरञ्जितदिङ्मुखम् ॥ ६३ ॥

In other places, suffused with the crimson luster of rubies (Padmaraga), that same expanse of the sky shone as if wearing the evening twilight that reddens all quarters of the horizon. ॥ 63 ॥

क्वचिन्मरकतच्छायासमाक्रान्तमभान्नभः । सशैवलामिवाम्भोधेर्जलं पर्यन्तसंश्रितम् ॥ ६४ ॥

Elsewhere, pervaded by the verdant sheen of emeralds (Marakata), the sky appeared like the coastal waters of the ocean covered with green moss and algae. ॥ 64 ॥

देवाभरणमुक्तौघशबलं सहविद्रुमम् । भेजे पयोमुचां वर्त्म वारिधेः फेनिलश्रियम् ॥ ६५ ॥

Variegated by clusters of pearls embedded in the ornaments of the gods and interspersed with corals, the path of the clouds (the sky) assumed the foamy splendor of the ocean. ॥ 65 ॥

तन्व्यः सुरुचिराकारा लसदंशुकभूषणाः । तदामरस्त्रियो रेजुः कल्पवल्ल्य इवाम्बरे ॥ ६६ ॥

Slender of waist, charming in form, and adorned with glittering robes and ornaments, the celestial maidens shone in the sky at that time like wish-fulfilling creepers (Kalpavallis). ॥ 66 ॥

स्मेरवक्त्राम्बुजा रेजुर्नयनोत्पलराजिताः । सरस्य इव लावण्यरसपूर्णाः सुरस्त्रियः ॥ ६७ ॥

With gently smiling lotus faces and eyes shining like blue lotuses, and filled to the brim with the nectar of youthful beauty (Lavanya), those celestial women appeared truly like enchanting lakes. ॥ 67 ॥

तासां स्मेराणि वक्त्राणि पद्मबुद्ध्यानुधावताम् । रेजे मधुलिहां माला कामस्येव शरावलिः ॥ ६८ ॥

Mistaking their smiling faces for blooming lotuses, the swarms of bees rushing toward the countenances of those celestial maidens appeared like the bowstring of Kamadeva's arrows. ॥ 68 ॥

हाराञ्चितस्तनोपान्ता रेजुरप्सरसस्तदा । दधाना भुजगोन्मोकसमच्छायं स्तनांशुकम् ॥ ६९ ॥

Adorned with pearl necklaces resting upon their bosoms, those celestial nymphs shone as though wearing breast-cloths (bodices) as transparent and pristine as the slough of a serpent. ॥ 69 ॥

सुरानकमहाध्वानैः पूजावेलां दधन्मुहुः । चलत्तनुतरङ्गोऽसौ देवागमाम्बुधिः ॥ ७० ॥

At that time, the arrival of the deities resembled a mighty ocean: for just as the ocean with its roaring waves maintains the high tide (Vela), so too the arrival of the gods, with the booming beats of kettle-drums, marked the sacred hour of worship (Puja-vela) for the Lord; and just as waves surge in the ocean, so too did the moving forms of the deities surge like waves in that divine confluence. ॥ 70 ॥

ज्योतिर्मय इवैतस्मिन् जाते दृष्ट्यन्तरे मुहुः । ज्योतिषां निकरा ह्रीणा मन्दच्छायास्तिरोदधुः ॥ ७१ ॥

When that luminous celestial host descended toward the earth, it appeared as though an entirely new realm of stellar deities had arisen, causing the original hosts of stellar gods to fade in luster and vanish out of embarrassment. ॥ 71 ॥

तदा दिव्याङ्गनां रूपैर्हयहस्त्यादिवाहनैः । उच्चावचैर्नभोवर्त्म भेजे चित्रपटश्रियम् ॥ ७२ ॥

At that time, with the radiant forms of celestial maidens and the varied conveyances of horses, elephants, and chariots ascending and descending, the sky assumed the splendor of a grand painted canvas. ॥ 72 ॥

देवाङ्गद्युतिविद्युद्भिस्तदाभरणरोहितैः । सुरैरनीलजीमूतैर्व्योमाधात् प्रावृषः श्रियम् ॥ ७३ ॥

Or, with the lightning of the celestials' radiant bodily luster, the rainbows of their ornaments, and the dark clouds of the deities' dark-complexioned bodies, the sky wore the splendor of the monsoon season. ॥ 73 ॥

गच्छत्सु देवेषु तथा यानविमानकैः । सजानिषु तदा स्वर्गश्चिरादुद्भासितो बभौ ॥ ७४ ॥

In this manner, when all the deities departed together with their consorts, mounts, and aerial vehicles, the celestial realms of heaven appeared deserted and empty for a long time. ॥ 74 ॥

समारुद्ध्य नभोऽशेषमित्यायातैः सुरासुरैः । जगद्व्याप्ताद्भुतैर्दिव्यस्वर्गान्तरमिवारुचत् ॥ ७५ ॥

Thus, crowded by the gods and asuras who had descended covering the entire sky, this world, filled with wonderful sights, appeared like another divine heaven brought to life. ॥ 75 ॥

ददृशुर्दूरतो देवा विभोरास्थानमण्डलम् । सुरशिल्पिभिरारब्धपरार्ध्यरचनाशतम् ॥ ७६ ॥

Then, from afar, the deities beheld the divine assembly hall (Samavasarana) of Bhagavan Rishabhadeva, adorned with hundreds of exquisite architectural masterpieces crafted by celestial artisans. ॥ 76 ॥

द्वियोजनाधिकविस्तारमभूदास्थानमीशितुः । हरिनीलमहारत्नघटितं तिर्यगुज्ज्वलम् ॥ ७७ ॥

Extending over a breadth of twelve Yojanas and radiating brilliant luster horizontally, that assembly of the Lord fashioned of supreme sapphires (Hariniila gems) shone with magnificent splendor. ॥ 77 ॥

सुरत्ननीलनिर्माणं समवृत्तं बभौ भुवि । त्रिजगच्छ्रीमुखालोकमङ्गलादर्शविभ्रमम् ॥ ७८ ॥

Fashioned of splendid sapphires and perfectly circular on all sides, that Samavasarana appeared upon the earth like an auspicious cosmic mirror meant to reflect the face of the sovereign glory (Lakshmi) of the three worlds. ॥ 78 ॥

आस्थानमण्डलस्यास्य विन्यासं कोऽनुवर्णयेत् । सुत्रामा सूत्रधारोऽभून्निर्माणे यस्य कर्मठः ॥ ७९ ॥

Who indeed can adequately describe the actual architectural layout of this divine assembly hall, whose master architect in construction was Indra (Sutrama) himself, capable in all undertakings? That is, no one can fully describe it. ॥ 79 ॥

तथाप्यनुवदेत् किंचिदस्य शोभासमुच्चयम् । श्रुतेन येन निर्वृतिं भजेद् भव्यात्मनां मनः ॥ ८० ॥

Nevertheless, I shall recount a brief description of its accumulated splendor, hearing which the minds of worthy souls (Bhavya Jivas) attain serene peace and bliss. ॥ 80 ॥

तस्य पर्यस्तभूभागमलंचक्रे स्फुरद्द्युतिः । धूलीशालपरिक्षेपो रत्नपांसुभिराचितः ॥ ८१ ॥

Around the outermost boundary of that Samavasarana, an enclosure named Dhulishala (rampart of jewel-dust), fashioned of precious gem-dust, radiated dazzling brilliance and adorned the surrounding ground. ॥ 81 ॥

धनुरैन्द्रमिवोल्लासिवलयाकृतिमुद्वहन् । सेवेतां तां महीं विष्वग् धूलीशालापदेशतः ॥ ८२ ॥

That Dhulishala appeared so magnificent, as if a radiant rainbow, assuming a circular ring shape, were reverently serving that sacred Samavasarana ground under the pretext of being a rampart of jewel-dust. ॥ 82 ॥

कटीसूत्रश्रियं तन्वन् धूलीशालपरिच्छदः । परीयाय जिनास्थानभूमिं तां वलयाकृतिः ॥ ८३ ॥

Embodying the beauty of a golden girdle (Katisutra) and assuming a circular form, that enclosure of Dhulishala encircled the assembly grounds of the Jinendra Lord on all sides. ॥ 83 ॥

क्वचिदञ्जनपुञ्जाभः क्वचिद् वासीकरच्छविः । क्वचिद्विद्रुमसंछायो नानारूपै रत्नपांसुभिः ॥ ८४ ॥

Composed of the dust of diverse gems, that Dhulishala shone black like heaps of collyrium (Anjana) in some places, golden-yellow in other places, and bright red like coral in still others. ॥ 84 ॥

क्वचिच्छुकच्छदच्छायैर्मणिपांसुभिरुच्छ्रितैः । स रेजे नलिनीवालपलाशैरिव सन्ततः ॥ ८५ ॥

In certain parts, suffused with gem-dust green as parrot wings whose rays ascended upward, it appeared beautifully covered with fresh tender leaves of lotus plants. ॥ 85 ॥

चन्द्रकान्तशिलाचूर्णैः क्वचिज्ज्योत्स्नाश्रयं दधत् । जनानामकरोच्चित्तमनुरक्ततरं परम् ॥ ८६ ॥

In some places, fashioned of the powder of moonstones (Chandrakanta gems), it bore the cool splendor of moonlight, and yet—wondrously—it made the hearts of spectators deeply impassioned with devotion (Anurakta). ॥ 86 ॥

स्फुरन्मरकताप्राप्तपद्मरागालोकैः कल्पितैः । क्वचिदिन्द्रधनुर्लेखां खस्थानोद्भावयन्निव ॥ ८७ ॥

In other spots, through the interwoven rays of emeralds and rubies, it appeared as though painting the arc of a rainbow across the courtyard of the sky. ॥ 87 ॥

क्वचित्पद्मरागेन्द्रनीलालोकैः परिष्कृतः । परागसाद् कृतैर्मन्तुः कामक्रोधांशकैरिव ॥ ८८ ॥

In places adorned with the blended luster of rubies and sapphires, that Dhulishala looked as though it were fashioned from the pulverized remnants of lust and anger destroyed by the Lord. ॥ 88 ॥

क्वचित् क्वचिज्जलन्नासौ कुतो जात्मो विलोक्यताम् । निर्दग्धोऽस्माभिरित्युच्चैर्ध्यानाग्निरिव चोत्थितः ॥ ८९ ॥

In certain sections, blazing with clusters of golden flames, that Dhulishala looked as though it were the towering fire of meditation (Dhyanagni) rising high, thinking: "Look where that villainous Cupid (Kamadeva) hides; he is fit to be burnt to ashes by us!" ॥ 89 ॥

विभाष्यते नभो यस्य प्रोच्चैर्ज्वलन्महाशिखः । यत्रोच्चावचरत्नांशुजालैर्जटिलदिङ्मुखः ॥ ९० ॥

Moreover, through its network of rays from gems of various sizes, it illuminated the sky with blazing crests of light and enveloped the faces of all quarters. ॥ 90 ॥

चतसृष्वपि दिक्ष्वस्य हेमस्तम्भाग्रलम्बिताः । तोरणा मकरास्योढरत्नमाला बभूविरे ॥ ९१ ॥

Outside this Dhulishala, in all four cardinal directions, four archways (Toranas) rested upon the summits of golden pillars, adorned with sculpted alligator mouths (Makaravidha) from which hung gleaming garlands of gems. ॥ 91 ॥

ततोऽन्तरन्तरं किंचिद् गत्वा हाटकनिर्मिताः । रेजुर्मध्येषु वीथीनां मानस्तम्भाः समुच्छ्रिताः ॥ ९२ ॥

Advancing some distance inward from that Dhulishala, towering Manastambhas (columns of honor) fashioned of gold shone majestically in the middle of the radial avenues. Explanation: There was one Manastambha in each of the four directions. ॥ 92 ॥

चतुर्गोपुरसंबद्धशालत्रितयवेष्टिताम् । जगतीं जगतोनाथस्नपनाम्बुपवित्रिताम् ॥ ९३ ॥

The terrace (Jagati) upon which the Manastambhas stood was enclosed by three ramparts endowed with four gateway portals (Gopuras) each, and was purified by the holy water used in the ceremonial bath (Abhisheka) of the Lord of the Three Worlds. ॥ 93 ॥

हैमषोडशसोपानां स्वमध्यार्पितपीठिकाम् । न्यस्तपुष्पोपहाराढ्यामर्चितां चामरादिभिः ॥ ९४ ॥

To ascend that Jagati, sixteen golden steps were constructed; at its center was a raised pedestal (Pithika); humans, gods, and asuras all worshipped it with fly-whisks, and offerings of fresh flowers were perpetually laid upon it. ॥ 94 ॥

अधितिष्ठन् विरेजुस्ते मानस्तम्भा नभोवलिहः । ये दूराद्वीक्षिता मानं स्तम्भयन्त्याशु दुर्हृदाम् ॥ ९५ ॥

Resting upon that pedestal, those sky-licking Manastambhas shone with majesty, which, the moment they were seen from afar, instantly quelled and shattered the pride of wrong-believing beings. ॥ 95 ॥

नभःस्पृशो महामाना घण्टाभिः परिवारिताः । सचामरध्वजा बभ्रुः स्तम्भास्ते दिग्गजायिताः ॥ ९६ ॥

Touching the sky, colossal in dimension, surrounded by hanging bells, and adorned with fly-whisks and banners, those pillars appeared like the great cosmic elephants supporting the directions (Diggajas). ॥ 96 ॥

दिक्षतुष्टयमाश्रित्य रेजे स्तम्भचतुष्टयम् । छद्मना यद्विभोर्भूतं जिनानन्तचतुष्टयम् ॥ ९७ ॥

Standing in the four cardinal directions, those four Manastambhas shone as if the four infinite perfections (Ananta-chatusthaya) of the Jinendra Lord had manifested under the guise of those pillars. ॥ 97 ॥

हिरण्मयीर्जिनेंद्राणां तेषां बुध्नप्रतिष्ठिताः । देवेन्द्राः पूजयन्ति स्म प्रतिमाः क्षीरवारिभिः ॥ ९८ ॥

At the base of those Manastambhas were enshrined golden images of the Jinendra Lords, which the Indras of the gods worshipped by performing anointing baths with the waters of the Ocean of Milk (Kshirasagara). ॥ 98 ॥

निनादितमहावाद्यैर्नित्यसङ्गीतमङ्गलैः । नृत्तैनित्यप्रवृत्तैश्च मानस्तम्भाः स्म भान्त्यमी ॥ ९९ ॥

Those Manastambhas were ever resplendent with the continuous sounding of great musical instruments, perpetual auspicious singing, and ceaselessly ongoing divine dances. ॥ 99 ॥

पीठिका जगतीमध्ये तन्मध्ये च त्रिमेखलम् । पीठं तन्मूर्ध्नि सद्रूपा मानस्तम्भाः प्रतिष्ठिताः ॥ १०० ॥

In the middle of the terrace (Jagati) described earlier was a pedestal, and in its center was a three-tiered dais (Pitha); upon the summit of that dais stood those exquisitely beautiful Manastambhas. ॥ 100 ॥

द्वाविंशं पर्व (समवसरणवर्णनम्) — भाग २ (श्लोक १०१ - २१२)

हिरण्मयाङ्गास्तुङ्गाग्राश्छत्रत्रितयान्विताः । सुरेन्द्रनिर्मितत्वाच्च प्राप्तेन्द्रध्वजरूढिकाः ॥ १०१ ॥

Their base was exceedingly beautiful, they were fashioned of gold, rose to immense heights, were crowned at their summits by three revolving parasols (Chhatras), and because they were constructed by the Lord of celestials (Indra), they had also acquired the customary name 'Indradhvaja'. ॥ 101 ॥

मानस्तम्भा महामानयोगात् त्रैलोक्यमाननात् । अन्वर्थसंज्ञया तज्ज्ञैर्मानस्तम्भाः प्रकीर्तिताः ॥ १०२ ॥

At their very sight, all pride and arrogance of wrong-believing beings was destroyed; their dimensions were exceedingly towering; and the beings of all three worlds revered them; therefore, the learned sages justly called them by the meaningful name 'Manastambha' (Pillars of Quelling Pride). ॥ 102 ॥

स्तम्भपर्यन्तभूभागमलंचक्रुः समन्ततः । प्रसन्नसलिला वाप्यो भव्यानामिव बुद्धयः ॥ १०३ ॥

Adorning the surrounding grounds of those Manastambhas on all sides were stepwells (Vāpīs), which were graced with diverse kinds of lotuses, filled with crystal-clear water,

and appeared pure and serene like the refined intellect of worthy souls (Bhavya Jivas). ॥ 103 ॥

वाप्यस्ता रेजिरे फुल्लकमलोत्पलसंपदः । भक्त्या जैनीं श्रियं द्रष्टुं भुवेवोद्घाटिता दृशः ॥ १०४ ॥

Resplendent with the wealth of blooming white and blue lotuses, those stepwells shone as though the Earth herself had opened her eyes in deep devotion to behold the divine majesty of the Jinendra Lord. ॥ 104 ॥

निलीनालिकुलै रेजुरुत्पलैस्ता विकस्वरैः । असितैश्च सितैश्चाक्ष्णां साञ्जनैरिव संवृतैः ॥ १०५ ॥

Covered with blossoming blue and white lotuses upon which swarms of bees rested, those stepwells appeared as though veiled with collyrium-lined dark and white eyes. ॥ 105 ॥

दिशं प्रति चतस्रस्ता बभूवुः समविस्तराः । दधुः स्म शकुन्तानां मञ्जीरैः स्वतटाश्रितैः ॥ १०६ ॥

There were four such stepwells of equal expanse in each cardinal direction, and the chirping flocks of birds perched along their banks made them appear as though wearing melodiously chiming, loose girdles. ॥ 106 ॥

उत्पला मणिसोपानाः स्फटिकोच्चतटीभुवः । भुवः प्रसृतलावण्याः कुल्या इव विनिर्गताः ॥ १०७ ॥

Endowed with gem-studded staircases, banks fashioned of high crystal rock, and filled with the waters of youthful beauty welling forth from the earth, those renowned stepwells shone like divine streams. ॥ 107 ॥

द्विरेफगुञ्जनैर्मञ्जु गायन्त्योऽर्हद्गुणान् भृशम् । नर्तक्य इव जिनेशजयतोषान्महोर्मिभिः ॥ १०८ ॥

Through the sweet humming of bees, those stepwells seemed to be singing the divine virtues of the Arhanta Lord melodiously, and through their surging, playful waves, they appeared like dancing maidens celebrating the victory of the Jinendra Lord with joy. ॥ 108 ॥

कुर्वन्त्यो वा जिनस्तोत्रं चक्रवाकविकूजितैः । संतोषं प्रकटयन्त्यो वा प्रसन्नोदकधारणात् ॥ १०९ ॥

Through the calls of Chakravaka birds, they seemed to chant hymns of praise to the Jinendra Deva, and by bearing pristine clear water, they seemed to display their inner contentment. ॥ 109 ॥

नन्दोत्तरादिनाम्न्यस्ताः सरस्यस्तटसंश्रितैः । पादप्रक्षालनोद्देशकुण्डैर्बभ्रुः सपुत्रकाः ॥ ११० ॥

Bearing names such as Nandottara and others, and accompanied by the foot-washing cisterns (Kundas) built upon their banks—appearing as if surrounded by their own children—those stepwells shone with extraordinary elegance. ॥ 110 ॥

स्तोकान्तरं ततोऽतीत्य तां महीमम्बुजोज्ज्वला । परियौ विना वीथीं वीथीं सा जलखातिका ॥ १११ ॥

Advancing a short distance beyond those stepwells, there was a water-filled moat (Parikha) radiant with lotuses, which encircled the entire Samavasarana ground, crossing every path except the main avenues (Vithis). ॥ 111 ॥

स्वच्छाम्बुसंभृता रेजे सा खातिका नृणाम् । सुरापगेव तद्रूपा जिनं सेवितुमागता ॥ ११२ ॥

Filled with crystal-clear water and purifying all human beings, that moat appeared as though the celestial river Ganga itself had assumed the form of a moat and descended to serve the Supreme Lord. ॥ 112 ॥

संक्रान्ताशेषतारक्षप्रतिबिम्बा नभःश्रियाम् । दधात् स्फटिकसन्द्रावशुचिभिः सलिलैर्भृशम् ॥ ११३ ॥

Filled with waters as pristine as the molten essence of crystal and reflecting the constellations of all stars and planets, that moat reflected the celestial glory of the sky. ॥ 113 ॥

सा स्म रत्नतटैर्घोषि पक्षिमालां दधन्मनाक् । तरङ्गकरसंधार्यां रसनामिव भास्वराम् ॥ ११४ ॥

Bearing lines of sweetly chirping birds along its jewel-paved banks, that moat appeared as if wearing a brilliant, melodious girdle held up by the hands of its surging waves. ॥ 114 ॥

यादोदोर्दण्डनिर्मुक्तैस्तरङ्गैः पवनाहतैः । प्रनृत्यन्तीव सा रेजे तोषाज्जिनजयोत्सवे ॥ ११५ ॥

With waves raised by the movement of aquatic creatures and tossed by gentle breezes, that moat looked as though dancing in joyous ecstasy during the triumphant celebration of the Jinendra Lord. ॥ 115 ॥

वीच्यन्तरगतोदञ्चच्छफरीकुलसंकुला । सा प्रायोऽभ्यस्यमानेव नाकस्त्रीनेत्रविभ्रमम् ॥ ११६ ॥

Crowded with schools of glistening fish leaping up from within the surging waves, that moat seemed as if practicing the playful, darting glances of celestial maidens. ॥ 116 ॥

याः सुराङ्गनानेत्रविलासैस्ताः पराजिताः । शफर्यो वीचिमालासु निमग्ना इव दध्युर्मुहुः ॥ ११७ ॥

Those fish that repeatedly submerged beneath the waves seemed to be hiding in bashfulness within the ripples, having been vanquished by the enchanting beauty of the celestial maidens' eyes. ॥ 117 ॥

तदभ्यन्तरभूभागं पर्यष्कुरुत तादृशम् । वल्लीगुल्मद्रुमोद्भूतसर्वर्तुकुसुमाचितम् ॥ ११८ ॥

Encircling the inner grounds beyond that moat was a forest of creepers (Latavana), richly adorned with blossoming creepers, shrubs, and trees bearing flowers of all seasons simultaneously. ॥ 118 ॥

पुष्पवल्ल्यो व्यराजन्त तत्र पुष्पस्मितोज्ज्वलाः । स्मितलीलां सुरनारीणां नाटयन्त्य इव स्फुटम् ॥ ११९ ॥

In that grove of creepers, numerous flowering vines blossomed radiant with flower-smiles, vividly appearing as though enacting the graceful, gentle smiles of celestial nymphs. ॥ 119 ॥

भ्रमरैर्मञ्जुगुञ्जद्भिरावृतान्ता विरेजिरे । यत्रानीलपटच्छन्नविग्रहा इव वीरुधः ॥ १२० ॥

With their extremities covered by sweetly humming black bees, the creepers of that grove appeared as if they had draped their bodies in blue silken garments. ॥ 120 ॥

अशोकवनिका यत्र दधुराताम्रपल्लवान् । स्पर्धमाना इवाताम्रैरप्सरःकरपल्लवैः ॥ १२१ ॥

The Ashoka creepers in that grove bore tender, coppery-red shoots, appearing as if competing with the reddish, petal-soft hands of the celestial Apsaras. ॥ 121 ॥

यत्र मन्दानिलोद्भूतकिञ्जल्कास्ततमम्बरम् । दधौ साक्षात्पटवासाभां पिञ्जरीकृतदिङ्मुखम् ॥ १२२ ॥

Pervaded by pollen scattered by gentle breezes that turned all quarters golden-yellow, the sky above assumed the aromatic splendor of perfumed powder (or a decorative canopy). ॥ 122 ॥

प्रतिप्रसूनमासीनमञ्जुगुञ्जन्मधुव्रतम् । विडम्बयद् विभाति स्म सहस्राक्षविभ्रमम् ॥ १२३ ॥

Upon every flower sat sweetly humming bees, making the grove appear as though playfully imitating the splendor of the thousand-eyed Indra. ॥ 123 ॥

सुमनोमञ्जरीपुञ्जात् किञ्जल्कं सान्द्रमाहरन् । यत्र गन्धवहो मन्दं वाति स्मान्दोलयँल्लुताः ॥ १२४ ॥

Gently shaking the creepers, the breeze blew softly through that grove, carrying dense pollen from clusters of floral blossoms. ॥ 124 ॥

यत्र क्रीडागृहा रम्याः सशय्याश्च लतागृहाः । हर्षाय स्म सुरस्त्रीणां कल्पन्ते शिशिरानिलाः ॥ १२५ ॥

In that grove, delightful pleasure pavilions, bower-houses adorned with comfortable couches, and cool breezes provided immense delight to the celestial damsels. ॥ 125 ॥

वल्ल्यः कुसुमिता यत्र समालिङ्गन्ति स्म मधुव्रताः । रजस्वला अपि प्रायः क्व शौचं मधुपायिनाम् ॥ १२६ ॥

In that grove, the black bees (Madhuvratas) embraced the blossoming creepers even though they were laden with pollen (Rajasvala, also implying a woman in her menses); and rightly so, for where can purity be expected of drunkards (those who drink nectar/wine)? Explanation: Just as drunkards have no discernment between pure and impure and embrace even an unbathed woman in her menses, so too the bees, intoxicated by flower-nectar, embraced the pollen-covered blossoming creepers without any hesitation. ॥ 126 ॥

लताभवनमध्यस्था हिमानोत्स्पर्शशीतलाः । चन्द्रकान्तशिलास्तत्र विश्रामायामरेशिनाम् ॥ १२७ ॥

Within the bower-houses of that grove, moonstone slabs (Chandrakanta stones) as cool to the touch as ice served as resting places for the celestial Indras. ॥ 127 ॥

ततोऽध्वानमतीत्यान्तः कियन्तमपि तां महीम् । प्राकारः प्रथमो वव्रे निषधाभो हिरण्मयः ॥ १२८ ॥

Proceeding further inward past that grove of creepers, the first rampart (Prakara), golden in radiance and towering like Mount Nishadha, encircled that sacred Samavasarana ground on all sides. ॥ 128 ॥

रुरुचे सो महान् शालः क्षितिं तां परितः स्थितः । यथासौ चक्रवालोऽद्रिर्मर्त्यलोकाध्युषितां भुवम् ॥ १२९ ॥

Standing around that Samavasarana land, that great rampart shone like the Manushottara mountain standing around the inhabited mortal realm (Manusyaloka). ॥ 129 ॥

वपुषा रचितं साक्षात् सुरचापपरःशतम् । तामलंकुरुते शालां पिञ्जरीकृतखाङ्गणम् ॥ १३० ॥

Beholding that rampart, it appeared as though a confluence of hundreds of actual rainbows, variegating the courtyard of the sky, had descended under the guise of the rampart to adorn that sacred ground. ॥ 130 ॥

यस्योपरितले लग्ना सुव्यक्ता मौक्तिकावली । तारावलिरियं किंस्विद इत्याशङ्कास्पदं नृणाम् ॥ १३१ ॥

The clearly visible clusters of pearls studded along the upper surface of that rampart caused spectators to wonder: "Could this be the host of stars?" ॥ 131 ॥

क्वचिद्विद्रुमसंघातः पद्मरागांशुसङ्गतः । यस्मिन् सान्ध्यघनच्छायामाविष्कर्तुमलं तराम् ॥ १३२ ॥

The clusters of corals embedded in parts of that rampart, heightened in redness by the rays of rubies, were fully capable of manifesting the crimson splendor of evening twilight clouds. ॥ 132 ॥

क्वचिन्नवघनच्छायः क्वचिच्छाद्वलसच्छविः । क्वचिच्च सुरगोपाभः क्वचिद्विद्युत्प्रभोज्ज्वलः ॥ १३३ ॥

That rampart was dark like fresh rain-clouds in some places, verdant like green grass in others, cochineal red like Indragopa insects in some, and dazzlingly golden like lightning in others. ॥ 133 ॥

क्वचिद्विचित्ररत्नांशुरचितेन्द्रशरासनः । घनकालस्य वैदग्धीं स शालोऽलं व्यडम्बयत् ॥ १३४ ॥

Creating rainbows from the interwoven rays of diverse gems in different spots, that rampart playfully surpassed the artistry of the rainy season. ॥ 134 ॥

क्वचिद्द्विपहरिव्याघ्ररूपैर्मिथुनवर्तिभिः । निचितः क्वचिदुद्देशे शुकैर्हंसैश्च बर्हिभिः ॥ १३५ ॥

In some places, that rampart was covered with paired sculptures of elephants, horses, lions, and tigers; in other places, it was adorned with pairs of parrots, swans, and peacocks. ॥ 135 ॥

विचित्ररत्ननिर्माणैर्मनुष्यमिथुनैः क्वचित् । क्वचिच्च कल्पवल्लीभिर्बहिरन्तश्च चित्रितः ॥ १३६ ॥

In parts, it was embellished with figures of human couples fashioned of diverse gems, and elsewhere it was painted inside and out with depictions of wish-fulfilling creepers (Kalpavallis). ॥ 136 ॥

हसन्निवोन्मिषद्रत्नमयूखनिवहैः क्वचित् । क्वचित् सिंहलवान् कुर्वन्निवोत्कृष्टप्रतिध्वनिः ॥ १३७ ॥

In some places, it appeared to laugh through the glittering rays of shining jewels, while in others, through resounding echoes, it seemed to utter a mighty lion's roar. ॥ 137 ॥

दीप्ताकारः स्फुरद्रत्नरूचिसंरुद्धखाङ्गणः । निषधाद्रिप्रतिस्पर्धी स शालो व्यरुचत्तराम् ॥ १३८ ॥

Radiant in form, filling the courtyard of the sky with the luster of its dazzling jewels, and rivaling Mount Nishadha in majesty, that rampart shone with supreme magnificence. ॥ 138 ॥

महान्ति गोपुराण्यस्य विबभुर्दिक्चतुष्टये । राजतानि खगेन्द्राङ्गैर्गगनाग्रं स्पृशन्त्यलम् ॥ १३९ ॥

In the four cardinal directions of that rampart shone four massive gateway portals (Gopuras) fashioned of silver, which touched the zenith of the sky like the peaks of Mount Vijayardha. ॥ 139 ॥

ज्योत्स्नामन्यानि तान्युच्चैस्त्रिभूम्यानि प्रकाशन्ते । प्रहासमिव तन्वन्ति निर्जित्य त्रिजगच्छ्रियम् ॥ १४० ॥

Luminous as masses of moonlight, lofty, and three-tiered, those Gopura gateways shone as if laughing aloud having conquered the sovereign beauty of all three worlds. ॥ 140 ॥

पद्मरागमयैरुच्चैः शिखरैर्व्योमलङ्घिभिः । दिशः पल्लवयन्तीव प्रसरैः शोणरोचिषाम् ॥ १४१ ॥

With lofty spires made of rubies reaching into the sky, they seemed, through their expanding streams of crimson rays, to adorn the directions with tender red foliage. ॥ 141 ॥

जगद्गुरोर्गुणानत्र गायन्ति सुरगायनाः । केचिच्छृण्वन्ति नृत्यन्ति केचिदाविष्कृतस्मिताः ॥ १४२ ॥

At these gateway portals, some celestial musicians sang the virtues of the World-Teacher Bhagavan Rishabhadeva, some listened with rapt attention, and others danced with gentle smiles. ॥ 142 ॥

शतमष्टोत्तरं तेषु मङ्गलद्रव्यसंपदः । भृङ्गारकलशाब्जाद्याः प्रत्येकं गोपुरेष्वभान् ॥ १४३ ॥

At each of those Gopura gateways, one hundred and eight auspicious treasures—such as golden vases (Bhringaras), pitchers (Kalashas), conches, and lotuses—shone in glorious arrays. ॥ 143 ॥

रत्नाभरणभाभारपरिपिञ्जरिताम्बराः । प्रत्येकं तोरणास्तेषु शतसंख्या व्यभासिरे ॥ १४४ ॥

And at every gateway, hundreds of decorative arches (Toranas) variegated the sky with the radiant luster of jewel-studded ornaments. ॥ 144 ॥

स्वभावभास्वरे भर्तुर्देहे स्वानवकाशताम् । मत्वेवाभरणान्यासन्नुद्बद्धान्यनुतोरणम् ॥ १४५ ॥

The ornaments suspended from each of those arches appeared as though, having found no place upon the naturally radiant body of the Lord, they had come to hang upon those Toranas instead. ॥ 145 ॥

निधयो नव संख्यातास्तद्द्वारोपान्तसेविनः । शशंसुः प्रभावं जैनं भुवनत्रितयातिगम् ॥ १४६ ॥

The nine treasures (Nidhis) stationed near those gateways proclaimed the transcendent power of the Jinendra Lord which surpasses all three worlds. ॥ 146 ॥

त्रिजगन्नाथपुण्येन विभोर्नात्यवधीरिताः । बहिर्द्वारं स्थिता दूरात् निधयस्तं निषेविरे ॥ १४७ ॥

Or, those treasures placed outside the gates appeared as though, having been dismissed by the passionless Lord of the Three Worlds, they were reverently serving Him from afar, standing outside the portals. ॥ 147 ॥

तेषामन्तर्महावीथ्या उभयोर्भागयोरभूत् । नाट्यशालाद्वयं रम्यं प्रत्येकं चतसृष्वपि ॥ १४८ ॥

Within those Gopura gateways, on both sides of the grand avenue, were two delightful theater halls (Natyashalas); thus, there were two theater pavilions at each gateway in all four directions. ॥ 148 ॥

त्रिसप्तभूमिमिन्नस्थौ मण्डपौ तौ विरेजतुः । विमुक्तेस्त्र्यात्मकं मार्गं नृणां वक्तुमिबोद्यतौ ॥ १४९ ॥

Both theater pavilions were three-storied, appearing as though standing ready to expound to humanity the three-fold path to liberation consisting of right faith, right knowledge, and right conduct. ॥ 149 ॥

हिरण्मयमहास्तम्भौ शुभ्रस्फटिकभित्तिकौ । तौ रत्नशिखरारूढनभोभागौ विरेजतुः ॥ १५० ॥

Possessing massive golden pillars, walls of gleaming white crystal, and gem-encrusted pinnacles reaching into the sky, both theater halls shone with immense magnificence. ॥ 150 ॥

नाट्यमण्डपमध्येषु ननृतुः स्मामरस्त्रियः । शतह्रदा इवामग्नमूर्तयः स्वप्रभाह्रदे ॥ १५१ ॥

In the center of those theater halls danced numerous celestial maidens whose bodies, submerged in the lake of their own radiant brilliance, shone like flashing lightning. ॥ 151 ॥

गायन्ति जिनराजस्य विजयं ताः स्म सस्मिताः । तमेवाभिनयन्त्योऽमूः चिक्षिपुः पौष्पमञ्जलिम् ॥ १५२ ॥

Assembled in those pavilions, those smiling celestial women sang songs of the Jinendra Lord's victory, and enacting that very triumph, showered handfuls of fragrant blossoms. ॥ 152 ॥

तत्र वीणानिनादेन मन्द्रध्वनिरुदञ्चरन् । व्यतनोत् प्रावृषः शङ्कां तत्रत्यानां शिखण्डिनाम् ॥ १५३ ॥

The deep resonant sounds rising alongside the melodious notes of the Vina in those theater halls aroused in the resident peacocks the anticipation of the rainy season. ॥ 153 ॥

शरदभ्रनिभे तस्मिन् सिते नाट्यशालयोः । विद्युद्विलासमातेनुर्नृत्यन्त्यः सुरयोषितः ॥ १५४ ॥

Both theater halls were as white as autumn clouds; hence, the celestial maidens dancing within them displayed the dazzling play of lightning. ॥ 154 ॥

किन्नराणां कलैर्गीतैः सोद्गानैरुपवीणितैः । तत्रासक्तिं परां भेजुः प्रेक्षिणां चित्तवृत्तयः ॥ १५५ ॥

With Kinnara deities playing sweet-toned Vinas alongside sublime singing, the minds of all spectators became completely enraptured and captivated. ॥ 155 ॥

ततो धूपघटौ द्वौ द्वौ वीथीनामुभयोर्दिशोः । धूपधूमैर्न्यरौत्सीतां प्रसरद्भिर्नभोऽङ्गणम् ॥ १५६ ॥

Advancing further beyond those theater halls, two incense urns (Dhupaghatas) were placed on either side of the avenues, pervading the courtyard of the sky with expanding clouds of fragrant incense smoke. ॥ 156 ॥

तद्धूपधूमसंरुद्धं नभो वीक्ष्य नभोजुषः । प्रावृट्पयोधराशङ्कामकालेऽपि व्यतानिषुः ॥ १५७ ॥

Beholding the sky enveloped in the smoke of those incense urns, sky-faring deities and Vidyadharas mistook it, even out of season, for the clouds of the monsoon. ॥ 157 ॥

दिशः सुरभयन्धूपो मन्दानिलवशोद्धतः । स रेजे पृथिवीदेव्या उच्छ्वास इव सौरभः ॥ १५८ ॥

Carried by gentle breezes and perfuming all quarters, that fragrant incense appeared like the sweet-smelling breath of the Earth Goddess herself. ॥ 158 ॥

तदामोदं समाघ्राय सन्ततिर्मधुलेहिनाम् । दिशामुपान्तके विस्तारं केशपाशे व्यधत्त सा ॥ १५९ ॥

Savoring the fragrance of that incense, swarms of hovering bees appeared like masses of dark tresses adorning the faces of the maidens of the directions. ॥ 159 ॥

इतो धूपघटामोदमितश्च सुरयोषिताम् । सुगन्धिमुखनिःश्वासमलिनां जघ्नुरारुहाः ॥ १६० ॥

With fragrant aromas wafting from the incense urns on one side and sweet perfumed breaths issuing from the mouths of celestial maidens on the other, the confused bees flew back and forth to savor both. ॥ 160 ॥

मन्द्रध्वानैर्मृदङ्गानां स्तनयित्नुजिगीषिभिः । पतन्त्या पुष्पवृष्ट्या च सदान्ध्रासीद् घनागमः ॥ १६१ ॥

With the deep resonance of Mridangas surpassing the rumble of thunderclouds and the continuous shower of blossoms falling from above, the beauty of the rainy season was ever present there. ॥ 161 ॥

ततो वीथ्यन्तरेष्वासंश्चतस्रो वनवीथयः । नन्दनाद्या वनश्रेण्यो विभुं द्रष्टुमिवागताः ॥ १६२ ॥

Beyond the incense urns, flanking the main avenues, lay four forest avenues (Vana-vithis), which appeared as though the divine forests such as Nandana and others had assembled in rows to behold the Supreme Lord. ॥ 162 ॥

अशोकसप्तपर्णाख्यचम्पकाम्रमहीरुहाम् । वनानि तान्यधुस्तोषादिवोच्चैः कुसुमस्मितम् ॥ १६३ ॥

Those four groves consisted of Ashoka, Saptaparna, Champaka, and Amra (mango) trees, all blooming with blossoms and appearing as if smiling aloud in boundless delight. ॥ 163 ॥

वनानि तरुभिश्चित्रैः फलपुष्पोपशोभिभिः । जिनस्यार्घ्यमिवोत्क्षिप्य तस्थुस्तानि जगद्गुरोः ॥ १६४ ॥

Endowed with diverse trees laden with fruits and blossoms, those forests stood as though holding aloft reverent offerings (Arghya) for the World-Teacher Jinendra Deva. ॥ 164 ॥

वनेषु तरवस्तेषु रेजिरे पवनाहतैः । शाखाकरैर्मुहुर्नृत्यं तन्वाना इव संमदात् ॥ १६५ ॥

With their branches swaying in the breeze like waving hands, the trees in those forests appeared to be dancing repeatedly out of great jubilation. ॥ 165 ॥

सच्छायाः सफलास्तुङ्गा नृणां प्रीतिकराः समाः । सुराजान इवाभूवंस्ते तरवः सुखशीतलाः ॥ १६६ ॥

Those trees were endowed with pleasant shade, laden with fruits, tall (Tunga), delightful to mankind, peaceful, and cooling; thus they resembled noble kings, who also provide protection (Chhaya), bestow rewards (Phala), are noble-minded (Tunga), bring joy to people, and grant peace and comfort. ॥ 166 ॥

पुष्पामोदसमाहूतैर्मिलितैरलिनां कुलैः । गायन्त इव तद्गीतं रेजुर्वनमहीरुहाः ॥ १६७ ॥

With swarms of bees gathered by the floral fragrances humming sweetly, those trees appeared as if singing hymns of praise in devotion to the Jinendra Lord. ॥ 167 ॥

क्वचिद्विकीर्य पुष्पाणि मुञ्चन्तो वनवीरुधः । पुष्पोपहारमातेनुरिव भक्त्या जगद्गुरोः ॥ १६८ ॥

Dropping scattered blossoms from above in various places, those trees appeared to be offering floral tributes with devotion to the World-Teacher. ॥ 168 ॥

अलिकुलकलैर्मन्दैरातोद्यैर्मदमञ्जुभिः । मदनं तर्जयन्तीव वनान्यासन् समन्ततः ॥ १६९ ॥

With the soft, charming music of buzzing bees resonating all around, those forests appeared as if rebuking and driving away Cupid (Madana) on all sides. ॥ 169 ॥

पुंस्कोकिलकलक्वाणैराह्वयन्तीव सेवितुम् । जिनेन्द्रममराधीशान् वनानि विबभुस्तराम् ॥ १७० ॥

Through the melodious calls of cuckoos (Kokilas), those forests shone as if summoning the lords of the celestials to worship and serve the Jinendra Bhagavan. ॥ 170 ॥

पुष्पकेसरसंकीर्णा वनस्याधस्तले मही । सुवर्णरजसाच्छन्ना दधौ रुचिमिवोत्थिताम् ॥ १७१ ॥

The ground beneath the trees in those groves was carpeted with flower pollen, looking so enchanting as if covered with sheets of fine golden dust. ॥ 171 ॥

इत्थममूनि वनान्यासन्नतिरम्याणि पादपैः । यत्र प्रवृत्ता वृष्टिर्नर्तुपर्यायमपेक्षते ॥ १७२ ॥

In this manner, those forests appeared exceedingly delightful with their trees, where the perpetual shower of blossoms never depended on the changing of seasons—that is, flowers of all seasons bloomed eternally. ॥ 172 ॥

न रात्रिर्दिनं तत्र तरुभिर्भास्वरैर्भृशम् । तरुशैत्यादिवाबिभ्यत् संजहार करान् रविः ॥ १७३ ॥

The trees of those forests were so intensely luminous that neither day nor night was distinguished there; the rays of the sun could not penetrate, as if the sun had withdrawn its rays (hands) out of fear of the trees' coolness. ॥ 173 ॥

अन्तर्वने क्वचिद्वाप्यस्त्रिकोणाश्चतुरस्रिकाः । स्नातोत्तीर्णासुरस्त्रीणां स्तनकुङ्कुमपिञ्जराः ॥ १७४ ॥

Within those forests were triangular and quadrangular stepwells, their waters rendered golden-yellow by the saffron washed from the bosoms of bathing celestial nymphs. ॥ 174 ॥

पुष्करिण्यः क्वचिच्चासन् क्वचिच्च कृत्रिमाद्रयः । क्वचिद्रम्याणि हर्म्याणि क्वचिदाक्रीडमण्डपाः ॥ १७५ ॥

In those groves were lotus pools, artificial pleasure-mountains, charming palaces, and sports pavilions. ॥ 175 ॥

क्वचित्प्रेक्षागृहाण्यासन् चित्रशालाः क्वचित् क्वचित् । एकद्वित्रिप्रभेदाश्च महाप्रासादपङ्क्तयः ॥ १७६ ॥

In places were theaters, picture galleries, and rows of grand palaces rising to one, two, or three stories. ॥ 176 ॥

क्वचिच्च हरितैर्भूमिरिन्द्रगोपैस्तता क्वचित् । सरांस्यतिमनोज्ञानि सरितश्च सैकताः ॥ १७७ ॥

In some spots, the ground was covered with lush green lawns; in others, it was adorned with red Indragopa insects; there were captivating lakes and rivers with beautiful sandy shores. ॥ 177 ॥

हारि मेदुरमुन्निद्रकुसुमं सश्रीककामदम् । सुकलत्रमिवासीत्तत् कृतं वनचतुष्टयम् ॥ १७८ ॥

All four forests were delightful to enjoy like noble women: for they were charming, lush (unctuous), blooming with opened flowers (free from menstrual impurity), endowed with beauty, and fulfilling of all desires. ॥ 178 ॥

अपास्तातपसंस्पर्शं विकसत्पल्लवाञ्चितम् । पयोधरस्पृगाभासि तत् स्त्रीणामुत्तरीयवत् ॥ १७९ ॥

Or, those forests shone like women's upper garments (Uttariya): for just as an upper scarf dispels the heat of the sun, is adorned with fine borders (Pallava), and touches the bosom (Payodhara), so too did those forests dispel the heat, flourish with tender foliage (Pallava), and touch the clouds (Payodhara) with their height. ॥ 179 ॥

वनानां प्रथमं चाशोकं शोकापनोदि देहिनाम् । रागं वमदिवात्मीयमारक्तैः पुष्पपल्लवैः ॥ १८० ॥

Among those four forests, the first was the Ashoka grove, which dispelled all sorrow of living beings and, with its crimson blossoms and tender foliage, appeared as though pouring forth its own inner affection (Raga). ॥ 180 ॥

पर्णानि सप्त बिभ्राणं द्वितीयाख्यं तु यद् वनम् । सप्त स्थानानि धामानि दर्शयत्यतिपर्व यत् ॥ १८१ ॥

The second grove consisted of Saptaparna trees bearing seven leaves at every joint, appearing as though displaying the seven supreme spiritual stations of the Lord (such as noble birth, righteous householder state, ascetic initiation, etc.) across the nodes of the trees. ॥ 181 ॥

चाम्पेयं वनमप्यन्यत् सुमनोभरभूषणम् । वनं दीपाङ्गवृक्षाणां विभुं भक्त्वा इवागतम् ॥ १८२ ॥

The third grove of Champaka trees, adorned with masses of fragrant blossoms, appeared as though the forest of Dipanga wish-fulfilling trees had arrived in devotion to serve the Supreme Lord. ॥ 182 ॥

चुतव्रातं वनं रेजे कलकण्ठीशुभस्वनैः । स्तुवानमिव भक्त्यैनमीशानं पुण्यशासनम् ॥ १८३ ॥

And the fourth grove of mango trees (Chuta), enchanting with the melodious songs of cuckoos, appeared as if singing hymns of praise with devotion to the Lord who bestows sacred teachings. ॥ 183 ॥

अशोकवनमध्येऽभूदशोकानोकहो महान् । हैमं त्रिमेखलं पीठं समुत्तुङ्गमधिष्ठितः ॥ १८४ ॥

In the center of the Ashoka grove stood a colossal Ashoka tree (Chaitya tree), situated upon a lofty, three-tiered golden pedestal (Pitha). ॥ 184 ॥

चतुर्गोपुरसंबद्धत्रिशालपरिवेष्टितः । मङ्गलद्रव्यसंभारैरभितः संवृतस्तथा ॥ १८५ ॥

That tree was enclosed by three ramparts endowed with four gateway portals each, and was surrounded on all sides by auspicious articles like parasols, fly-whisks, mirrors, and pitchers. ॥ 185 ॥

जम्बूद्वीपस्थलीमध्ये भाति जम्बूद्रुमो यथा । तथा वनस्थलीमध्ये स बभौ चैत्यपादपः ॥ १८६ ॥

Just as the divine Jambu tree shines in the central region of Jambudvipa, so did that Chaitya tree named Ashoka shine in the center of the Ashoka forest. ॥ 186 ॥

शाखाप्रव्याप्तविश्वाशः स रेजेऽशोकपादपः । अशोकमयमेवेदं जगत्कर्तुमिबोद्यतः ॥ १८७ ॥

Pervading all quarters with the tips of its expansive branches, that Ashoka tree appeared as though ready to make the entire cosmos 'Ashoka'—free from all grief and sorrow. ॥ 187 ॥

सुरभीकृतविश्वाशः कुसुमैः स्थगितम्बरः । सिद्धाध्वानमिवारुन्धन् विबभौ चैत्यपादपः ॥ १८८ ॥

Enveloping the sky with flowers that perfumed all directions, that Chaitya tree shone as if reaching to the path of the Siddhas and Vidyadharas. ॥ 188 ॥

गारुडोपलनिर्माणैः पत्रैश्चित्रैश्चितोऽभितः । पद्मरागमणेः पुष्पस्तबकैः परितो वृतः ॥ १८९ ॥

That tree was covered with variegated leaves fashioned of emeralds and surrounded by clusters of blossoms fashioned of rubies. ॥ 189 ॥

हिरण्मयमहोग्रशाखो दीप्तामूलस्थलः सुरैः । अलिकुलझङ्कारैस्तर्जयन्निव मन्मथम् ॥ १९० ॥

Possessing lofty branches of pure gold and a radiant base embedded with jewels, it seemed to rebuke Cupid through the delightful humming of the bees resting upon it. ॥ 190 ॥

सुरासुरनरेन्द्रान्तःकरणालानविग्रहः । स्वप्रभापरिवेषेण द्योतिताखिलदिङ्मुखः ॥ १९१ ॥

That Chaitya tree served as a tying-post (Alana-stambha) for tethering the elephant-like minds of gods, asuras, and human monarchs, and illuminated all quarters with the halo of its own radiance. ॥ 191 ॥

रणल्लम्बिकघण्टाभिर्बधिरीकृतविश्वभूः । भूर्भुवःस्वर्जयं भर्तुः प्रतोषादिव घोषयन् ॥ १९२ ॥

With hanging bells chiming rhythmically, it filled the world with sound, appearing as though joyfully proclaiming the Lord's victory over the lower, middle, and upper worlds. ॥ 192 ॥

ध्वजांशुकपरामृष्टनिर्मेघघनपद्धतिः । जगज्जनाङ्गसंलग्नमंहः परिमृजन्निव ॥ १९३ ॥

With the fluttering cloths of its aloft banners wiping away the clouds from the sky, it seemed to wipe away the sins clinging to the bodies of worldly beings. ॥ 193 ॥

मूर्ध्ना छत्रत्रयं बिभ्रन्मुक्तालम्बनभूषितम् । विभोस्त्रिभुवनेश्वर्यं विना वाचेव दर्शयन् ॥ १९४ ॥

Bearing three parasols adorned with hanging pearl strands upon its summit, it silently demonstrated the Lord's sovereign majesty over the three worlds without uttering a word. ॥ 194 ॥

दीप्ता बुध्नभागेऽस्य प्रतिमा दिक्षतुष्टये । जिनेश्वराणामिन्द्राद्यैः समवाप्ताभिषेचनाः ॥ १९५ ॥

At the base of that Chaitya tree, four radiant images of the Jinendra Lord were enshrined in the four cardinal directions, anointed by the Indras themselves. ॥ 195 ॥

गन्धस्रग्धूपदीपाद्यैः फलैरपि सहाक्षतैः । तत्र नित्यं सुरा देवा जिनार्चनं वितेनिरे ॥ १९६ ॥

The celestial beings perpetually performed the worship of those Jina images with fragrant substances, flower garlands, incense, lamps, fruits, and unbroken rice grains (Akshata). ॥ 196 ॥

क्षीरोदोदकधौताङ्गीर्हेमजास्ता जिनार्चयः । प्रणिपत्यार्हतामर्चां भावशुद्धाः सुरासुराः ॥ १९७ ॥

Bowing with purity of thought before those golden images of the Arhantas, whose forms were bathed in the waters of the Ocean of Milk, humans, gods, and asuras performed their adoration. ॥ 197 ॥

स्तुवन्ति स्तुतिभिः केचिदर्थ्याभिः प्रणमन्ति च । स्मृत्वावधार्य गायन्ति केचिच्च सुरसत्तमाः ॥ १९८ ॥

Some noble deities praised those images with meaningful hymns, some offered reverent bows, and others sang melodiously while contemplating and remembering their divine virtues. ॥ 198 ॥

यथाशोकस्तथान्येऽपि विज्ञेयास्तस्य भूरुहाः । वने वने सजातीया जिनबिम्बोद्यद्बुध्नकाः ॥ १९९ ॥

Just as there was the Ashoka Chaitya tree in the Ashoka grove, similarly in each of the other three groves was a Chaitya tree of its respective species, their bases illuminated by the radiant images of the Jinendra Lord. ॥ 199 ॥

अशोकः सप्तपर्णश्च चम्पकश्चूत एव च । चत्वारोऽमी वनेष्वासन् प्रोत्तुङ्गाश्चैत्यपादपाः ॥ २०० ॥

Thus, in the four forests mentioned above, there stood four lofty Chaitya trees: Ashoka, Saptaparna, Champaka, and Chuta (mango). ॥ 200 ॥

चैत्याधिष्ठितबुध्नत्वाद् रूढतन्नामरूढयः । शाखिनोऽमी विभान्ति स्म सुरैः प्राप्तपूजनाः ॥ २०१ ॥

Because Jina images were enshrined at their base, they rightfully bore the meaningful title 'Chaitya-vriksha' (shrine-trees) and shone gloriously, receiving worship from the celestials. ॥ 201 ॥

फलैरलंता दीप्ताः स्वपादाक्रान्तभूतलाः । पार्थिवा इव ते रेजुः पार्थिवाः पत्रिणो द्रुमाः ॥ २०२ ॥

Those earth-born trees truly resembled earthly monarchs (Parthivas): for just as kings are adorned with achievements (Phala), are majestic, tread upon the earth with their feet (Pada), and command vehicles/retainers (Patri), so too those trees were laden with fruits (Phala), were splendid, covered the earth with their roots (Pada), and were richly endowed with foliage (Patra). ॥ 202 ॥

प्रभ्यञ्जितानुरागास्तैः पल्लवैः कुसुमोत्करैः । प्रसादं दर्शयन्तोऽन्तर्विभुं सेविरे द्रुमाः ॥ २०३ ॥

Through their tender red shoots, those trees seemed to express their deep inner devotion (Anuraga), and through their blossoming flowers, they seemed to display the joy of their hearts—thus did the trees serve the Supreme Lord. ॥ 203 ॥

तरूणामेव तावच्चेदीदृशो विभवोदयः । किमस्ति वाच्यमीशस्य विभवेऽतीदृशात्मनः ॥ २०४ ॥

When even the trees possessed such wondrous grandeur and glory, what need be said of the transcendent, supersensory majesty of Bhagavan Rishabhadeva's omniscience—it was indeed beyond all comparison. ॥ 204 ॥

ततो वनानां पर्यन्ते बभूव वनवेदिका । चतुर्भिर्गोपुरैस्तुङ्गै रारुद्धगगनाङ्गणा ॥ २०५ ॥

At the outer perimeter of those forests stood a forest-balustrade (Vana-vedika), enclosing the grounds and reaching into the sky with four lofty gateway portals (Gopuras). ॥ 205 ॥

काञ्चीयष्टिरिवोर्वीशा सा बभौ वनवेदिका । जाम्बूनदमयी रत्नैरन्विता च समन्ततः ॥ २०६ ॥

Fashioned of pure gold and studded with gems on all sides, that forest-balustrade appeared like a jeweled golden girdle encircling the grove. ॥ 206 ॥

सा बभौ वेदिकोदग्रा सवप्रा समया वनम् । भव्यधीरिव संश्रित्य सचर्या समयावनम् ॥ २०७ ॥

That lofty balustrade, endowed with ramparts and situated near the forest, shone like the intellect of worthy souls (Bhavya Jivas): for just as the intellect of worthy souls is elevated (Udagra), accompanied by noble conduct (Sacharya), and abides in the preservation of scriptural doctrine (Samayavana), so too that balustrade was tall (Udagra), possessed protective walls (Savapra), and stood adjacent to the forest (Samaya Vanam). ॥ 207 ॥

सुगुप्ताङ्गी सतीवासौ रुचिरा सूत्रपा वनम् । परिवव्रे श्रुतं जैनं सद्धीर्वा सूत्रपावनम् ॥ २०८ ॥

That balustrade, well-proportioned, flawless, radiant, built strictly to the plumb-line measure (Sutrapa), and enclosing the forest, resembled the intellect of a noble being: for just as the intellect of a noble person protects the body from sinful conduct, is free from

doubt, inspires faith, protects the sacred scriptures (Sutrapa), and encompasses the Jaina doctrine purified by scriptural aphorisms, so too that balustrade encircled the forest flawlessly. ॥ 208 ॥

घण्टाजालानि लम्बानि मुक्तालम्बनकानि च । पुष्पस्रजश्च संरेजुरमुष्यां गोपुरं प्रति ॥ २०९ ॥

At every Gopura gateway of that balustrade hung rows of bells, pearl festoons, and fragrant garlands of flowers. ॥ 209 ॥

राजतानि व्यरोचन्त गोपुराण्यष्टमङ्गलैः । सङ्गीतातोद्यनृत्तैश्च रत्नाभरणतोरणैः ॥ २१० ॥

The four silver gateways of that balustrade shone with eightfold auspicious articles, melodious music, instrumental playing, dancing, and ornamental archways adorned with jeweled ornaments. ॥ 210 ॥

ततः परं व्यलंचक्रुर्नाना ध्वजविपङ्क्तयः । महीं वीथ्यन्तरालस्थां हेमस्तम्भाग्रलम्बिताः ॥ २११ ॥

Beyond those balustrades, rows of various divine banners mounted upon the summits of golden pillars adorned the intermediate grounds of the grand avenues. ॥ 211 ॥

सुस्थास्ते मणिपीठेषु ध्वजस्तम्भाः स्फुरद्रुचः । विरेजुर्जगतां मान्याः सुराजान इवोन्नताः ॥ २१२ ॥

Firmly established upon pedestals of gems, radiating brilliant luster, universally revered, and towering high, those flagstaffs shone like noble monarchs: for noble kings also sit upon jeweled thrones, are radiant, are revered across the world, and are magnanimous and exalted. ॥ 212 ॥

अष्टाशीत्यङ्गुलास्तेषां पृथुत्वं परिकीर्तितम् । पञ्चविंशतिकोदण्डान्यमीषामन्तरं विदुः ॥ २१३ ॥

The thickness (width) of those pillars is said to be eighty-eight Angulas, and the interval between them should be known as twenty-five Dhanushas each. || 213 ||

सिद्धार्थचैत्यवृक्षाश्च प्राकारवनवेदिकाः । स्तूपाः सतोरणा मानस्तम्भाः स्तम्भाश्च केतुषु ॥ २१४ ॥

The Siddhartha trees, Caitya trees, ramparts (Prakara), forest altars (Vana-Vedika), stupas along with arched gateways (Toranas), Manastambhas, and flagstaffs—

प्रोक्तास्तीर्थकृदुत्सेधादुत्सेधेन द्विषड्गुणाः । दैर्घ्यानुरूपमेतेषां पृथुत्वमाहुर्मनीषिणः ॥ २१५ ॥

All these are stated to be twelve times the height of the Tirthankara's body, and the learned scholars have described their width and proportions in accordance with their height. || 215 ||

वनानां स्वगृहाणां च पर्वतानां तथैव च । भवेदुन्नतिरेषैव वर्णितागमकोविदैः ॥ २१६ ॥

Similarly, the scholars versed in the Agamas have described the same height for the forests, the mansions in the forests, and the mountains; that is, all of these are also twelve times the height of the Tirthankara's body. || 216 ||

भवेयुरिङ्गिरायो रुद्धाः स्वोत्सेधादष्टसंगुणम् । स्तूपानां रोद्धमुच्छायात् सातिरेकं विदो विदुः ॥ २१७ ॥

The mountains are eight times wider than their height, and the wise have stated the diameter (width) of the stupas to be slightly more than their height. || 217 ||

उशन्ति वेदिकादीनां स्वोत्सेधस्य तुर्यभागम् । रोद्धं विमलविज्ञानमहाकूपारपारगाः ॥ २१८ ॥

The Ganadharas, who have crossed the ocean of pure supreme knowledge, have described the width of the forest altars (Vana-Vedikas) to be one-fourth of their height. || 218 ||

स्रग्वस्त्रमयूरमालाब्जहंसवैनतेयकेशिनाम् । वृषमेभाङ्कचक्राणां केतवः स्युर्दशभेदकाः ॥ २१९ ॥

The banners were of ten varieties bearing emblems of garlands, garments, peacocks, lotuses, swans, Garudas, lions, bulls, elephants, and wheels (Chakras). || 219 ||

अष्टोत्तरशतं श्रेण्यः प्रत्येकं पालिकेतवः । एकैकस्यां दिशि प्रोच्चास्तरङ्गास्तोयधेरिव ॥ २२० ॥

In each direction, there were one hundred and eight flags of each variety; those flags were extremely lofty and appeared like the surging waves of an ocean. || 220 ||

पवनान्दोलितस्तेषां केतूनामंशुकोत्करः । व्याजह्वपुरिवाभासीद् जिनेज्यायै नरामरान् ॥ २२१ ॥

The fluttering mass of cloth of those flags, swaying in the wind, looked as if it was summoning humans and celestial beings to worship Lord Jinendra. || 221 ||

स्रग्ध्वजेषु स्रजो दिव्याः सौमनस्यं व्यलम्बिरे । भव्यानां दर्शयन्त्योऽथ कल्पितास्त्रिदिवाधिपैः ॥ २२२ ॥

On the banners bearing garland emblems, divine flower garlands hung down, appearing as though the Indras had fashioned them specifically to demonstrate the joyous and serene disposition (Saumanasya) of the worthy souls (Bhavya-jivas). || 222 ||

श्लक्ष्णांशुकध्वजा रेजुः पवनान्दोलितोच्छ्रिताः । व्योमाम्बुधेरिवोद्भूतास्तरङ्गास्तुङ्गसन्ततयः ॥ २२३ ॥

The banners bearing cloth emblems were made of fine and radiant white fabrics; waving and fluttering high in the wind, they appeared magnificent like lofty towering waves rising from the ocean of the sky. || 223 ||

बर्हिध्वजेषु बर्हालिं लीलयोत्क्षिप्य बर्हिणः । रेजुर्ग्रस्तांशुकाः सर्पबुद्धयेव ग्रस्तकृत्तयः ॥ २२४ ॥

The peacocks fashioned on the peacock-emblemed banners gracefully spread their plumages, swallowing the trailing cloths as if mistaking them for snakes, appearing as though they were swallowing snake-sloughs. || 224 ||

पद्मध्वजेषु पद्मानि सहस्रदलसञ्चयैः । व्योमसरोऽवगाढानि फुल्लानीव सरोजिनः ॥ २२५ ॥

The lotuses depicted on the lotus-emblemed banners, with their expanse of a thousand petals, shone as if blooming lotuses were immersed in the celestial lake of the sky. || 225 ||

रत्नभूमौ प्रतिमया संक्रान्तानि महीतले । अमरान् मोहयाञ्चक्रुः पद्मबुद्ध्यावपातिनः ॥ २२६ ॥

The reflections of the lotuses depicted on those banners falling upon the jewel-paved ground created an illusion for the hovering bees, who descended upon them mistaking them for real lotuses. || 226 ||

तेषां तदात्वनीं शोभां दृष्ट्वा नान्यत्र भाविनीम् । कञ्जान्मुमुचे सर्वान् लक्ष्मीस्तेषु पदं दधे ॥ २२७ ॥

Beholding that peerless splendour of those lotuses, which could be found nowhere else, Goddess Lakshmi abandoned all other lotuses and made her abode upon them. Meaning: Those lotuses were so extraordinarily beautiful that it seemed as if Lakshmi had renounced all other lotuses to dwell exclusively in them. || 227 ||

हंसध्वजेष्वमी हंसाश्चञ्च्वा ग्रसितवाससः । विरेजुः प्रस्तृतास्यन्तौ वा प्रभां तदात्मना ॥ २२८ ॥

The swans depicted on the swan-emblemed banners grasped the clothes with their beaks, shining splendidly as if extending their own physical radiance (Dravya-leshya) under that guise. || 228 ||

गरुत्मद्ध्वजदण्डाग्राण्यध्यासीना विनायकाः । रेजुः पक्षविक्षेपैर्विलङ्घयिषवो नु खम् ॥ २२९ ॥

The Garudas seated at the tops of the staffs of the Garuda-emblemed banners, fluttering their wings, appeared as if eager to soar across and transcend the sky. || 229 ||

बभुर्नीलमणिष्मास्था गरुडाः प्रतिमागताः । समाक्रष्टुमिवाहीन्द्रान् प्रविशन्तो रसातले ॥ २३० ॥

The reflections of those Garudas cast upon the sapphire-paved ground looked as if they were descending into the netherworld (Rasatala) to seize the serpent kings (Nagas). || 230 ||

मृगेन्द्रकेतनाग्रेषु प्रोत्तुङ्गाः प्लवनेप्सवः । कृतयत्ना विरेजुस्ते जेतुं वा सुरसामजान् ॥ २३१ ॥

The lions atop the lion-emblemed banners, poised to leap, appeared as though they were exerting themselves to conquer the celestial elephants of the gods. || 231 ||

स्थूलमुक्ताफलान्येषां मुखेभ्यो गलदंशुभिः । गजेन्द्रकुम्भसंभेदात् सञ्चितानि यशोंसि वा ॥ २३२ ॥

The large pearls dangling from the mouths of those lions appeared like the collected fame gathered from rending open the frontal globes (Kumbhas) of mighty elephants. || 232 ||

उक्षाणः शृङ्गसंलग्नलम्बमानोज्ज्वलांशुकाः । रेजुर्विपक्षजस्येव संलब्धजयकेतनाः ॥ २३३ ॥

On the bull-emblemed banners, the sculpted bulls with radiant cloths hanging from their horn-tips looked splendid, as if they had attained victory banners after vanquishing their adversaries. || 233 ||

उच्छ्रिताग्रकरैर्बद्धा ध्वजा रेजुर्गजाधिपाः । गिरीन्द्रा इव कूटाग्रनिष्पतत्पृथुनिर्झराः ॥ २३४ ॥

The mighty elephants depicted on the elephant-emblemed banners held aloft the flags with their raised trunks, shining like lofty mountains cascading with grand waterfalls from their summits. || 234 ||

आरैः सहस्रैरभ्रंङ्कषैरुत्सपद्भिश्च रश्मिभिः । चक्राण्यधुर्भानुमता सार्धं स्पर्धां कर्तुमिवोद्यताः ॥ २३५ ॥

The wheels on the wheel-emblemed banners, having a thousand spokes and radiating sky-scraping rays upward, shone as if ready to rival the blazing sun itself. || 235 ||

खान्तः परिसृजन्तो वा श्लिष्यन्तो वा दिगङ्गनाः । भुवमास्फालयन्तो वा स्फूर्जन्ति स्म महाध्वजाः ॥ २३६ ॥

Thus, those grand banners fluttered as though sweeping the interior of the sky, embracing the maiden-like cardinal directions, or gently brushing the earth. || 236 ||

इत्यमी केतवो मोहनिर्जयोपार्जिता बभुः । विभोस्त्रिभुवनेशीट्वं शंसन्तोऽनन्यगोचरम् ॥ २३७ ॥

Thus, those banners, earned through the complete conquest of delusion (Mohaniya Karma), shone radiantly, proclaiming the Lord's unparalleled and supreme sovereignty over the three worlds. || 237 ||

दिश्येकस्यां ध्वजानां च शतं स्यादशीतियुक् । चतसृष्वपि ते स्युश्च द्विश्रिका सागराः ॥ २३८ ॥

In each direction, there were one thousand and eighty banners in total, making four thousand three hundred and twenty across all four directions. || 238 ||

ततोऽनन्तरमेवान्तर्भागे सालो महानभूत् । श्रीमानर्जुननिर्माणो द्वितीयोऽप्यद्वितीयकः ॥ २३९ ॥

Immediately within the interior of those banners stood a massive rampart made of silver, exceptionally magnificent, and though being the second rampart, it was truly peerless (unrivalled). || 239 ||

पूर्ववद्गोपुराण्यस्य राजतानि रराजिरे । हासलक्ष्मीर्भुवो यातुं पुञ्जीभूता तदात्मना ॥ २४० ॥

Like the first rampart, this one too had four silver Gopura gateways, shining as though they were the personified collected splendour of Goddess Earth's radiant smile under the guise of gateways. || 240 ||

तेष्वाभरणविन्यस्ततोरणेषु परा द्युतिः । तेने निधिभिरद्भूतैः कुबेरैश्वर्यहासिनी ॥ २४१ ॥

In those Gopura gateways adorned with ornament-decked Toranas, the wonderful treasures (Nidhis) deposited there radiated an immense splendour that eclipsed even the opulence of Kubera. || 241 ||

अपरश्च विधिरशेषोऽपि प्राक्साले वर्णितः । पौनरुक्त्यभयान्नात्र तस्य प्रपञ्चो निदर्शितः ॥ २४२ ॥

All other details of this rampart have already been described in the description of the first rampart; to avoid the fault of repetition, they are not elaborated upon here again. || 242 ||

अत्रापि पूर्ववद्ध्येयं द्वितयं नाट्यशालयोः । तद्वद्धूपघटीद्वन्द्वं महावीथ्युभयान्तयोः ॥ २४३ ॥

As before, here too on both sides of each grand avenue (Mahavithi), two theatres (Natya-shalas) and two incense jars (Dhupaghatis) should be known to exist. || 243 ||

अथ वीथ्यन्तरेष्वस्यां कक्ष्यायां कल्पभूरुहाम् । नानारत्नप्रभोत्सर्पैर्वनमासीत् प्रभास्वरम् ॥ २४४ ॥

The distinct feature in this enclosure was that beyond the incense jars, in the spaces between the avenues, stood a grove of wish-fulfilling trees (Kalpavrikshas), radiant with the emanating brilliance of various gems. || 244 ||

कल्पद्रुमाः समभ्युच्चाः सच्छायाः फलशालिनः । नानास्रग्वस्त्रभूषाढ्या राजायन्ते स्म संपदा ॥ २४५ ॥

The Kalpavrikshas of that grove were very lofty, possessed excellent cool shade, were adorned with luscious fruits, and were bedecked with diverse garlands, garments, and ornaments; thus, in their majesty, they resembled kings—for kings too are highly exalted (or noble), possess an auspicious aura, are rich in the fruits of achievements, and are adorned with various garlands, fine robes, and jewels. || 245 ||

देवोदङ्कुरवो नूनमागताः सेवितुं जिनम् । दशप्रभेदैः पङ्क्तीतः कल्पतरुभिः श्रिताः ॥ २४६ ॥

Beholding those wish-fulfilling trees, it appeared as though Devakuru and Uttarakuru themselves had arrived with rows of their ten kinds of Kalpavrikshas to serve the Lord. || 246 ||

फलान्याभरणान्येषामंशुकानि नवाङ्कुराः । शाखाप्रलम्बिन्यो मह्यः प्ररोहा इव जटाः ॥ २४७ ॥

The fruits of those Kalpavrikshas resembled precious ornaments, their tender new sprouts appeared like silken garments, and the long aerial roots hanging from their branch-tips shone like grand matted locks. || 247 ||

तेषामधःस्थलच्छायामध्यासीनाः सखेचराः । स्वावासेषु रतिं त्यक्त्वा विबुधाश्चिरं रेसिरे ॥ २४८ ॥

Seated in the shade beneath those trees, celestials and Vidyadharas, abandoning attachment to their own heavenly abodes, sported there delightfully for a long time. || 248 ||

ज्योतिष्का ज्योतिरङ्गेषु दीपाङ्गेषु च कल्पजाः । भावना इन्द्राश्च मालाङ्गेषु यथायोग्यां रतिं दधुः ॥ २४९ ॥

The Jyotishka celestials took special delight in the Jyotiranga Kalpavrikshas, the Kalpavasi celestials in the Dipanga Kalpavrikshas, and the Indras of the Bhavanavasis in the Malangaka Kalpavrikshas. Meaning: Each class of celestial beings sported happily under the specific type of tree pleasing to them. || 249 ||

स्रग्भिः साभरणं स्रग्वि सुवस्त्रं पल्लवाधरम् । सदीपं वनं शुशुभे वधूवरमिवारुचत् ॥ २५० ॥

That grove of Kalpavrikshas shone splendidly like a newlywed bride and groom—for just as a bride and groom are adorned with floral garlands, so was the grove bedecked with garlands; just as they wear ornaments, so did the grove bear ornaments; just as they wear beautiful garments, so were splendid garments suspended in the grove; just as their lips are red like tender leaves, so were the grove's fresh sprouts red; just as lamps illuminate around the couple, so were lamps glowing on the trees; and just as the bride and groom are extraordinarily handsome, so was that grove exquisitely beautiful. Meaning: In this grove, Malangaka trees bore hanging garlands, Bhushananga trees bore ornaments, Vastrranga trees hung fine robes, fresh reddish sprouts blossomed everywhere, and Dipanga trees were illuminated with radiant lamps. || 250 ||

अन्तर्वणमथाभूवन्निह सिद्धार्थपादपाः । सिद्धार्थाधिष्ठितां वीक्ष्य मुदिता भानव इवोज्ज्वलाः ॥ २५१ ॥

In the midst of those Kalpavrikshas stood Siddhartha trees; with their bases enshrined by the icons of the Siddha Bhagavan, they shone with supreme radiance, glowing brilliantly like the sun. || 251 ||

चैत्यवृक्षेषु पूर्वोक्ता वर्णनात्रापि योज्यताम् । किं तु कल्पद्रुमा एते संकल्पितफलप्रदाः ॥ २५२ ॥

All the splendour described previously regarding the Caitya trees applies equally to these Siddhartha trees, with the only distinction being that these wish-fulfilling trees granted all desired fruits. || 252 ||

क्वचिद् वाप्यः क्वचिन्नद्यः क्वचित् सैकतमण्डलम् । क्वचित्सभागृहादीनि रेजिरे तद्वनान्तरे ॥ २९३ ॥

Within that grove of Kalpavrikshas, stepwells here, streams there, mounds of crystalline sand in places, and assembly halls elsewhere added to the magnificence. || 253 ||

वनवीथीमिमामास्त सर्वतो वनवेदिका । काञ्चनी मेखलेवोर्वी तुङ्गगोपुरसंगता ॥ २९४ ॥

Encircling the forest avenue of those Kalpavrikshas on the inner side was a forest altar (Vana-Vedika); made of pure gold and equipped with four lofty Gopura gateways, it girdled the area like a golden waistband. || 254 ||

तत्र तोरणसाङ्गल्यसंपदः पूर्ववर्णिताः । गोपुराणि च पूर्वोक्तमानोन्मातान्यमुत्र च ॥ २९५ ॥

The arched Toranas and auspicious articles (Mangala-dravyas) at those Gopura gateways have already been described; their height, width, and other dimensions should also be understood as before. || 255 ||

ततो गत्वा तामुल्लङ्घ्य परतः परिवीथ्यभूत् । प्रासादपङ्क्तिर्विविधा निर्मिता सुरशिल्पिभिः ॥ २९६ ॥

Beyond those Gopura gateways on the inner side lay a broad avenue, on both sides of which stood rows of diverse celestial mansions constructed by divine architects. || 256 ||

हिरण्मयमहत्स्तम्भा वज्राधिष्ठानबन्धनाः । चन्द्रकान्तशिलाकान्तभित्तयो रत्नचित्रिताः ॥ २९७ ॥

Those beautiful mansions were built with massive golden pillars, diamond foundations, lustrous walls of moonstone (Candrakanta gems), and were richly inlaid with multicolored jewels. || 257 ||

भवनानि द्वितलाः केचित् केचित् स्युस्त्रितलाश्रिताः । चन्द्रशालायुजः केचिद् वलभ्यश्चारुशोभिनः ॥ २५८ ॥

Some of those mansions had two storeys, some three storeys, and some four storeys; several were adorned with moon-chambers (attics/roof terraces) and charming overhanging eaves (Valabhis). || 258 ||

रेजिरे स्म भवन्त्येते स्वप्रभामग्नमूर्तयः । नभोलिहानाः कूटाग्रज्योत्स्नयेव विनिर्मिताः ॥ २५९ ॥

Immersed in their own self-luminous glow and kissing the heavens with their pinnacles, those mansions shone as if fashioned entirely out of moonlight. || 259 ||

कूटागारसभागृहप्रेक्षाशालाः क्वचिद् विभुः । सासनास्तुङ्गसोपानाः श्वेतिताम्बराः ॥ २६० ॥

In places stood lofty pinnacle-mansions (Kutagaras), in others assembly pavilions, and elsewhere performance theatres (Prekshagrihas); they were adorned with luxurious spreads, grand thrones, and lofty stairways, whitening the entire sky with their radiant lustre. || 260 ||

तत्र देवाः सगन्धर्वाः सिद्धा विद्याधराः सदा । उरगाः किन्नराश्चासन् रमन्ते स्म कृतादराः ॥ २६१ ॥

In those pavilions, celestial beings, Gandharvas, Siddha-devas, Vidyadharas, Nagakumaras, and Kinnara gods resided and rejoiced with deep reverence. || 261 ||

केचिद् गानेषु वाद्येषु वादने केचिदुद्यताः । संगीतनृत्यगोष्ठीभिर्विभुमाराधयन्नमी ॥ २६२ ॥

Among them, some were engrossed in melodious singing and others were devoted to playing musical instruments; thus, through symphonies, dances, and musical assemblies, they worshipped the Supreme Lord. || 262 ||

वीथीनां मध्यभागेऽत्र स्तूपश्रेणी नव स्थिताः । पद्मरागमयोत्तुङ्गवपुषः खाग्रलङ्घिनः ॥ २६३ ॥

In the middle of each grand avenue stood nine stupas, towering high, constructed of rubies (Padmaraga gems), and ascending towards the skies with their summits. || 263 ||

जनानुरागास्ताद्रूप्यमापन्ना इव ते बभुः । सिद्धार्हत्प्रतिबिम्बोत्थैरभितश्चित्रमूर्तयः ॥ २६४ ॥

Enshrined on all sides with exquisite icons of the Siddhas and Arhants, those stupas were richly decorated, appearing as if the devotion of the faithful had personified into the form of stupas. || 264 ||

स्वोन्नत्या गगनाभोगं व्याप्नुवन्तः समं श्रिया । स्तूपा विद्याधराराध्याः प्राप्तेज्या मेरुवो यथा ॥ २६५ ॥

Those stupas resembled Mount Meru itself—for just as Meru encompasses the expanse of the sky with its height, so did these stupas; just as Meru is revered by the Vidyadharas, so were these stupas; and just as Meru receives highest worship, so were these stupas worshipped. || 265 ||

स्तूपाः समुच्छ्रिता रेजुराराध्याः सिद्धचारणैः । तादृप्यमिव बिभ्राणा नवकेवललब्धयः ॥ २६६ ॥

Worshipped by perfected beings (Siddhas) and Carana Munis, those exceedingly lofty stupas appeared as though they were the Lord's nine infinite attainments (Nava-Kevalalabdhis) manifested in physical form. || 266 ||

स्तूपानामन्तरेष्वेषा रत्नतोरणमालिकाः । बभुरिन्द्रधनुष्येव चित्रिताकाशप्राङ्गणाः ॥ २६७ ॥

Between those stupas hung garlands of jewelled archways (Toranas) that variegated the courtyard of the sky, shining as if celestial rainbows were strung across. || 267 ||

सच्छत्राः सपताकाश्च सर्वमङ्गलसंगताः । राजान इव रेजुस्ते स्तूपाः कृतजनोत्सवाः ॥ २६८ ॥

Endowed with parasols, fluttering banners, and all auspicious symbols, and filling the hearts of people with profound joy, those stupas shone like kings—for kings too possess umbrellas, banners, all auspicious regalia, and bring delight to the people. || 268 ||

तत्राभिषिच्य जैनेन्द्रीरर्चाः कीर्तितपूजिताः । ततः प्रदक्षिणीकृत्य भव्याः सुदमयासिषुः ॥ २६९ ॥

There, performing the consecration (Abhisheka) of the icons of Lord Jinendra, singing hymns, offering worship, and performing circumambulations (Pradakshina), the worthy souls (Bhavyas) attained immense spiritual joy. || 269 ||

स्तूपहर्म्यावलिरुद्धां भुवमुल्लङ्घ्य तां ततः । नभःस्फटिकसालोऽभूज्जातं खमिव मूर्तताम् ॥ २७० ॥

Passing beyond the ground enclosed by rows of stupas and mansions, there stood a third rampart made of sky-clear crystal (Sphatika), which shone so flawlessly transparent that it looked as if space itself had assumed a tangible form. || 270 ||

विशुद्धपरिणामत्वाज्जिनपर्यन्तसेवनात् । भव्यात्मेव रराजैष सालस्तुङ्गसद्वृत्ततान्वितः ॥ २७१ ॥

Possessing pure transformation (clarity) and serving immediately adjacent to Lord Jinendra, that rampart shone like a worthy soul (Bhavya-atma)—for a Bhavya also possesses pure thoughts/dispositions (Vishuddha Parinama) and serves in close proximity to the Lord; moreover, the rampart was lofty (Tunga, also meaning noble) and circular (Sadvritta, also meaning virtuous in conduct) just like a Bhavya. || 271 ||

खगेन्द्रैरुपसेव्यत्वादुन्नतत्वादचलतः । रूप्याद्रिरिव तादृप्यमापन्नः प्रगाद् विभुम् ॥ २७२ ॥

Furthermore, because it was served by great Vidyadharas, was exalted, and was immovable, it appeared as if Mount Vijayardha itself had assumed the form of a rampart to circumambulate the Supreme Lord. || 272 ||

दिक्षु सालोत्तमस्यास्य गोपुराण्युदशिश्रियन् । पद्मरागमयान्युच्चैर्भव्यरागमयानि वा ॥ २७३ ॥

In the four directions of that supreme rampart stood four lofty Gopura gateways made of rubies (Padmaraga gems), appearing as if crafted from the deep spiritual love (Raga) of worthy souls. || 273 ||

द्वितीयाः पूर्ववदत्रापि मङ्गलद्रव्यसंपदः । द्वारोपान्ते च निधयो ज्वलद्गम्भीरमूर्तयः ॥ २७४ ॥

Just as auspicious articles and treasures were placed at the gateways of the first two ramparts, similarly here too, auspicious treasures of glowing and majestic forms were positioned beside these gateways. || 274 ||

सतालमङ्गलच्छत्रचामरध्वजदर्पणाः । सुप्रतिष्ठकभृङ्गारकलशाः प्रतिगोपुरम् ॥ २७५ ॥

At every Gopura gateway, the eight auspicious emblems—fan (Tala-vrinta), parasol (Chatra), flywhisk (Camara), banner (Dhvaja), mirror (Darpana), auspicious seat/stand (Supratishthaka), pitcher (Bhringara), and vase (Kalasha)—were gracefully positioned. || 275 ||

गदादिपाणयस्तेषु गोपुरेष्वभवन् सुराः । क्रमात् त्रिकोटिद्वारस्था भौमभावनकल्पजाः ॥ २७६ ॥

At the gateways of the three ramparts, Vyantara, Bhavanavasi, and Kalpavasi celestials stood as gatekeepers in succession, holding maces and other weapons in their hands. Meaning: The doors of the first rampart were guarded by Vyantara gods, those of the

second by Bhavanavasi gods, and those of the third by Kalpavasi gods, all wielding weapons such as maces. || 276 ||

ततः स्फटिकसालादापीठान्तं समायताः । भित्तयः षोडशाभूवन् महावीथ्यन्तराश्रिताः ॥ २७७ ॥

Thereafter, extending from that crystal rampart all the way to the central podium (Pitha) and flanking the grand avenues, stood sixteen radiating partition walls. Meaning: Flanking the four grand avenues in the four cardinal directions were eight walls, and in the four intermediate directions were eight walls (two each), making sixteen partition walls in total. These walls extended from the crystal rampart to the podium, dividing the twelve assembly halls (Sabhas). || 277 ||

नभःस्फटिकनिर्माणः प्रसरन्निर्मलत्विषः । सालपीठतटालग्ना ज्योत्स्नायन्ते स्म भित्तयः ॥ २७८ ॥

Crafted of crystal as clear as the sky, shedding immaculate lustre in all directions and joining the edge of the first podium from the rampart, those walls behaved like beams of solid moonlight. || 278 ||

व्यक्ता दर्शिताशेषवस्तुबिम्बा महोदयाः । भित्तयस्ता जगद्भव्यशुचिविद्या इवाबभुः ॥ २७९ ॥

Those walls were exceedingly pure, reflected all objects in the universe, and possessed great magnificence, thus shining like the sublime sciences (Vidyas) revealed by Lord Vrishabhadeva for the liberation of worthy souls. || 279 ||

तासामुपरि विस्तीर्णो रत्नस्तम्भैः समुद्धृतः । वियत्स्फटिकनिर्माणः श्रीमान् श्रीमण्डपोऽभवत् ॥ २८० ॥

Above those walls, supported by jewelled pillars and constructed of celestial crystal, stood the magnificent and grand Pavilion of Splendour (Shri-Mandapa). || 280 ||

यथार्थः श्रीमण्डपः सोऽभूद् यत्रासीत् परमेश्वरः । नृसुरासुरसांनिध्ये स्वीचक्रे त्रिजगच्छ्रियम् ॥ २८१ ॥

That pavilion was truly named 'Shri-Mandapa' (Pavilion of Divine Glory), for it was there that Supreme Lord Vrishabhadeva accepted the sovereign glory (Shri) of the three worlds in the presence of humans, celestials, and asuras. || 281 ||

यो बभावाम्बरस्यान्ते बिम्बितोऽन्याम्बरोपमः । त्रिजगज्जनतास्थानसंग्रहावाप्तवैभवः ॥ २८२ ॥

Capable of accommodating all living beings of the three worlds simultaneously and endowed with boundless grandeur, that Shri-Mandapa shone at the apex of space like a reflected second sky. Meaning: Such was the miraculous power of the Shri-Mandapa that all beings of the three worlds could comfortably find space within it without crowding, and it was exceedingly lofty and pristine. || 282 ||

अस्योपरितले मुक्ता यक्षैः कुसुमसञ्चयाः । विदधुस्तारकाशङ्कामधोभाजां नृणां हृदि ॥ २८३ ॥

The heaps of flowers showered by the Yaksha devas onto the roof of that Shri-Mandapa created in the minds of the people seated below the impression of glistening stars. || 283 ||

यत्र मत्तरवद्भृङ्गसंसूच्याः कुसुमस्त्रजः । न म्लानिमीयुर्जैनाङ्घ्रिच्छायाशैत्याश्रयादिव ॥ २८४ ॥

In that Shri-Mandapa, the white floral garlands, identifiable only by the humming black bees hovering over them, never withered, as if sustained perpetually fresh by the cool shade of Lord Jinendra's lotus feet. Meaning: The white flower garlands hanging upon the crystal walls blended seamlessly with their crystalline background and were discernable only by the swarms of bees; they remained ever fresh and never faded. || 284 ||

नीलोत्पलोपहारेषु निलीना भ्रमरावलिः । गुञ्जारवैर्जगौ सार्धं यत्र सा स्यादरक्षिता ॥ २८५ ॥

In that Shri-Mandapa, the rows of bees settled upon the offerings of blue lotuses were indistinguishable due to identical color, yet revealed their presence through their melodious humming. || 285 ||

योजनप्रमिते यस्मिन् सम्बभूवुर्नृसुरासुराः । निविष्टाः सुखमसंबाधमहो माहात्म्यमीशितुः ॥ २८६ ॥

Oh, how immense was the glory of Lord Jinendra that within that Shri-Mandapa measuring only one Yojana, all humans, celestials, and asuras could sit in utmost comfort without obstructing one another! || 286 ||

तस्मिन् शुचिमणिप्रान्तमुपेता हंससन्ततिः । गुणसादृश्ययोगेऽपि व्यज्यते स्म विकूजितैः ॥ २८७ ॥

The flock of swans approaching the pristine gems in that pavilion, though blended into the identical white radiance, made their presence known by their melodious calls. || 287 ||

यद्भित्तयः स्वसंक्रान्तजगत्त्रितयबिम्बिकाः । चित्रिता इव संरेजुर्जगच्छ्रीदर्पणश्रियः ॥ २८८ ॥

Those walls of the Shri-Mandapa, resembling the mirror of the cosmic goddess of fortune, reflected all entities of the three worlds and appeared as though adorned with countless wondrous paintings. || 288 ||

यदुत्सर्पन्प्रभाजालजलस्नपितमूर्तयः । तीर्थावगाहं चक्रुरिव देवाः सदानवाः ॥ २८९ ॥

Bathed in the radiating streams of light from that pavilion, the celestials and asuras appeared as though taking a sacred bath in a holy pilgrimage shrine (Tirtha). || 289 ||

तदुद्भक्षेत्रमध्यस्था प्रथमा पीठिका बभौ । वैदूर्यरत्ननिर्माणा कुलाद्रिशिखराञ्चिता ॥ २९० ॥

In the centre of the area enclosed by that Shri-Mandapa stood the first podium (Pithika), fashioned of lapis lazuli (Vaidurya gems), looking like the majestic peak of a Kulachala mountain. || 290 ||

तत्र षोडशसोपानमार्गाः स्युर्बहुविस्तृताः । महादिक्षु सभाकोष्ठप्रवेशेषु च विस्तृताः ॥ २९१ ॥

On that podium, broad staircases were constructed at sixteen intervals—four facing the four grand avenues in the cardinal directions (East, West, North, and South), and twelve at the entrances of each of the twelve assembly halls. || 291 ||

तां पीठिकामलञ्चक्रुरष्टमङ्गलसंपदः । धर्मचक्राणि दीप्तानि शृङ्गैरुत्तुङ्गसूनुभिः ॥ २९२ ॥

That podium was adorned by the eight auspicious treasures and radiant Wheels of the Law (Dharmachakras) held aloft upon the elevated crests of the Yakshas. || 292 ||

सहस्राराणि चास्त्राणि रत्नदीप्त्या विरेजिरे । भानुबिम्बानीवोद्यन्ति पीठिकोदग्रपर्वतात् ॥ २९३ ॥

Those Dharmachakras, having a thousand spokes and radiating dazzling gem-lustre upward, shone like the discs of the rising sun ascending from the Eastern Mountain (Udayachala) of the podium. || 293 ||

द्वितीयमभवत् पीठं तस्योपरि हिरण्मयम् । दिवाकरकरस्पर्धिवपुरुद्द्योतिताम्बरम् ॥ २९४ ॥

Above that first podium was a second podium made of pure gold, which rivalled the rays of the sun and illuminated the entire sky. || 294 ||

तस्योपरितले रेजुर्दिक्ष्वष्टासु महाध्वजाः । लोकपाला इवोदग्राः सुरेशैरभिसंमताः ॥ २९५ ॥

Upon the upper surface of that second podium, eight colossal banners stood in the eight directions, towering high like the eight guardian deities (Lokapalas) honoured by the Indras. || 295 ||

चक्रेभवृषभाम्भोजवस्त्रसिंहगरुत्मताम् । माल्यस्य च ध्वजा रेजुः सिद्धाष्टगुणनिर्मलाः ॥ २९६ ॥

Emblazoned with emblems of the wheel, elephant, bull, lotus, garment, lion, Garuda, and garland, those banners shone pristine like the eight infinite attributes of the liberated Siddhas. || 296 ||

अथ पापपरागस्य संमार्जनमिव व्यधुः । द्योतमाना मरुद्धूतस्फुरदंशुकजृम्भणैः ॥ २९७ ॥

With the fluttering sweep of their radiant cloths stirred by the wind, those banners appeared as though brushing away the dust of sins. || 297 ||

तस्योपरि स्फुरद्रत्नकिरणावलीताण्डवितम् । तृतीयमभवत् पीठं सर्वसत्त्वमयोद्गतम् ॥ २९८ ॥

Above that second podium stood the third podium, crafted from all varieties of precious gems, massive in form, dispelling the mass of darkness with the dancing rays of sparkling jewels. || 298 ||

त्रिमेखलमदः पीठं परार्ध्यमणिनिर्मितम् । रराज मेरुरिवोपास्ये भर्तुस्ताद्रूप्यमाश्रितः ॥ २९९ ॥

Endowed with three tiers (Mekhalas) and sculpted of the most priceless gems, that podium shone as though Mount Sumeru itself had arrived in that form to offer homage to the Lord. || 299 ||

स चक्रश्चक्रवर्तीव सध्वजः सुरदन्तिवत् । सुवर्णमूर्तिमहामेरुरिव पीठाद्रिरुद्बभौ ॥ ३०० ॥

Adorned with the Chakra, that mountain-like podium appeared like a Chakravarti; adorned with banners, it looked like the divine elephant Airavata; and crafted of gold, it resembled Mount Mahameru. || 300 ||

पुष्पप्रकरमाघ्रातुं निलीना यत्र षट्पदाः । हेमच्छायासमाक्रान्ताः सौवर्णा इव रेजिरे ॥ ३०१ ॥

The black bees settling to inhale the fragrance of flower heaps upon that podium were enveloped in the golden radiance, appearing as if they were wrought of gold. || 301 ||

अधरीकृतनिःशेषभवनं भासुरद्युति । जिनस्येव वपुर्भाति तद्धाम देवासुरार्चितम् ॥ ३०२ ॥

Surpassing all celestial mansions, radiant with dazzling splendour, and worshipped by celestials and asuras, that podium resembled the divine body of Lord Jinendra—for the Lord's body too transcended all realms, was brilliantly luminous, and was revered by celestials and asuras alike. || 302 ||

ज्योतिर्गणपरीतत्वात् सर्वोत्तरे तयापि तत् । न्यक्कुर्वच्छ्रियं मेरोर्धारणाच्च जगद्गुरोः ॥ ३०३ ॥

Or that podium eclipsed the glory of Mount Sumeru—for just as Mount Meru is surrounded by luminous celestial bodies (Jyotishka devas), so was the podium encircled by clusters of radiant light; just as Meru is northernmost/supreme (Sarvottara), so was the podium the most sublime; and just as Meru bore the World Teacher during His birth ablution, so did this podium support Lord Jinendra in the Samavasarana. || 303 ||

ईदृक्त्रिमेखलं पीठमस्योपरि जिनाधिपः । त्रिलोकशिखरे सिद्धपरमेष्ठीव विराजते ॥ ३०४ ॥

Upon that three-tiered podium, Lord Jinendra was seated in divine majesty, appearing like the Siddha Parameshti enshrined upon the summit of the three worlds. || 304 ||

अन्तः स्फटिकसालस्य क्षेत्रं योजनसम्मितम् । वनत्रयस्य चैकैकं ध्वजरुद्धावनेरपि ॥ ३०५ ॥

The extent of the interior within the third crystal rampart was one Yojana; similarly, each of the three forest groves (creeper grove, Asoka grove, and Kalpavriksha grove) as well as the zone enclosed by banners measured one Yojana each. || 305 ||

तथा चैव ज्ञेयं धूलीसालाच्च खातिका । पश्चाच्च योजनमेकैकं स्याज्जिनदेशितविस्तृतिः ॥ ३०६ ॥

Likewise, the expanse from the rampart of gem-dust (Dhulisala) to the moat (Parikha) should also be known as one Yojana each; all these dimensions were expounded by Lord Jinendra. || 306 ||

नभःस्फटिकसालात्तु पश्चार्धे वनवेदिका । योजनाद्धे तृतीयाच्च सालात् पीठं प्रदृश्यते ॥ ३०७ ॥

From the sky-clear crystal rampart, the altar of the Kalpavriksha forest was half a Yojana away, and from that third rampart, the first podium stood at a distance of one and a half Yojanas. || 307 ||

क्रोशार्धं चाग्रपीठस्य विष्कम्भो मेखलेऽपरे । प्रत्येकं धनुषां ज्ञेये स्यातामर्धाष्टमं शतम् ॥ ३०८ ॥

The width of the summit of the first podium was half a Krosha; likewise, the tiers (Mekhalas) of the second and third podiums should each be known as seven hundred and fifty Dhanushas in width. || 308 ||

क्रोशाः स्युर्महावीथ्यः षोडश भित्तयः पृथुत्वतः । प्राक्निर्णीता तदुच्छ्रितिः ॥ ३०९ ॥

The grand avenues before the Gopura gateways were one Krosha wide each, and the sixteen radiating walls were one-twelfth of their height in thickness, with their height having been previously described as twelve times the height of the Tirthankara. || 309 ||

अष्टदण्डोच्छ्रिता ज्ञेया जगती पीठमादिमम् । द्वितीयं च तदर्धेन मितोच्छ्रायं विदुर्बुधाः ॥ ३१० ॥

The plinth (Jagati) of the first podium should be known as eight Dhanushas in height, and the wise know the second podium to be half of that, namely four Dhanushas high. || 310 ||

तावदुच्छ्रितमन्त्यं च पीठं सिंहासनोन्नतिः । धनुरेकमिहाम्नातं धर्मचक्रस्य चोच्छ्रितिः ॥ ३११ ॥

Similarly, the third podium was also four Dhanushas high, and the height of the lion-throne (Simhasana) as well as that of the Dharmachakra is traditionally stated to be one Dhanusha each. || 311 ||

इत्युक्तेन विभागेन जिनस्यास्थानिका स्थिता । तन्मध्ये तदवस्थानमितः शृणुत मन्मुखात् ॥ ३१२ ॥

In this manner, according to the divisions described above, Lord Jinendra's Samavasarana assembly was constructed. Now, listen from my lips to the description of the Gandhakuti situated at its centre, where Lord Jinendra is enshrined. || 312 ||

इत्युच्चैर्गणनायके निगदति प्रीतं जिनास्थानिकां प्रव्यक्तैर्मधुरैर्वचोभिरुचितैस्तत्त्वार्थसंबोधिभिः ।
शुद्धान्तःकरणो विकासि वदनं धत्ते स्म भूयः पुनः श्रेणिकः प्रातरिवाब्जिनीवनचयः प्रोन्मीलितं वारिजम्
॥ ३१३ ॥

When Gautama Swami, the chief of the Ganadharas, thus described the Samavasarana assembly of the Lord with exceedingly lucid, sweet, apt words illuminating the true nature of reality (Tattvartha), King Shrenika, whose heart was awakened with pure devotion, beamed with a joyful countenance, just as a cluster of lotus plants blooms with fully opened lotuses at the arrival of dawn. || 313 ||

दृष्ट्वा तां समवेत्य सभ्यकुमतध्वान्तच्छिदं भारतीं श्रुत्वा तामपवाक्छलां गणभृतः श्रीगौतमस्वामिनः ।
सार्धं योगिभिरागमन् जिनपतौ प्रीतिं स्फुरल्लोचनाः प्रोत्फुल्लाः कमलाकरा इव रवेरासाद्य दीप्तिश्रियम्
॥ ३१४ ॥

Hearing that discourse of Ganadhara Shri Gautama Swami—which dispelled the darkness of false doctrines held by the misguided, was supremely fitting, and was free from any verbal deceit or flaw—all the assembled members of the congregation, along with the ascetic monks, experienced profound spiritual love for Lord Jinendra; their eyes blossomed with delight, appearing like clusters of blooming lotuses receiving the glorious radiance of the sun. || 314 ||

स जयति जिननाथो यस्य कैवल्यपूजां विततविभुरुदग्रामद्भुतश्रीमहन्तः । सममरनिकायैरेत्य दूरात्
प्रणामः समवसरणभूमिं विश्रिये प्रेक्षमाणः ॥ ३१५ ॥

May that Lord of Jinas ever be victorious, for whose supreme worship of Omniscience (Kevala-jnana) the magnificent Indra, endowed with wondrous celestial glory, arrived from afar with the hosts of celestials of all four orders, bowed down in reverent prostration, and rejoiced with supreme ecstasy upon beholding the holy Samavasarana ground! || 315 ||

किमयममरसर्गः किं नु जैनानुभावः किमुत नियतिरेषा किं स्विदैन्द्रः प्रभावः । इति विततवितर्कैः
कौतुकाद् वीक्ष्यमाणा भवतु सुरसमाजैमर्तुरास्थानभूमिः ॥ ३१६ ॥

"Is this a wondrous new creation of the gods, or the transcendental splendour of Lord Jinendra, or the innate course of cosmic destiny, or the miraculous power of Indra?"—May that sacred assembly ground of the Lord, beheld with awe and astonishment by the celestial hosts engaged in such reflections, ever reign supreme! || 316 ||

Thus ends the twenty-second Parva, describing the Samavasarana, in the Mahapurana of sixty-three illustrious personages, composed by Bhagavat Jinasenacharya. || 22 ||

अथ त्रिमेखलस्यास्य महतः पीठस्य विस्तीर्णे । स्फुरन्मणिविभाजालरचितामरकार्मुके ॥ १ ॥

Thereafter—upon the expansive summit of that massive, three-tiered podium, which was creating numerous celestial rainbows with the radiant clusters of rays emanating from sparkling gems;—

सुरेन्द्रकरविक्षिप्तपुष्पप्रकरशोभिनि । हसन्तीव शरद्व्योम स्फुरत्तारकाम्बरम् ॥ २ ॥

Which was adorned with heaps of fragrant flowers scattered by the hands of Indra himself, appearing as though laughing at the autumn sky in which twinkling stars shine forth after the clouds have vanished;—

चलच्चामरसंघातप्रतिबिम्बनिमागतेः । हंसैरिव सरोबुद्ध्या सेव्यमानतटे ततौ ॥ ३ ॥

Upon whose surface the reflections of swaying flywhisks (Camaras) fell, making it appear as though swans, mistaking it for a lake, were frequenting its vast shores;—

मार्तण्डमण्डलच्छायाप्रस्पर्धिनि महर्द्धिके । स्वर्धुनीफेननीकाशैः स्फटिकैर्घटिते क्वचित् ॥ ४ ॥

Which rivalled the disc of the sun in brilliance, was endowed with magnificent opulence, and was inlaid in places with crystal gems resembling the white foam of the celestial Ganges;—

पद्मरागसमुत्सर्पन्मयूखैः क्वचिदास्तृते । जिनपादतलच्छायाशोणिम्नेवानुरञ्जिते ॥ ५ ॥

Which was overlaid in places with the radiating rays of rubies (Padmaraga gems), looking as though suffused with the crimson lustre of Lord Jinendra's lotus soles;—

शुचौ स्निग्धे मृदौ पीने जिनार्चाङ्घ्रिस्पर्शपावने । पर्यन्तरचितानेकमङ्गलद्रव्यसंपदि ॥ ६ ॥

Which was supremely pure, smooth, soft, and substantial in form, sanctified by the touch of Lord Jinendra's lotus feet, and around which were arranged treasures of numerous auspicious articles (Mangala-dravyas);—

तत्र विस्तीर्णां तुङ्गसालोपशोभिनीम् । धनदः स गन्धकुटीं चक्रे निवेशयामास
स्वर्गविमानातिशायिनीम् ॥ ७ ॥

Upon the summit of that podium, Kubera (Dhanada) erected the sacred Gandhakuti (Fragrant Chamber). That Gandhakuti was exceedingly expansive, graced with a lofty rampart, and surpassed the celestial vimanas of heaven in splendour. || 7 ||

त्रिमेखलाञ्चिते पीठे सैषा गन्धकुटी बभौ । नन्दनादि वनश्रेणीत्रयाद् वोपरि चूलिका ॥ ८ ॥

Upon that podium marked with three tiers, that Gandhakuti shone like the crest (Chulika) of Mount Sumeru rising above the three tiers of forests—Nandana, Saumanasa, and Panduka. || 8 ||

यथा सर्वार्थसिद्धिश्च दिद्युते त्रिदिवमूर्धनि । तथा गन्धकुटी दीप्ता पीठस्याधितले बभौ ॥ ९ ॥

Or, just as the supreme Sarvarthasiddhi abode shines upon the apex of the heavenly realms, so did that blazing Gandhakuti shine upon the upper surface of that podium. || 9 ||

नानारत्नप्रभोत्सर्पिकूटैस्ततमम्बरम् । सचित्रमिव भाति स्म सेन्द्रचापमिवाथवा ॥ १० ॥

Encompassed by the pinnacles of that Gandhakuti diffusing the lustre of diverse precious gems, the sky appeared as though adorned with colorful paintings or spanned with rainbows. || 10 ||

प्रोत्तुङ्गैः शिखरैर्बद्धजयकेतनकोटिभिः । प्रसारितभुजैर्हस्तैर्नभोगानाह्वयन्निव ॥ ११ ॥

With its soaring spires bearing millions of fluttering victory banners, that Gandhakuti appeared as if extending its arms to welcome the celestials and Vidyadharas. || 11 ||

त्रिभिस्तलैरुपेतैषा भुवनत्रितयश्रियः । प्रतिमेव बभौ व्योमसरोमध्येऽम्बुबिम्बिता ॥ १२ ॥

Endowed with three terraces (tiers), that Gandhakuti shone like the reflected image of the sovereign Fortune (Lakshmi) of the three worlds mirrored in the waters of the celestial lake of the sky. || 12 ||

स्थूलैर्मुक्तामयैर्दामभिरावृता समन्ततः । महाब्धिभिरिवानीतैः सोपायनशतैरभात् ॥ १३ ॥

Surrounded on all sides by suspended strings of large, luminous pearls, that Gandhakuti shone as though great oceans had presented hundreds of tribute gifts of pearl necklaces. || 13 ||

जालिकैः क्वचिदुत्तुङ्गैः स्थूलैरायतैर्योजितैः । कल्पद्रुपोत्थैरुत्तुङ्गैः प्ररोहैर्वावलम्बितैः ॥ १४ ॥

Adorned here and there with thick and elongated golden lattice-work, that Gandhakuti looked as though decorated with the glowing sprouts descending from wish-fulfilling trees. || 14 ||

रत्नभूषणमालाभिर्लम्बिताभिरितस्ततः । या बभौ स्वर्गलक्ष्म्येव प्रहितोपायनर्द्धिभिः ॥ १५ ॥

With garlands of jewelled ornaments hanging all around like opulent gifts sent by the celestial goddess of heaven, that Gandhakuti radiated supreme magnificence. || 15 ||

स्रग्भिराकृष्टगन्धान्धभ्राम्यन्मधुपकोटिभिः । जिनेन्द्रमिव संस्तोतुं या मुखरीकृता ॥ १६ ॥

Resounding with the humming of millions of intoxicated bees drawn by the fragrance of the flower garlands, that Gandhakuti appeared as if eager to sing the praises of Lord Jinendra. || 16 ||

स्तुवतः सुरनाथस्य गद्यपद्यस्तवस्वनैः । सरस्वतीय भाति स्म या जिनं स्तोतुमुद्यता ॥ १७ ॥

Pervaded by the sounds of hymns in prose and verse composed and chanted by the praising Indra, that Gandhakuti shone like Goddess Sarasvati herself manifest to eulogize the Lord. || 17 ||

रत्नालोके विसर्पन्त्या मूर्त्या व्यराजत । जिनेन्द्राङ्गप्रभालक्ष्म्या घटितेव महाद्युतिः ॥ १८ ॥

With its entire structure enveloped in the radiant light of diffusing gems, that brilliant Gandhakuti appeared as though fashioned out of the bodily splendour of Lord Jinendra. || 18 ||

या प्रोत्सर्पद्भिराहूतपदालिकुलसंकुलैः । धूपैर्दिशामिवाऽऽयामं प्रमित्सुस्ततधूमकैः ॥ १९ ॥

With fragrant incense clouds attracting swarms of intoxicated bees by their sweet scent and billowing in all directions, that Gandhakuti appeared as if measuring the very extent of the cardinal horizons. || 19 ||

गन्धैर्गन्धमयीवासीत् सृष्टिः पुष्पमयीव च । प्रसूनैर्धूपमयीवासीद् धूपैर्या दिग्विसर्पिभिः ॥ २० ॥

With fragrance spreading in all directions, that Gandhakuti seemed made of pure fragrance; with flowers strewn everywhere, it appeared fashioned of flowers; and with pervasive incense wafting abroad, it seemed made of incense itself. || 20 ||

सुगन्धिधूपनिःश्वासा सुमनोमालधारिणी । नानामरणरक्ताङ्गी या वधूरिव दिद्युते ॥ २१ ॥

That Gandhakuti shone like an enchanting maiden—for just as a maiden possesses fragrant breath, so did the Gandhakuti have fragrant breezes laden with incense; just as a maiden wears floral garlands, so did it bear garlands everywhere; and just as a maiden's limbs are adorned with various ornaments, so were its parts decorated with diverse jewels. || 21 ||

धूपगन्धैर्जिनेन्द्राङ्गसौरभ्यसखिलीलयैः । सुरभीकृतविश्वाशा याधाद् गन्धकुटीश्रुतिम् ॥ २२ ॥

Because it perfumed all the directions with incense made doubly fragrant by blending with the natural bodily fragrance of Lord Jinendra, it truly justified its renowned name 'Gandhakuti' (Fragrant Chamber). || 22 ||

गन्धानामेव या सूतिर्द्युतीनां चैव देवता । शोभानां प्रसवक्ष्मा वा या लक्ष्मीमधिकामधात् ॥ २३ ॥

That Gandhakuti possessed such extraordinary splendour that it seemed to be the birthplace of all fragrances, the presiding deity of all radiance, and the fertile mother-soil giving birth to all beauty. || 23 ||

धनुषां षट्शतीमेषा विस्तीर्णा यावदायता । विष्कम्भात् साधिकोच्छाया मानोन्मानप्रभान्विता ॥ २४ ॥

That Gandhakuti was six hundred Dhanushas in width, equally long, and slightly taller than its width, thus perfectly endowed with accurate dimensions of measure and elevation. || 24 ||

तस्या मध्ये हेमपीठं नानारत्नाव्रातकीर्णम् । मेरोः शृङ्गं न्यक्कुर्वाणं चक्रे शक्रादेशाद् धनदः ॥ २५ ॥

In the centre of that Gandhakuti, Kubera, by order of Indra, fashioned a lion-throne (Simhasana) made of gold, inlaid with multitudes of diverse precious gems, surpassing the peak of Mount Meru. || 25 ||

भानुद्वेषि श्रीमद्धेमोद्यद्भासा जित्वरं मेरोः शृङ्गादप्युच्चैर्भासा । मेरुः शृङ्गं स्वं वा निन्ये पीठव्याजाज्जेतुं भासा ॥ २६ ॥

That throne was made of gold, was lofty and majestic, eclipsing the sun with its dazzling brilliance; it appeared as though Mount Sumeru, to serve Lord Jinendra, had brought its own effulgent summit under the guise of the throne to triumph over all splendour. || 26 ||

यत्प्रसर्पदंशुदृष्टदिङ्मुखं महर्द्धिभासि । चारुरत्नसारमूर्ति भासते स्म नेत्रहारि ॥ २७ ॥

Pervading all horizons with its radiating rays, glowing with immense majesty, endowed with an exquisite form studded with precious gems, and captivating the eyes of all, that throne shone magnificently. || 27 ||

यद्विशालमुच्चभासि संप्रसृत्वरप्रभाढ्यम् । परार्ध्यरत्नभासुरं सुराद्रिहासि यद् वपुः ॥ २८ ॥

Vast in size, luminous, diffusing vast brilliance, glittering with supreme gems, and mocking the beauty of the celestial mountain (Meru) by its splendour, that throne was extraordinarily captivating. || 28 ||

अथासीनं तदलञ्चक्रे भगवान् आदितीर्थकृत् । चतुर्भिरङ्गुलैः स्वेन महिम्नास्पृष्टतत्तकः ॥ २९ ॥

Thereupon, the first Tirthankara, Lord Vrishabhadeva, adorned that throne; through His own transcendental majesty, He hovered four Angulas above the throne's surface without physically touching it. || 29 ||

तत्रासीनं तमिन्द्राद्याः परिचेरुर्महोदयैः । पुष्पदृष्टिं प्रवर्षन्तो नभोमार्गाद् घना इव ॥ ३० ॥

Seated upon that throne, the Lord was served with great veneration by Indra and other celestials, who showered down streams of flowers from the celestial sky like rain clouds. || 30 ||

अपतन् कौसुमो वृष्टिः प्रोर्णुवाना नभोऽङ्गणम् । दृष्टिमालेव मत्तालिमाला वाचारिता नृणाम् ॥ ३१ ॥

Resonating with swarms of humming bees and enveloping the courtyard of the sky, that shower of flowers descended like rows of loving glances cast by mortals. || 31 ||

द्वादशयोजनभूभागमामुक्ता सुरवारिदैः । पुष्पवृष्टिः पतन्ती सा व्यधाच्चित्रं रजस्ततम् ॥ ३२ ॥

Showered by the cloud-like celestials, that shower of flowers covered the expanse of twelve Yojanas with pollen (Raja/dust)—a wondrous marvel indeed! Meaning: A poetic paradox (Virodhabhasa) is presented here—ordinarily rain settles dust, but this divine flower shower covered the land with 'Raja' (fragrant floral pollen and filaments), thus resolving the apparent contradiction. || 32 ||

सुभ्रुवां कुसुमानां तुष्टिकरी सन्ततिरुच्चैः । संस्पृष्टपदं प्रभुपदान्ते ॥ ३३ ॥

Delighting the fair-browed damsels, that continuous shower of flowers fell near the Lord, looking like the stream of loving glances of celestial nymphs resting near His sacred feet. || 33 ||

षट्पदवृन्दविकीर्णैः पुष्परजोभिरुपेता । वृष्टिरमर्त्यविसृष्टा सौमनसी रुरुचेऽसौ ॥ ३४ ॥

Blended with the fragrant pollen scattered by swarms of bees and poured down by the immortals, that floral rain shone with supreme grace and joy. || 34 ||

शीतलबारिभिरच्छैराप्लुता कौसुमी वृष्टिः । षड्पदभेदैराकुलापतत् प्रभुरग्रे ततामोदा ॥ ३५ ॥

Moistened with the cool, pristine waters of the celestial Ganges, frequented by diverse honeybees, and diffusing sweet scent all around, that floral rain showered before the Lord. || 35 ||

मरकतरुचिरैः पत्रैर्मणिमयकुसुमैश्चित्रैः । मरुदुपविधुताः शाखाश्चिरमभजत महाशोकः ॥ ३६ ॥

Near the Lord stood the magnificent Asoka tree, bearing lustrous emerald-green leaves and multicolored gem-like blossoms, with its branches gently swaying in the mild breeze. || 36 ||

मदकलविरुतैर्भृङ्गैरपि परपुष्टविहङ्गैः । स्तुतिमिव मधुरशोको मुखरितदिक् कुरुते स्म ॥ ३७ ॥

Resounding through all directions with the sweet buzzing of intoxicated bees and the melodious notes of cuckoos, that Asoka tree appeared as though singing a sweet eulogy to the Lord. || 37 ||

व्यायतशाखादोश्चलनैः स्वैर्जृम्भणमथासौ कर्तुमिवार्चाग्रे । पुष्पसमूहैरञ्जलिमिदं भर्तुरकार्षीद् व्यक्तमशोकः ॥ ३८ ॥

With the movement of its long branch-arms, that Asoka tree appeared to be dancing before the Lord, and with its heaps of flowers, it seemed to offer an open-handed floral homage (Pushpanjali). || 38 ||

रेजेऽशोकतरुरसौ वारयन् व्योमचरमहेशानाम् । तन्वन्योजनविस्तृताः शाखा धुन्वञ्शोकममदो ध्वान्तम् ॥ ३९ ॥

Obstructing the path of the flying celestials and Vidyadhara lords, spreading its branches across an expanse of one Yojana, and utterly dispelling the darkness of grief (Soka), that Asoka tree shone with supreme splendour. || 39 ||

सर्वा हरितो विटपैस्ततैः संमार्ष्टुमिवोद्यतधीरसो । फुल्लैरभितः कुसुमोत्करैः पूजां जिनपतेर्विदधद् द्रुमः ॥ ४० ॥

Offering an abundance of blooming blossoms in worship to the Lord of Jinas and filling all directions with its outspread branches, that tree appeared as though prepared to sweep clean all the quarters of space with its boughs. || 40 ||

वज्रमूलरुचिरस्कन्धं रत्नचित्रप्रसूनम् । मत्तकोकिलकुलैः सेव्यमेतं जगदुत्तममचष्ट सुरेशाः ॥ ४१ ॥

With roots of diamond, a trunk radiant with crystal, multicolored blossoms glowing like rubies (Padmaraga gems) with the hue of Japa flowers, and frequented by intoxicated cuckoos and bees, that tree was fashioned by Indra as the foremost among all trees. || 41 ||

यद्वपुश्च रुचिमत्कान्त्या चन्द्रमजयत् सुरुचिरां लक्ष्मीम् । त्रेधा बभूव शशभृन्नूनं सेवां विदधज् जगतः पत्युः ॥ ४२ ॥

The radiant white three-tiered canopy (Chatratraya) over the Lord surpassed the beauty of the moon; it shone as if the moon itself had divided into three forms to render service to the Lord of the three worlds. || 42 ||

छत्राकारं दधदिव भानुं सितं दधुश्छत्रत्रितयमदो भास्वत् । मुक्ताजालैः किरणसमूहैर्वा स्वैश्चक्रे सुरत्राणवचनतो वैराट् ॥ ४३ ॥

Those three white parasols shone like moon-discs assuming the form of canopies, with their pearl clusters appearing like beaming rays; thus was that three-tiered canopy fashioned by Kubera at Indra's command. || 43 ||

मुक्ताफलैः खचितं परार्ध्यैरुद्यद्विनेशश्रियमाहसन्तिः । छत्रत्रयं तद्बुरुचेऽतिशुभ्रं चन्द्रार्कसंपर्कविनिर्मितं वा ॥ ४४ ॥

Inlaid with priceless gems and pearls that mocked the splendour of the rising sun, and being impeccably pristine, that canopy appeared as though crafted from the union of both the moon and the sun. || 44 ||

सन्मौक्तिकं वारिधिरायमानं सश्रीकमिन्दुद्युतिहारि हारि । मध्यप्रलम्बत्तरलसदिन्द्रनीलं तथा परां कान्तिमुपेत्य भाति ॥ ४५ ॥

Adorned with excellent pearls resembling ocean waters, capturing the moonlight's allure, enchanting, and bearing a dangling, sparkling sapphire (Indranila) in the centre, that canopy assumed supreme splendour beside the Lord. || 45 ||

किमेष हासस्तनुते जगच्छ्रियाः किमु प्रभोरुल्लसितो यशोगणः । धर्माधिपस्याथ सितातपत्रं जगत्त्रयानन्दकरो नु चन्द्रमाः ॥ ४६ ॥

"Is this the radiant smile of the Fortune of the Universe spreading abroad? Or is it the flourishing glory of the Lord's virtues? Or the white parasol (gentle smile) of the Sovereign of Dharma? Or the spotless moon bringing joy to the three worlds?"—

इति प्रतर्कं जनतामनःसु तदा वितन्वदिद्धातपवारणत्रयम् । बभौ विभोर्मोहविनिर्जयोपार्जितं यशोमयं बिम्बमिव त्रिरूपम् ॥ ४७ ॥

Arousing such poetic speculations in the minds of people, that blazing three-tiered parasol shone like the three-formed personification of the Lord's fame earned through the conquest of delusion. || 47 ||

पयः पयोधेरिव वीचिमाला प्रकीर्णकानां समितिः समन्तात् । जिनेन्द्रपर्यन्तनिषेविपक्षकरोत्करैराविरभूद् विधूता ॥ ४८ ॥

The hosts of flywhisks (Camaras) fanned on all sides by the hands of Yakshas serving beside Lord Jinendra appeared like the rolling wave-crests of the Ocean of Milk (Kshirasagara). || 48 ||

पीयूषशल्कैरिव निर्मिताङ्गी चान्द्रैरिवांशैर्घटिताऽमलश्रीः । जिनाङ्घ्रिपर्यन्तमुपेत्य भेजे प्रकीर्णकाली गिरिनिर्झराभाम् ॥ ४९ ॥

Endowed with immaculate beauty, those flywhisks appeared as though fashioned from fragments of nectar or woven from rays of moonlight; approaching the lotus feet of the Jina, they shone like sparkling mountain torrents. || 49 ||

जिनेन्द्रमासेवितुमागतेयं त्रिधापगा स्यादिति तर्क्यमाणा । पङ्क्तिर्विरेजे शुचिचामराणां यक्षैः समन्तात् परिवीजितानाम् ॥ ५० ॥

Gracefully waved all around by the Yakshas, that row of pristine white Camaras shone so magnificently that onlookers fancied it to be the three-streamed celestial Ganga arrived to serve the Lord. || 50 ||

जैनी किमङ्गद्युतिरुद्भवन्ती किमिन्दुभासां ततिरापतन्ती । इति स्म शङ्कां तनुते पतन्ती सा चामराली शरदिन्दुशुभ्रा ॥ ५१ ॥

Descending in rhythmic motions, white as the autumnal moon, that row of Camaras aroused the wonder: "Is this the Lord's bodily lustre ascending upward, or the moon's radiant beams cascading downward?" || 51 ||

सुधामलाङ्गी परितो विरेजे सा चामराणां ततिरुल्लसन्ती । क्षीरोदफेनावलिरुच्चलन्ती मरुद्विधूतेव समिद्धकान्तिः ॥ ५२ ॥

Pristine as nectar and brilliantly effulgent, that fluttering row of Camaras shone like the radiant sea-foam of the Ocean of Milk tossed aloft by the wind. || 52 ||

लक्ष्मीं परामाप परा पतन्ती प्रभोः समन्तादमराङ्गनाभिः । सिषेविषुस्तं जिनमात्रजन्ती पयोधिवेलेव सुचामराली ॥ ५३ ॥

Possessing the radiance of the moon and the ocean, that grand row of Camaras fanned from above attained exquisite beauty, appearing like the tide of the Milk Ocean surging forward to serve Lord Jinendra. || 53 ||

पतन्ति हंसाः किमु मेघमार्गात् किमुत्पतन्तीश्वरतो यशांसि । विशङ्क्यमानानि सुरैरितस्तः पेतुः समन्तात् सितचामराणि ॥ ५४ ॥

"Are swans descending from the pathways of the clouds, or is the Lord's spotless renown soaring heavenward?"—pondered the gods as those white flywhisks moved gracefully around the Lord. || 54 ||

यक्षैरुदक्षिप्यत चामराली दक्षैः सलीलं कमलायताक्षैः । वीचीव सिन्धोरमितोत्तमाङ्गा प्रोत्थाप्यमाना मरुताग्रतस्ते ॥ ५५ ॥

Just as the wind raises billows across the ocean, so did the lotus-eyed, skilful Yakshas gracefully raise and wave the vast, brilliant white Camaras before the Lord. || 55 ||

जिनेन्द्रभक्त्या सुरनिम्नगेव लब्ध्वाङ्गमभ्याम्बरतः पतन्ती । सा भ्राजते चामरपङ्क्तिरुच्चैर्ज्योत्स्नेव मध्योल्लसत्कुमुद्वतीनाम् ॥ ५६ ॥

That row of white Camaras appeared as though the celestial Ganga, under the pretext of flywhisks, was descending from the heavens out of devotion to Lord Jinendra, or like cool moonlight cascading to bloom the night-lotuses (Kumudinis) of worthy souls. || 56 ||

इत्यात्ततोषैः स्फुरदक्षियक्षैः प्रवीज्यमानानि शशाङ्कभांसि । रेजुर्गगन्नाथगुणोत्करैर्वा स्पर्धां वितन्वन्त्यधिचामराणि ॥ ५७ ॥

Thus waved by the delighted, bright-eyed Yakshas, those moon-white Camaras shone as though competing with the limitless virtues of the Lord of the Universe. || 57 ||

लसत्सुधाराशिविनिर्मलानि सान्द्रामेयद्युतिकान्तिभाजि । विभोर्जगत्प्रभुत्वमद्वितीयं शंसुरुच्चैश्चमरीरुहाणि ॥ ५८ ॥

Pristine like an effulgent heap of nectar and radiating intense, immeasurable brilliance, those Camaras proclaimed the peerless, supreme cosmic sovereignty of Lord Vrishabhadeva. || 58 ||

लक्ष्मीसमालिङ्गितवक्षसोऽस्य श्रीवृक्षचिह्नं दधतो जिनेशः । प्रकीर्णकानाममितद्युतीनां धीमन्दराश्चतुःषष्टिमुदाहरन्ति ॥ ५९ ॥

For Lord Jinendra, whose chest is embraced by spiritual Fortune (Lakshmi) and bears the auspicious Shrivriksha emblem, the wise declare the number of those effulgent flywhisks to be sixty-four. || 59 ||

जिनेश्वराणामिति चामराणि प्रकीर्तितानीह सनातनानाम् । अर्धर्धमानानि भवन्ति तानि चक्रेश्वराद् यावदसौ सुराजा ॥ ६० ॥

Thus, sixty-four Camaras are prescribed for the eternal Tirthankaras; and from the Chakravarti down to a common king, their numbers halve successively—that is, thirty-

two for a Chakravarti, sixteen for an Ardha-Chakri, eight for a Mandaleshvara, four for an Ardha-Mandaleshvara, two for a Maharaja, and one for an ordinary king. || 60 ||

सुरदुन्दुभयो मधुरध्वनयो निनदन्ति सदा स्म नभोविवरे । जलदागमशङ्किभिरुन्मदिभिः शिखिभिः परिवीक्षितपद्धतयः ॥ ६१ ॥

At that time, the divine celestial kettle-drums (Dundubhis) sounded melodiously in the heavens, eagerly gazed upon by joyful peacocks mistaking their rumble for the arrival of the monsoon clouds. || 61 ||

पणवस्तुनवैः कलसन्त्रस्तैः सहकाहलशङ्खमहापटहैः । ध्वनिरुत्ससृजे बहुधा निनादः सुरैर्नभः पिदधन् मुखरं विदधन् ॥ ६२ ॥

Instruments like the Panava, Tunava, Kahala, conches, and massive drums sounded forth in sweet, deep rhythms played by the celestials, filling all directions and echoing through the skies. || 62 ||

घनकोणहताः सुरपाणविकैः कुपिता इव ते बुसदां पटहाः । ध्वनिमुत्ससृजुः किमहो तरसा परिताडयथेति विसृष्टगिरः ॥ ६३ ॥

Struck with stout drumsticks by celestial musicians, the divine drums boomed so loudly as if angrily shouting: "O wretches! Why are you beating us so forcefully?" || 63 ||

ध्वनिरम्बुमुचां किमिदं स्फुरति क्षुभितोऽम्बुधिरुत्स्फुरदूर्मिरतः । कृततर्कमिति प्रसरन् जयताद् दुन्दुभीनां निनादः प्रभोः ॥ ६४ ॥

"Is this the rumble of thunderclouds, or the agitated ocean roaring with surging waves?"—May the deep sound of the Lord's celestial drums, evoking such wondering thoughts and echoing across the realms, ever triumph! || 64 ||

प्रभया परितो जिनदेहभुवा जगती सकला समयाविशतः । रुरुचे ससुरासुरमर्त्यजनाः
किमिवाद्भुतमीदृशि धाम्नि विभोः ॥ ६५ ॥

Filled with celestials, asuras, and humans, the entire Samavasarana ground shone resplendently, illuminated by the halo of divine lustre (Bhamandala) emanating from Lord Jinendra's sacred person—and what wonder is there in such divine splendour of the Lord? || 65 ||

तरुणार्ककरुचिं नु तिरोदधती सुरकोटिमहांसि च निर्धुन्वती । जगदेकमहोदयमारचयन्त्युदगात् तदा
जिनदेहरुचिः ॥ ६६ ॥

At that time, the radiance of Lord Jinendra's body spread abroad, eclipsing the blaze of the midday sun, outshining the lustre of millions of gods, and manifesting the supreme spiritual elevation of the Lord throughout the universe. || 66 ||

जिनदेहरुचावमृताब्धिशुचौ सुरदानवमर्त्यजना ददृशुः । स्वभवान्तरसप्तकमात्तमुदो जगतो
बहुमङ्गलदर्पणवत् ॥ ६७ ॥

Pristine as an ocean of nectar and serving as a mirror of cosmic auspiciousness, in that halo of divine bodily lustre (Bhamandala), celestials, danavas, and humans joyfully beheld their seven previous and future incarnations. || 67 ||

विधुमाशु विनिन्दितुमेव विभोर्गतमातपवारणतां श्रितयोः । रविरिद्धवपुः स पुरायकर्ति
समशिश्रियदङ्गविभामिमतः ॥ ६८ ॥

Seeing that the moon had readily attained the role of the three-tiered canopy over the Lord, the blazing sun, as if in emulation, began serving the author of the Purana, Lord Vrishabhadeva, under the guise of His bodily halo. Meaning: The Lord's canopy resembled the moon, and His halo (Bhamandala) resembled the sun. || 68 ||

दिव्यमहाध्वनिरस्य मुखाब्जान्मेघरवानुकृतिर्निरगच्छत् । भव्यमनोगतमोहतमोघ्नः स्फारयन्नमलं नयमार्गम् ॥ ६९ ॥

From the Lord's lotus mouth emanated the miraculous Divine Voice (Divyadhvani), deep and resonant like the rumbling of thunderclouds, dispelling the darkness of delusion from the hearts of worthy souls and illuminating the immaculate path of philosophical viewpoints (Nayas). || 69 ||

एकतयापि च या सकलैर्मनुजैः समवगम्यत सर्वजनैः । अप्रतिपत्तिमपास्य च तत्त्वं बोधयति स्म जिनस्य महिम्ना ॥ ७० ॥

Though essentially unitary in sound, through the Lord's divine majesty it transformed into all languages and dialects understandable by all humans and living beings, removing their ignorance and instructing them in the fundamental truths (Tattvas). || 70 ||

एकतयोऽपि पतन् जलौघश्चित्ररसो भवति द्रुमभेदात् । पात्रविशेषवशाच्च ततोऽयं सर्वविदो ध्वनिराप बहुत्वम् ॥ ७१ ॥

Just as a single stream of rain water takes on diverse tastes according to the different trees it nourishes, so did the Divine Voice of the Omniscient Lord assume diverse forms according to the varying capacities of the listeners. || 71 ||

एकतयोऽपि यथा स्फटिकाश्मा यद्यदुपाहितमस्य विभासम् । स्वच्छतया स्वयमप्यनुधत्ते विश्वबुधोऽपि तथा ध्वनिरुच्चैः ॥ ७२ ॥

Or just as a crystal gem, though inherently uniform, reflects the distinct hues of whatever colored objects are placed near it due to its pristine clarity, so did the grand Divine Voice of the Omniscient Lord reflect and accommodate the languages of diverse listeners. || 72 ||

देवकृतो ध्वनिरित्यसदेतद् देवगुणस्य तथा विहतिः स्यात् । साक्षर एव च वर्णसमूहास्तन्न विनाऽर्थगतिर्जगति स्यात् ॥ ७३ ॥

Some claim that this Divine Voice is produced by the celestials, but that assertion is false; for if it were so, the Lord's own innate attribute would be nullified, and it would belong to the gods. Furthermore, it is composed of articulable phonemes (Aksharas), since without articulate letters no comprehension of meaning is possible in the world. || 73 ||

सेयं विभोस्त्रिभुवनेश्वरस्य भक्त्या देवे कारयामास भूतिम् । दिव्यास्थानी देवराजोपसेव्यामध्यास्तैनां श्रीपतिर्विश्वदृश्वा ॥ ७४ ॥

Such was the transcendent glory of Lord Vrishabhadeva, the Sovereign of the three worlds, which Indra caused to be constructed by the gods with deep devotion; and the Omniscient Lord, Master of the infinite fourfold spiritual wealth (Ananta-Chatushtaya), was enshrined in that celestial assembly ground revered by Indra. || 74 ||

सर्वः साक्षात् सकलं वस्तुतत्त्वं विद्वान् विद्वज्जनतावन्दिताङ्घ्रिः । तत्रामरैर्हरिभिर्व्याप्तवक्त्रैरद्रेर्भेजे जगतां बोधनाय ॥ ७५ ॥

Directly perceiving the reality of all existents and having His lotus feet venerated by assembly of scholars, Lord Vrishabhadeva ascended the golden throne supported by roaring lions to enlighten the living beings of the universe. || 75 ||

दृष्ट्वा देवाः समवसरिमहीं चक्रुर्भक्त्या परिगतिमूचिताम् । त्रिः प्रदक्षिणतः प्रमुदितमनसो देवं द्रष्टुं विविशुरथ सभाम् ॥ ७६ ॥

Beholding the sacred Samavasarana ground, the celestials rejoiced exceedingly; they performed three reverent circumambulations (Pradakshinas) with deep devotion and then entered the assembly hall to behold the Lord. || 76 ||

व्योममार्गपरिरोधिकेतनैः संमिमार्जिषुरिवाखिलं नभः । धूलिसालवलयेन शोभिता सन्ततामरधनुर्धृतामिव ॥ ७७ ॥

With banners touching the celestial path, that assembly appeared as if sweeping the entire sky, and encircled by the rampart of gem-dust (Dhulisala), it shone as though constantly encompassed by a rainbow. || 77 ||

स्तम्भशृङ्गपरमानवास्थितान् या स्म धारयति खाग्रलङ्घिनः । स्वर्गलोकमिव सेवितुं विभुं आह्वयद्भिः शुभ्रकेतुभिः ॥ ७८ ॥

That assembly bore four lofty Manastambhas soaring into the sky, which with their spotless white banners appeared as if summoning the denizens of heaven to serve the Lord. || 78 ||

स्वच्छवारिशिशिराः सरसीश्च या बिभ्रद्विकसितोत्पलनेत्राः । जन्तुमोदमसुराऽन्तकमुच्चैर्नेत्रपङ्क्तिमिव संघटयन्ती ॥ ७९ ॥

That assembly contained numerous crystal-clear, cool lakes with blooming lotuses like opened eyes, looking as though it had arrayed rows of eyes to behold Lord Vrishabhadeva, who destroys the demons of birth, old age, and death. || 79 ||

खातिकां जलविहङ्गविरावैरुद्गतैश्च विततोर्मिकरोधः । या दधे जिनमुपासितुमिन्द्रान् आह्वयद्भिरिव निर्मलतोयाम् ॥ ८० ॥

That Samavasarana ground held a moat filled with pristine water, resonating with the calls of waterfowl and surging with high waves, looking as though raising hands of water-crests to summon the Indras under the guise of birds' calls to worship the Lord. || 80 ||

बहुविधवनकृतिकान्तिकान्तं सदमधुकरविरुतातोद्यम् । वनमुपवहति स्म वल्लीनां स्मितमिव कुसुमचितं या स्म ॥ ८१ ॥

It bore groves of flowering creepers graced with tender leaves, accompanied by the instrumental music of humming bees, appearing as if gently smiling through its blossoms. || 81 ||

सालमाद्यमुच्चगोपुरोद्गमं दीप्यमानमभितः स्म हैमनम् । हैमनाकंसौम्यदीप्तिमुन्नतिं मूकवैरिव या प्रदर्शिका ॥ ८२ ॥

It was encompassed by the first rampart of radiant gold endowed with lofty Gopura gateways, wordlessly demonstrating the serene solar radiance and exaltation of Lord Vrishabhadeva, like the mild sun of the winter season. || 82 ||

शरद्घनसमश्रियौ नर्तकी तडद्विलसिते इव नाट्यशाले । दधाति रुचिरे स्म योपासितुं जिनेन्द्रमिव भक्तिसंभाविता ॥ ८३ ॥

On both sides of each grand avenue, it bore two enchanting theatres (Natya-shalas), pristine like autumn clouds and animated by dancing celestial nymphs like flashes of lightning, looking as though erected out of devotion to worship Lord Jinendra. || 83 ||

घटीद्वन्द्वमुपात्तधूपकं बभार या द्विकस्तनयुग्मसंनिभम् । जिनस्य पुरतः श्रुतदेवता स्वयं तथा स्थितेव त्रिजगच्छ्रिया समम् ॥ ८४ ॥

Before the theatres stood pairs of incense jars, looking as if Goddess Sarasvati (Shrutadevata) herself was seated alongside the Fortune of the three worlds to serve Lord Jinendra, with the jars resembling their paired breasts. || 84 ||

रम्यं वनं भृङ्गसमूहसेवितं बभ्रे चतुः संख्यमुपात्तकान्तिकम् । वसनं विनीलं परिधाय तन्निभाद् वरेण्यमाराधयितुं स्थितेव या ॥ ८५ ॥

It bore four splendid forests frequented by swarms of bees, looking as if the ground had attired itself in dark-blue garments under the guise of those forests to worship the Supreme Lord. || 85 ||

उपवनसरसीनां बालपद्मैर्युवतिमुखशोभामाहसन्ती । अभित इव वनवेदीं रत्नदीप्तां युवतितिरिव कटीस्थां काञ्चीं बभार ॥ ८६ ॥

Mocking the beauty of maidens' faces through the young lotuses blooming in the grove's ponds, that Samavasarana ground wore the jewelled forest altar (Vana-Vedika) like a slender maiden wearing a sparkling girdle around her waist. || 86 ||

ध्वजास्ततदिगम्बराः परिगता दश ध्वजनिवेशनेर्दशतयैः । जिनस्य महिमानमारचयितुं नभोऽङ्गणमिवामृजत्यतिबभौ ॥ ८७ ॥

Adorned with ten classes of banners filling the sky upon lofty flagstaffs, that ground shone as if sweeping clean the courtyard of the sky to manifest the supreme glory of Lord Jinendra. || 87 ||

खमिव तरलं कुसुमाद्यं या वनमतिरम्यं सुरभूरुहाणाम् । सह वेदिकां परतः प्राकारं व्यक्तमुद्वा सुकृतारामम् ॥ ८८ ॥

Beyond the banners and surrounding the second rampart lay an enchanting grove of Kalpavrikshas encircled by an altar, laden with flowers like the sky studded with stars, shining like a veritable garden of accumulated merit. || 88 ||

भवनं च यस्मात् परतो दीप्तं स्फुरदुरुरत्नं भवनाभोगम् । मणिमयदेहान्नव च स्तूपान् भुवनविजित्यायिव बद्धेच्छा ॥ ८९ ॥

Beyond that grove, the ground bore radiant celestial mansions inlaid with large sparkling gems and nine jewelled stupas, appearing as if resolute in its ambition to conquer the three worlds. || 89 ||

स्फटिकमयं या रुचिरं सालं प्रविततमूर्तिः खमणिसुभित्तीः । उपरि विलोक्य त्रिजगद्ग्राहि श्रीमण्डपं चाप सदनं लक्ष्म्याः ॥ ९० ॥

Further ahead, it displayed the exquisite crystal rampart, broad partition walls of sky-crystal, and above them, the supreme Shri-Mandapa capable of accommodating the three worlds, serving as the very palace of spiritual Fortune. || 90 ||

समं देववर्यैः पराध्योरुशोभां प्रपश्यंस्तदैनां महीं विस्मिताक्षः । प्रविष्टो महेन्द्रः प्रणष्टप्रमोहं जिनं द्रष्टुकामो महत्या विभूत्या ॥ ९१ ॥

Gazing with wonder-struck eyes upon that Samavasarana ground endowed with supreme splendour, Saudharmendra entered within amidst great celestial pomp alongside foremost gods, eager to behold Lord Jinendra who has eradicated all delusion. || 91 ||

अथापश्यदुच्चैर्ज्वलत्पीठमूर्ध्नि स्थितं देवदेवं चतुर्वक्त्रशोभम् । सुरेन्द्रैर्नरैन्द्रैर्मुनीन्द्रैश्च वन्द्यं जगत्सृष्टिसंहारयोर्हेतुमाद्यम् ॥ ९२ ॥

Thereupon, he beheld the God of Gods seated upon the lofty, blazing podium, endowed with the splendour of fourfold vision (appearing to face all four directions), revered by lords of gods, men, and ascetics, and the prime cause of creating the path of liberation and destroying the creation of sins;—

शरच्चन्द्रबिम्बप्रतिस्पर्धिवक्त्रं शरज्ज्योत्स्नयेव स्वकान्त्यातिकान्तम् । नवोत्फुल्लनीलाब्जसंशोभि नेत्रं सरः साब्जनीलोत्पलं व्याहसन्तम् ॥ ९३ ॥

Whose face rivalled the disc of the autumn moon, who shone with radiant lustre like autumn moonlight, whose eyes were charming like freshly blossomed blue lotuses, making Him appear as though mocking a lake filled with white and blue lotuses;—

ज्वलद्भासुराङ्गं स्फुरद्भांशुबिम्बप्रतिद्वन्द्वि देहप्रभाम्भोधिनिमग्नम् । समुत्तुङ्गकायं सुराराधनीयं महामेरुरूपं सुचामीकराभम् ॥ ९४ ॥

Whose body was blazing with light, immersed in the ocean of His own bodily lustre that rivalled the sun, whose stature was extraordinarily tall, who was worthy of worship by the gods, and who, possessing a golden complexion, looked like Mount Mahameru;—

विशालोरुवक्षःस्थलस्पारलक्ष्म्या जगद्भर्तृतां सूचयन्तं विना वाक् । निराहारवेषं निरस्तोरुभूषं निरक्षाक्षबोधं निरुद्धास्वरोधम् ॥ ९५ ॥

Who wordlessly proclaimed His sovereignty over the three worlds through the boundless spiritual glory of the infinite fourfold attributes residing upon His expansive chest, who was free from morsel-food (Nirahara), devoid of physical ornaments, possessed transcendental beyond-sensory knowledge (Atindriya Jnana), and had eradicated the veiling karmas such as knowledge-obscuring karma;—

विभावसोर्बिम्बस्य मध्यभाजं प्रकीर्णकैः सुरैर्वीज्यमानम् । ध्वनद्दुन्दुभिध्वानिनिर्घोषरम्यं सवीचीचयोन्मिश्रितं पयोधिं वदन्तम् ॥ ९६ ॥

Who was seated in the centre of a sun-like effulgent halo, fanned by celestials with multitudes of flywhisks, captivating amidst the resonant rumble of divine kettle-drums, thus resembling the roar of an ocean stirred with rolling waves;—

सुरोत्मुक्तपुष्पैस्ततप्रान्तदेशं महाशोकशाखाश्रितोत्तङ्गमूर्तिम् । स्वकल्पद्रुमोद्यानमुक्तप्रसूनस्ततान्तं सुमेरुं रुचा ह्रेपयन्तम् ॥ ९७ ॥

Around whose sacred presence heaps of flowers showered by the gods lay strewn, whose tall form was sheltered beneath the great Asoka tree, thus outshining Mount Sumeru surrounded by the fallen blossoms of its wish-fulfilling gardens;—

प्रविस्तारिशुभ्रातपत्रत्रयेण स्फुरन्मौक्तिकेनाहते द्युस्थितेन । स्वमाहात्म्यमैश्वर्यमुद्यद्यशश्च स्फुटीकर्तुमीशं तमीशानमाद्यम् ॥ ९८ ॥

And who, with the expansive, immaculate three-tiered canopy adorned with sparkling pearls hovering in the sky, seemed to manifest His supreme glory, divine sovereignty, and soaring renown—thus did Saudharmendra behold that primal Lord, the first Tirthankara, Bhagavan Vrishabhadeva. || 92 - 98 ||

प्रनम्याथ दूराद् नतस्वोत्तमाङ्गाः सुरेन्द्राः प्रणेमुर्महीस्पृष्टजानु । किरीटाग्रभाजां स्रजां मालिकाभिर्जिनेन्द्राङ्घ्रियुग्मं प्रवार्चयन्तः ॥ ९९ ॥

Beholding Him from afar, the Indras bowed their heads and knelt with knees touching the earth in prostration; as they bowed, they appeared as though worshipping both lotus feet of Lord Jinendra with the flower garlands attached to the crests of their crowns. || 99 ||

तदार्हत्प्रणामे समुत्फुल्लनेत्राः कृतैः स्मेरहासैः शुचिस्मेरवक्त्राः । सजन्तो वनालिः सपद्मोत्पलैः स्वैः कुलाद्रीनरेन्द्रैः सुमेरोरिवार्हाः ॥ १०० ॥

Prostrating before Lord Arhant, their eyes blossomed with joy and their faces shone with gentle white smiles, making them appear as though the Kulachala mountains, alongside their lakes blooming with white and blue lotuses, were paying homage to Mount Sumeru. || 100 ||

शची चाप्सरोशेषदेवीसमेता जिनाङ्घ्रिद्वयोः प्रणामं प्रकाराञ्चयन्ती । स्ववक्त्रोरुपद्मैः स्वनेत्रोत्पलैश्च विशुद्धैः सभावप्रसूनैरनूनैः ॥ १०१ ॥

At that moment, Queen Indrani (Shachi), accompanied by Apsaras and all celestial devis, also bowed to the Lord's lotus feet, appearing as though offering worship with the blossomed lotuses of her face, the blue lotuses of her eyes, and the grand flowers of her pure spiritual sentiments. || 101 ||

जिनेन्द्राङ्घ्रिपद्मौ नखांशुप्रतानैः सुरानास्पृशन्तौ समेत्याधिमूर्धम् । अजाम्लानमूर्ध्या स्वशेषां पवित्रां शिरःस्वार्पयेतां मिषानुग्रहीतुम् ॥ १०२ ॥

Lord Jinendra's two lotus feet touched the heads of the gods with the spreading rays of His toenails, appearing as though bestowing sacred, unwithering holy rice-grains (Sheshakshata) upon their crowns out of supreme grace. || 102 ||

जिनेन्द्राङ्घ्रिभासा पवित्रीकृतास्ते स्वमूर्ध्नः सुरेन्द्राः प्रणम्यातिमक्त्या । नखांशुप्रतानाम्बुलब्धाभिषेकं समुत्तङ्गमूर्ध्न्युत्तमं चोत्तमाङ्गम् ॥ १०३ ॥

Bowing with fervent devotion, those Indras bore their elevated and noble heads sanctified by the radiance of Lord Jinendra's feet and bathed by the water-like rays of His toenails. Meaning: Regarding the Lord's foot-lustre on their crowns as supreme purification and the toenail-light as a sacred ablution, they rightfully considered their heads (Uttamanga) to be truly exalted limbs. || 103 ||

नखांशूत्करस्याभ्रमण्याब्जशोभां पुलोमात्मजा साप्सरा भक्तिनम्रा । स्तनोपान्तलग्नं समूहेंऽशुके तस्प्रदासायमानं लसन्मुक्तिकक्ष्याः ॥ १०४ ॥

As Queen Indrani bowed with the Apsaras in deep devotion, the radiant beam of toenail-rays—resembling the smile of the goddess of Liberation and naturally enchanting—fell

upon the region near her bosom, looking as if she had draped a fine, lustrous white garment. || 104 ||

प्रणामक्षणे ते सुराग्र्या विरेजुः स्वदेवीसमेता उज्ज्वलद्भूषणाङ्गाः । महाकल्पवृक्षाः समं कल्पवल्लीं समेत्येव भव्यं जिनं सेवमानाः ॥ १०५ ॥

Accompanied by their queens and adorned with glowing ornaments, those foremost Indras prostrating before the Lord appeared like grand Kalpavrikshas accompanied by wish-fulfilling creepers rendering service to the Lord. || 105 ||

अथोत्थाय हृष्टाः सुरेन्द्राः स्वहस्तैर्जिनेन्द्रस्याङ्घ्रिपूजां व्यधुः प्रतीताः । सुगन्धैः समाल्यैः सधूपैः सदीपैः सदिव्याक्षतैः प्राज्यपीयूषपिण्डैः ॥ १०६ ॥

Then rising with joyful hearts and deep faith, the Indras worshipped the lotus feet of Lord Jinendra with their own hands using fragrant sandal, flower garlands, incense, lamps, divine unbroken rice (Akshatas), and rich offerings of celestial nectar. || 106 ||

सुरोरङ्गवृत्या तते भूमिभागे सुरेन्द्रोपनीता बभौ सा सपर्या । शुचिद्रव्यसंपत्समस्तेव यस्याः पदोपास्तिमिच्छुः श्रिता तच्छलेन ॥ १०७ ॥

Arranged upon the vast ground before the Lord, those offerings presented by the Indras shone as if all the material wealth of the world had gathered there under that pretext out of a desire to worship the Lord's lotus feet. || 107 ||

शची रत्नचूर्णैर्बलिं वर्तयन्ती ततानोर्ध्वमयूखप्ररोहैर्विचित्राम् । मृदुस्निग्धचित्रैरनूनैः सुरेन्द्रायुधानामिवांशून् विचित्रांश्च चूर्णैः ॥ १०८ ॥

Queen Indrani drew an auspicious mandala before the Lord using fine, smooth, and multicolored powder of precious gems; radiating upward in gleaming sprouts of light, it appeared as though fashioned from the pulverized dust of a celestial rainbow. || 108 ||

ततो न्यस्यति स्म प्रणीतं पयो रत्नभृङ्गारनालोद्गतं सा । सिता स्वान्तवृत्तिप्रसन्नामिवाच्छां जिनेन्द्रोपरि संपातयामास भक्त्या ॥ १०९ ॥

Then Indrani devoutly poured a stream of sacred water emerging from the spout of a jewelled pitcher near the Lord's feet; that stream was as pure, serene, and clear as her own devoted heart. || 109 ||

स्वभूद्भूतगन्धैः सुगन्धीकृताशो भ्रमद्भृङ्गमालाकृतारावरम्यः । जिनाङ्घ्रौ स्मरन्त्या विभोः पादपीठं सुरद्रोद्भवाम्भोभिरर्चयति स्म तदा ॥ ११० ॥

Contemplating Lord Jinendra's lotus feet, Indrani worshipped the Lord's footstool (Simhasana) with divine Mandara flower garlands born in heaven, which perfumed all directions and were delightful with the humming of hovering bees. || 110 ||

व्यधास्मौक्तिकीर्यैर्दिशोस्तण्डुलैश्च शुचिस्वान्तहर्षैरिव स्वच्छभाभिः । तथाम्लानमन्दारमालाशतैश्च प्रसूनैः पादपूजामकार्षीत् प्रहर्षात् ॥ १११ ॥

Similarly, using clusters of pearls radiant and clear like the joy of her heart, she offered the Akshata worship, and with hundreds of unwithering Mandara garlands, she worshipped the Lord's feet with supreme ecstasy. || 111 ||

ततो रत्नदीपैर्जिनाङ्गद्युतीनां प्रसर्पेण मन्दीकृतात्मप्रकाशैः । जिनाङ्घ्रौ प्रार्चयद्भक्तिनिघ्ना न भक्ता हि युक्तं विदन्त्यप्ययुक्तम् ॥ ११२ ॥

Thereafter, swayed by intense devotion, Indrani worshipped the sun-like Lord with jewelled lamps, whose own light was eclipsed by the spreading brilliance of the Lord's bodily lustre; and rightly so, for devotees overwhelmed by love do not calculate whether an act is conventional or unconventional. Meaning: In the presence of pure devotion, the consideration of whether a deed is ordinary or extraordinary fades away; thus Indrani worshipped the Lord of radiant brilliance with small lamps. || 112 ||

ततः कांस्यपात्रे च पीयूषपिण्डं सधूपं ददे ज्वलद्दीपदीप्तम् । समाङ्गं शशाङ्कं सताराभिसंव्याप्तं जिनाग्रे समानेतुं समीपमासत् ॥ ११३ ॥

Then Indrani offered a luminous ball of divine nectar placed upon a large platter, adorned with incense and glowing lamps; presented before the Lord, that nectar offering looked like the full moon accompanied by stars and embraced by Rahu brought near Lord Jinendra's feet. || 113 ||

फलैरप्यनल्पैस्ततामोदरम्यैर्ध्वनद्भृङ्गयूथैरुपसेव्यमानैः । जिनेशं गातुकामैरिवातिप्रमोदात् फलान्यर्चयामास सुत्रामजाया ॥ ११४ ॥

Thereafter, with abundant fruits diffusing delightful fragrance and frequented by humming bees that seemed to sing the Lord's glory, Indra's queen worshipped the Lord with immense joy. || 114 ||

इतीत्थं स्वभक्त्या सुरैरर्चितेऽर्हन् किमेभिस्तु कृत्यं कृतार्थस्य भर्तुः । विरागो न तुष्यत्यपि द्वेष्टि चासौ तथाप्येष स्वभक्तानहो योयुजीति ॥ ११५ ॥

In this manner, the celestials worshipped Lord Arhant with deep devotion; yet what need had the fully fulfilled Lord for any of this? Though He is detached (Vitaraga), neither pleased by praise nor displeased by hostility, yet wondrously, He bestows supreme spiritual fruits upon His devotees! || 115 ||

अथोच्चैः सुरेशा गिरामिशितारं जिनं स्तोतुकामाः प्रहृष्टास्तरङ्गाः । वचःसूनमालामिमां चित्रवर्णां समुच्चिक्षिपुर्भक्तिहस्तैरिति स्म ॥ ११६ ॥

Thereupon, eager to praise Lord Jinendra, the Master of all speech and wisdom, the exalted Indras, with ecstatic joy, offered this garland of poetic words of diverse syllables with their hands of devotion, chanting as follows: || 116 ||

जिननाथसंस्तवकृतौ भवतो वयमुद्यताः स्म गुणरत्ननिधेः । विधियोऽपि मन्दवचसोऽपि नृणां त्वयि भक्तिरेव फलतीष्टफलम् ॥ ११७ ॥

"O Lord of Jinas! It is certain that devotion directed toward You alone yields all desired fruits; therefore, though devoid of intellect and slow of speech, we endeavor to sing the praise of You, the ocean of jewel-like virtues! || 117 ||

मतिशक्तिसारकृतवाग्विभवस्तवयि भक्तिमेव वयमातनुमः । अमृताम्बुधेर्जडमपि न पुमांश्चिखिलं प्रपातुमिति किं न पिबेत् ॥ ११८ ॥

O Bhagavan! Possessing only such speech as our intellect allows, we offer our devotion to You; and rightly so, for if a person is unable to drink the entire ocean of nectar, should he not drink even a small draught according to his capacity? Most certainly he should! || 118 ||

क्व वयं जडाः क्व च गुणाम्बुनिधिस्तव देव पाररहितः परमः । इति जानतोऽपि जिन सम्प्रति नस्त्वयि भक्तिरेव मुखरीकुरुते ॥ ११९ ॥

O Lord! Where are we of dull intellect, and where is the boundless, supreme ocean of Your virtues! O Jinendra, even knowing this disparity, it is our deep devotion to You that renders us vocal! || 119 ||

गणभृद्भिरप्यगणिताननणूंस्तव सद्गुणान्वयमभीष्टुमहे । किल चित्रमेतदथवा प्रभुतां तव संश्रितः किमिव नेशिशिषुः ॥ १२० ॥

O Lord! How wondrous it is that we attempt to praise Your sublime virtues which could not be fully enumerated even by the Ganadharas! Yet there is no wonder in this, for what can a soul not achieve when taking refuge in Your sovereignty? Indeed, everything! || 120 ||

तदियमीडितुं विदधाति नरं त्वयि निरूढतरा जिननिश्चला । प्रसृतभक्तिरपारगुणोदया स्तुतिपथेऽद्य ततो वयमुद्यताः ॥ १२१ ॥

O Jinendra! It is our deep-rooted, unwavering, and vast devotion toward You—which manifests boundless virtues—that inspires us to praise You; therefore, today we embark upon the path of Your eulogy. || 121 ||

त्वमसि विश्वगगीश्वर विश्वसृट् त्वमसि विश्वगुणाम्बुधिरक्षयः । त्वमसि देव जगद्धितशासनः स्तुतिशतोऽनुगृहाण जिनेश नः ॥ १२२ ॥

O Supreme Lord! You are the Master of universal wisdom (Vagishvara), the Establisher of the cultural order of Karmabhumi (Vishvasrit), the imperishable Ocean of all virtues, and Your teaching bestows ultimate welfare upon all living beings. Therefore, O Jinesha, graciously accept this hundredfold hymn of ours! || 122 ||

तव जिनाकं विभान्ति गुणांशवः सकलकर्मकलङ्कविनिःसृताः । घनवियोगविनिर्मलमूर्तयो दिनमणेरिव भासुरमानवः ॥ १२३ ॥

O Sun of Jinas! Just as the blazing rays of the sun shine brilliantly when freed from clouds, so do the rays of Your virtues shine resplendently, fully manifested upon the eradication of all karmic stains. || 123 ||

गुणमणींस्त्वमनन्ततयान्वितान् जिन समुद्वहसेऽतिविनिर्मलान् । जलधिरात्मगभीरजलाश्रितानिव मणीनमलाननणुत्विषः ॥ १२४ ॥

O Jinendra! Just as the deep ocean holds flawless, radiant gems within its profound waters, so do You bear the infinitely pure gems of boundless spiritual attributes! || 124 ||

त्वमिमां संसृतिवल्लरिकामिततातामुरुदुःखफलप्रदाम् । जननरूग्ध्युजराकुसुमाचितां
शमकरैर्भगवन्नुदपोपटः ॥ १२५ ॥

O Lord! With the hands of Your tranquil spiritual disposition (Shama), You have uprooted this vast creeper of transmigration (Samsara), which yields fruits of immense suffering and blossoms with the flowers of birth, disease, and old age! || 125 ||

जिनवर मोहमहापृतनेशान् प्रबलतरांश्चतुरस्तु कषायान् ।
निशिततपोमयतीक्ष्णमहासिप्रहृतिभिराशुतरामजयस्त्वम् ॥ १२६ ॥

O Foremost of Jinas! With the sharp strokes of the mighty sword of austere penance (Tapas), You swiftly conquered the four formidable passions (Kashayas), the commanders of the mighty army of delusion! || 126 ||

मनसिजशत्रुमजय्यमलक्ष्यं विरतिमयी निशितायुधततिस्ते । समरभरे विनिपातयति स्म त्वमसि ततो
भुवनैकगरिष्ठः ॥ १२७ ॥

O Bhagavan! With the sharp weapons of pure ascetic conduct (Virati), You struck down the invincible and invisible foe, Kamadeva (Cupid); therefore, You alone are the supreme Preceptor in the three worlds! || 127 ||

जितमदनस्य तवेश महत्त्वं वपुरिदमेव हि शास्ति मनोज्ञम् । न विकृतिभाङ् न कटाक्षनिरीक्षा
परमविकारमनाभरणोद्धतम् ॥ १२८ ॥

O Lord! This exquisite body of Yours, free from blemishes, casting no amorous glances, untouched by passion, and glowing without external ornaments, itself proclaims Your glory as the conqueror of Kamadeva! || 128 ||

विकुरुते हृदि यस्य मनोजः स विकुरुते स्फुटरागपरागः । विकृतिरनङ्गजिनस्तव नाभूद् दिनकरवान्भुवनैकगुरुस्तत् ॥ १२९ ॥

O worldly-transcending Jinendra! He into whose heart Kamadeva enters displays distorted, passionate behaviors tainted with passion's pollen; but in You, the conqueror of Kama, no distortion exists; hence, radiant like the sun, You are the sole Preceptor of the three worlds! || 129 ||

स किल विनृत्यति गायति वल्गात्यपलापति प्रहसत्यपि मन्दः । मदनवशो जितमन्मथ ते तु प्रशमसुखं वपुरेव निराह ॥ १३० ॥

O Conqueror of Cupid! A foolish person under the sway of lust dances, sings, wanders aimlessly, speaks falsehoods, and laughs loudly; but Your sacred person is free from all such agitations, and Your serene body itself proclaims the bliss of supreme tranquility! || 130 ||

विरहितमानमत्सरं तवेदं वपुरपरागं मलरहितम् । तव भुवनेशवरत्वमपरागं प्रकटयति स्फुटं निकृतिहीनम् ॥ १३१ ॥

O Lord devoid of pride and malice! Free from the dust of sins, eradicating the mire of conflict, passionless, and guileless, this sacred body of Yours clearly demonstrates Your supreme sovereignty over the three worlds! || 131 ||

वपुरखिलसकलशोभासमुदयमस्तवस्त्रमपि रम्यम् । अतिरुचिरस्य रत्नमणिराशेरपवरणं किमिवोचितं दीप्तेः ॥ १३२ ॥

O Lord! Uniting all beauties of existence, this body of Yours is exquisitely magnificent even without garments; and rightly so, for does anyone desire to cover a brilliant, lustrous heap of precious jewels with cloth? Never! || 132 ||

स्वेदरहितं विहीनमलदोषं सुरुचिरलक्षणलक्षितं ते । क्षतजवियुक्तमस्ततिमिरालीव्यपगतधातु दृढसन्धि ॥ १३३ ॥

O Bhagavan! This body of Yours is free from perspiration, devoid of all impurities and bodily defects, sweetly fragrant, adorned with auspicious marks, free from red blood (possessing white milk-like fluid), dispelling all darkness, devoid of the seven gross bodily humors/dhatus, and endowed with the unyielding adamantine bone-structure (Vajra-Vrishabha-Naracha Samhanana);—

समचतुरस्रमप्रमितवीर्यं प्रियहितवाङ्निमेषपरिहीनम् । वपुरिदमच्छदिव्यमणिदीप्तं त्वमसि ततोऽधिदेवपदभागी ॥ १३४ ॥

Endowed with perfect symmetrical proportions (Samachaturasra Sansthana), infinite physical prowess, sweet and beneficial speech, unblinking eyes, and radiant like flawless celestial gems—for this reason You have attained the supreme status of the God of Gods (Devadhideva)! || 134 ||

इदमतिमानुषं तव शरीरं सकलविकारमोहमदहीनम् । प्रकटयतीश ते भुवनलब्धिमद्वितीयं कनककान्ति ॥ १३५ ॥

O Master! Transcending all mortal limitations, devoid of all passions, delusion, and pride, and possessing the golden radiance of pure gold, this superhuman body of Yours reveals the peerless majesty of Your cosmic attainment! || 135 ||

स्पृशति नहि भवन्तमघौघः परिगततेजसं वितिमिरम् । जगति भासमाने ज्वलदुरुमहसा प्रदीपायते ॥ १३६ ॥

O Jinendra free from darkness! The mass of sins never even touches You; and rightly so, for can darkness ever confront the blazing sun? O Lord, in this house of the universe, You shine like a radiant lamp with Your vast and blazing splendour! || 136 ||

पपात तेऽवतरणे समये लोकशानां पदविमशेषां रुध्वा । स्वर्गादारात् कनकमयी वा वृष्टिस्तन्वानासौ भुवनकुटीरस्यान्तः ॥ १३७ ॥

O Bhagavan! At the time of Your divine descent from heaven (Garbha Kalyanaka), a shower of golden gems fell swiftly from heaven across the sky into this cottage of the universe, making the entire creation appear golden! || 137 ||

ऐरावतकरदीर्घा रेजे धारा भजत जना दृष्येव । मूर्तीभूता तव जिनलक्ष्मीर्लोके संबोधं वा सपदि समातन्वाना ॥ १३८ ॥

O Jinendra! That torrent of gems, thick as the trunk of elephant Airavata, shone as if Your divine Fortune had assumed physical form to summon mankind: 'O mortals, serve this Lord Jinendra who conquers the karmic foes!' || 138 ||

स्वर्गात् संभूता सुरकरमुक्ता व्योम्नि पौष्पी वृष्टिः सुरभितरा संरेजे । मत्तालीनां कलरुतमातन्वाना नाकस्त्रीणां नयनततिर्या भान्ती ॥ १३९ ॥

O Lord! At the time of Your auspicious birth, the fragrant shower of flowers poured from the hands of the gods in the sky, echoing with the sweet humming of bees, appeared like the descending gaze of celestial damsels! || 139 ||

मेरोः शृङ्गे सुरपतिभिः स्वच्छाम्भोभिः कनकघटैर्गम्भीरैः । माहात्म्यं ते जगति वितन्वन् भावि स्वर्धौरेयैर्गुरुरभिषेकः पूतः ॥ १४० ॥

O Master! Upon the peak of Mount Meru, the foremost Indras performed Your grand, sacred birth-ablution with deep golden pitchers filled with the pristine waters of the Milk Ocean, proclaiming Your future glory throughout the cosmos! || 140 ||

तव निष्क्रान्तौ मणिमययानाधिरूढं वोढुं सन्नद्धा वयमिति नैतच्चित्रम् । आनिर्वाणान्नियतममी गौर्वाणाः किंकुर्वाणा ननु जिन कल्याणेषु ते ॥ १४१ ॥

O Jina! At the time of Your renunciation (Tapah Kalyanaka), that we readily bore You seated upon the jewelled palanquin is no surprise; for in all Your sacred Kalyanakas up to Your final Nirvana, the gods ever serve You as humble attendants! || 141 ||

त्वं धातासि त्रिभुवनभर्तारस्त्वे कैवल्यार्क स्फुटमुदितेऽस्मिन् दीप्ते । आत्मानं जननजरान्तकारिं त्वां नमो गुणनिधिमग्र्यं लोके ॥ १४२ ॥

O Bhagavan! With the rising of this blazing sun of Omniscience (Kevala-jnana), it is manifest that You are the Creator (Dhata) who establishes the path of liberation and the Sovereign of the three worlds. Furthermore, You destroy the afflictions of birth and old age, You are the treasure of all virtues, and the foremost in the universe; therefore, O Lord, we bow to You again and again! || 142 ||

त्वं मित्रं त्वमसि गुरुस्त्वमेव भर्ता त्वं धाता भुवनपितामहस्त्वमेव । त्वां ध्यायन् मरणसुखं प्रयाति जन्तुस्त्रायस्व त्रिजगत् त्वमद्य पातात् ॥ १४३ ॥

O Lord! In this world, You are the true Friend, You are the Guru, You are the Master, You are the Dispenser of destiny, and You are the Grandfather of the Universe! A soul meditating upon You attains the deathless bliss of liberation; therefore, O Bhagavan, protect the three worlds today from falling into misery—guide them on the path that frees them from transmigratory suffering and leads to eternal bliss! || 143 ||

परं पदं परमसुखोदयास्पदं विवित्सवश्चिरमिह योगिनोऽक्षरम् । त्वयोदितं जिन परमागमाक्षरं विचिन्वते भवविरतये सद्धियः ॥ १४४ ॥

O Jinendra! Wise yogis seeking to realize the supreme, imperishable state (Moksha), the abode of supreme bliss, contemplate the syllables of the Paramagama revealed by You to terminate worldly existence. || 144 ||

त्वयोदिते पथि जिन ये वितन्वते मुदं परां प्रमदपरम्परायुजः । त एव संसृतिलतिकां प्रवृद्धां ध्यायन्तो भवस्मृतिदहनार्चिषा दहुः ॥ १४५ ॥

O King of Jinas! Those who cherish supreme love for the path revealed by You and are endowed with spiritual joy, burn the overgrown creeper of Samsara to ashes through the flaming fire of Your contemplation! || 145 ||

वातोद्धूताः क्षीरपयोधेरिव वीचीर्वीक्ष्य मुहुश्चामरपङ्क्तीर्मदीयाः । पीयूषांशोर्दीप्ततिसमे भवन्ति भव्या मुच्यन्ते संसृतिभाजो भवबन्धात् ॥ १४६ ॥

O Bhagavan! Beholding these rows of white Camaras waving like the billows of the Ocean of Milk or clusters of moonlight beams, transmigrating worthy souls are surely liberated from worldly bondage! || 146 ||

भानुं दिष्ट्वा स्वद्युतिभिरतिभास्वरं तद्भाति विभोस्ते मेरोः शृङ्गाग्रवत् पीठम् । उच्चैरुच्चैर्वा मणिमयमिदं सुरसेव्यं न्यक्कुर्वाणं लोकमशेषं स्वमहिम्ना ॥ १४७ ॥

O Jinesha! Radiating dazzling splendour that eclipses the sun, exceptionally lofty, studded with gems, worshipped by celestials, and humbling all realms by its majesty, this throne of Yours shines like the summit of Mount Meru! || 147 ||

महितोदयस्य शिवमार्गदेशिनः सुरशिल्पिनिर्मितमदोऽर्हतोऽस्ति ते । द्युतिभिः सितातपनिवारणत्रयं शरदिन्दुबिम्बरुचिरं कान्तिमत्तया ॥ १४८ ॥

For You, Lord Arhant of supreme glory, the Teacher of the path to liberation, this three-tiered white canopy crafted by divine artisans shines in splendour like the disc of the autumnal moon! || 148 ||

शोकोच्छेदी मरकतरुचिरस्कन्धो भाति श्रीमानयमतिरुचिराभिः शाखाभिः । भृङ्गव्रातैः स्फुटमिव नृत्यं तन्वन् वातोद्धूताभिः कलरुतमधुपवृन्दैः ॥ १४९ ॥

O Bhagavan! Dispelling all sorrow, with its trunk gleaming with emeralds, frequented by swarms of humming bees, this Asoka tree of Yours, swaying in the wind, appears as though dancing gracefully with its radiant branches as arms! || 149 ||

पुष्पाकीर्णो द्युसुरमुनिवरैः सेव्यो नित्यं यतः पवनैः सच्छायोऽयं विहतानृसुरशोकस्तरुरुचिमान् भाति श्रीमान् जगतां श्रेयस्करः ॥ १५० ॥

Or gently stirred by soft breezes, this Asoka tree resembles You—for just as You are surrounded by flower showers, so is the tree covered with blossoms; just as gods, men, and ascetics revere You, so do they admire this tree; just as the Pavankumara gods serve You with gentle breezes, so do they stir this tree; just as You possess glorious aura (Sachaya), so does this tree have delightful cool shade (Sachaya); just as You dispel the grief of gods and men, so does this tree; and just as You are the ultimate benefactor of the universe, so does this tree bring auspiciousness to the world! || 150 ||

व्याप्ताकाशा भ्रमरकुलरुतोद्गीतां कुसुमावलिं देवाः प्रतिभुवनशृङ्गस्याग्रात् । वर्षन्त्येते दुन्दुभिमधुररवैः सार्धं प्रावृड्जीमूतान् स्तनितमुखरिताञ्जित्वा ॥ १५१ ॥

O Bhagavan! Accompanied by the sweet resonance of divine drums that surpass the rumbling thunder of monsoon clouds, the gods shower down this floral rain across the entire sky from the summit of heaven before You, sounding as if singing through the buzzing of bees! || 151 ||

त्वद्भेतोर्दुन्दुभिपटहरवैरुन्मत्ता बहुरुचिघटानिरुद्धनभोऽङ्गणम् । विरचितरुचिसरकलापसु मन्थरा
मदकलमधुना रुवन्ति शिखावलाः ॥ १५२ ॥

O Master! Mistaking the deep boom of Your divine drums for the gathering of dense monsoon clouds in the courtyard of the sky, these peacocks spread their plumage, strut gracefully, and utter joyful cries! || 152 ||

तव जिन ततवपुरुचिशयने चामररुहततिः सितविहङ्गानाम् । इयमभितनुते
रुचिरतरतनुर्मणिमुकुटसमिद्धरुचिसुरधुता ॥ १५३ ॥

O Jinendra! Fanned by celestials wearing diadems radiant with jewels, this graceful row of flywhisks enhances the beauty of white swans floating upon the pristine lake of Your bodily aura! || 153 ||

त्वद्दिव्यवागियमशेषपदार्थगर्भा भाषान्तराणि सकलानि निदर्शयन्ती । तत्त्वावबोधमचिरात् कुरुते
बुधानां स्याद्वादनीतिविहतान्धमतान्धकारा ॥ १५४ ॥

O Bhagavan! Encompassing all entities of the cosmos, translating into all languages through its miraculous nature, and dispelling the blind darkness of erroneous doctrines through the logic of Syadvada (the doctrine of conditional predication), this Divine Voice of Yours swiftly enlightens the wise in the comprehension of Truth! || 154 ||

प्रक्षालयत्यपि मनांसि नृणां हि नित्यं त्वद्भारतीजलमिदं शुचिपुण्यमम्भः । तीर्थं तदेव हि विभो
भवतारणार्थां पारावारसन्तरणवर्त्म भवत्प्रणीतम् ॥ १५५ ॥

O Lord! This sacred water of Your Divine Speech washes away all impurities from the minds of mortals; truly, this alone is the sacred Tirtha (ford), and this supreme Tirtha expounded by You is the path for worthy souls to cross the ocean of worldly transmigration! || 155 ||

त्वं सर्वगः सकलवस्तुगतावबोधस्त्वं सर्वविन्नमितविश्वपदार्थसार्थः । त्वं सर्वजिद् विदितमन्मथमोहशत्रुस्त्वं सर्वदृङ्निखिलभावविशेषदर्शी ॥ १९६ ॥

O Bhagavan! Because Your knowledge reaches and comprehends all entities, You are 'Sarvaga' (All-pervading in knowledge); because You know the entirety of existents, You are 'Sarvavid' (All-knowing/Omniscient); because You have conquered the foes of lust and delusion, You are 'Sarvajit' (All-conquering); and because You perceive the intrinsic details of all substances, You are 'Sarvadrik' (All-seeing)! || 156 ||

त्वं तीर्थकृत् सकलपापमलापहारिसद्धर्मतीर्थविमलीकरणैकनिष्ठः । त्वं मन्त्रकृन् निखिलपापविषापहारिपुण्यश्रुतिप्रवरमन्त्रविधानबुद्धः ॥ १९७ ॥

O Lord! Because You are ever dedicated to purifying souls through the ford of true religion (Saddharma-Tirtha) which cleanses all karmic sins, You are 'Tirthankara' (Tirthakrit); and because You are the revealer of the sacred mantras of holy scripture that neutralize the poison of all sins, You are 'Mantrakrit'! || 157 ||

त्वामामनन्ति मुनयः पुरुषं पुराणं त्वां प्राहुरच्युतमृषीश्वरमक्षयर्द्धिम् । तस्माद् भवान्तक भवन्तमचिन्त्ययोगं योगीश्वरं जगदुपास्यमुपास्महे स्म ॥ १९८ ॥

O Bhagavan! Sages revere You as the Ancient Supreme Being (Purana Purusha / Brahma); they proclaim You as the Lord of Rishis and the imperishable Achyuta (Vishnu); and they worship You as the Sovereign of Yogis endowed with inconceivable meditation (Yogishvara / Shiva). Therefore, O Destroyer of worldly existence, we worship You, who embody the true essence of Brahma, Vishnu, and Shiva! || 158 ||

तुभ्यं नमः सकलघातिमलव्यपायसंभूतकेवलमयामललोचनाय । तुभ्यं नमो दुरितबन्धनशृङ्खलानां छेत्त्रे भवार्गलभिदे जिनकुञ्जराय ॥ १९९ ॥

Salutations to You, who have attained the immaculate eye of Omniscience (Kevala-jnana) upon the complete destruction of all obscuring (Ghatiya) karmas! Salutations to You, the elephant among Jinas, who sunders the chains of sin and shatters the bolts of worldly transmigration! || 159 ||

तुभ्यं नमस्त्रिभुवनैकपितामहाय तुभ्यं नमः परमनिर्वृतिकारणाय । तुभ्यं नमोऽपि गुरवे गुरुभिर्गुणौघैस्तुभ्यं नमो विदितविश्वजगत्त्रयाय ॥ १६० ॥

Salutations to You, the sole Grandfather (Progenitor) of the three worlds! Salutations to You, the cause of supreme liberation and bliss! Salutations to You, the Guru of gurus, supreme in the multitude of virtues! Salutations to You, who fully comprehend all the three realms! || 160 ||

इत्युच्चकैः स्तुतिमुदारगुणानुरागादस्माभिरीश रचितां त्वयि चित्रवर्णाम् । देव प्रसीद परमेश्वर भक्तिपूतां पादार्पितां स्रजमिवानुगृहाण चार्वीम् ॥ १६१ ॥

O Lord! Born out of adoration for Your sublime virtues, we have composed this noble hymn of diverse syllables and verses; O God! O Supreme Lord! Be pleased with us and accept this beautiful eulogy like a lovely flower garland placed at Your feet sanctified by devotion! || 161 ||

स्तुत्वा वयं जिन भवन्तमनेकशस्त्वं कुड्मलीकृतकरा वयमानमामः । त्वत्संस्तुतावुपचितं यदिहास्ति पुण्यं तेनास्तु भक्तिरमलाश्रिता त्वयि नः प्रसन्ना ॥ १६२ ॥

O Jinendra! Having praised You thus repeatedly, we fold our hands in reverent salutation. O Lord, whatever spiritual merit (Punya) we have gathered from singing Your praises, may it result in our pure, joyful, and unwavering devotion to You!" || 162 ||

एवं सुरासुरनरोरगयक्षसिद्धगन्धर्वचारणगणैस्सममिद्धबोधाः । द्वात्रिंशदिन्द्रप्रमुखाः प्रणमन्तः स्तुत्वा जिनं विविधैर्नुतयो व्यधुस्ते ॥ १६३ ॥

In this manner, the thirty-two prominent Indras (10 Bhavanavasi, 8 Vyantara, 2 Jyotishi, and 12 Kalpavasi Indras), endowed with brilliant wisdom, bowed their heads and offered hundreds of eulogies to Lord Vrishabhadeva alongside the hosts of celestials, asuras, humans, Nagas, Yakshas, Siddhas, Gandharvas, and Caranas. || 163 ||

स्तुत्वेति तं जिनमजं जगदेकबन्धुं धर्मार्थिनो नतोरुमुकुटैरमरैः सहेन्द्राः । आस्थाय जिनपतिं परितो यथास्वमास्थानभूमिमभजन् जिनसम्मुखास्याः ॥ १६४ ॥

Having thus praised Lord Jinendra—the birthless One and the sole Benefactor of the universe—the Indras and celestials desirous of Dharma, bowing their towering diadems, took their respective seats in the Samavasarana assembly, all facing Lord Jinendra. || 164 ||

देहे जिनेन्द्रस्य जिताहितस्य कनकावदाते रुरुचे समन्तात् सुरदृष्टिपाताः । कल्पद्रुमाङ्गेष्विव मत्तभृङ्गा ओघाः प्रसूनमधुपानपिपासितानाम् ॥ १६५ ॥

At that time, the reflections of the celestials' admiring glances resting upon the radiant, golden body of Lord Jinendra—the conqueror of karmic enemies—shone like swarms of intoxicated bees eager to drink nectar settling upon the branches of the Kalpavriksha. || 165 ||

कुञ्जरकराभभुजमिन्दुसमवक्त्रं कुञ्चितमितस्थितशिरोरुहकलापम् । मन्दरतटाभपृथुवक्षसमधीशं तं जिनमवेक्ष्य दिविजाः प्रमदमीयुः ॥ १६६ ॥

Beholding the Supreme Lord Jinendra—whose arms resembled elephant trunks, whose countenance was like the full moon, whose hair was curly, measured (non-growing), and motionless, and whose broad chest resembled the slopes of Mount Mandara—the gods rejoiced with supreme ecstasy. || 166 ||

विकसितसरसिजदलनिभनयनं करिकरसुरुचिरभुजयुगममलम् । जिनवपुरतिशयरुचियुतममरा विददृशुरतिरति विकसुलनयनाः ॥ १६७ ॥

With wide-opened eyes full of intense adoration, the immortals gazed upon the immaculate and effulgent form of Lord Jinendra, whose eyes were like blooming lotus petals and whose arms resembled elephant trunks. || 167 ||

विधुरुचिहरचमररुहपरिगतं मनसिजशतहतनिपतनविजयि । जिनवरवपुरवधुतसकलमलं निपपुरमृतमिव शुचि सुरदृशः ॥ १६८ ॥

Surrounded by flywhisks eclipsing moonlight, victorious over hundreds of arrows of Kamadeva, devoid of all impurities, and supremely sacred, the Lord's divine form was drunk in like sweet nectar by the bee-like eyes of the gods. || 168 ||

कमलदलविलसदनिमिषनयनं प्रहसितनिभमुखमतिशयसुरभि । सुरनरपरिवृढनयनसुखकरं व्यरुचदधिकरुचि जिनवृषभधपुः ॥ १६९ ॥

With unblinking eyes charming like lotus petals, a face radiant as if gently smiling, imbued with sublime fragrance, delighting the eyes of celestial and human lords, and possessing boundless brilliance, the divine form of Lord Vrishabhadeva shone with transcendent splendour. || 169 ||

जिनमुखशतदलमनिविषनयनभ्रमरमतिसुरभि विधुतविधुरुचि । मनसिजहिमहतिविरहितमतिरुक् पपुरविदिततृप्ति सुरयुवतिदृशः ॥ १७० ॥

Frequented by the bee-like unblinking eyes of devotees, exquisitely fragrant, outshining the moon's beauty, untouched by the frost of lust, and brilliantly luminous—the lotus-face of the Lord was drunk in insatiably by the eyes of the celestial damsels. Meaning: The celestial maidens gazed upon the lotus-face of the Lord with unblinking, insatiable reverence. || 170 ||

आदिपुराणम् - पर्व २३ (श्लोक १७१-१९६) एवं पर्व २४ (श्लोक १-७५)

विजितकमलदलविलसदनुपमनयनं सुरयुवतिनयनमधुकरवृतवपुषम् । वृषभमजरमजममरपतिसुमहितं परममतममितरुचिमृषिपतिम् ॥ १७१ ॥

O noble (bhavya) souls! Bow down to Lord Vrishabhadeva, whose matchless eyes outshine the petals of blooming lotuses, whose divine form is gazed upon by the bee-like eyes of celestial maidens, who is free from old age and birth, worshipped by the lords of celestial beings (Indras), supreme in doctrine, endowed with boundless radiance, and the supreme lord of the sages (Rishis). ॥ 171 ॥

सरसिजनिभवक्त्रं पीतगौराङ्गरूपं कमलदलविशालप्यायतास्पन्दिनेत्रम् ।
सरसिरुहसमानामोदसच्छायमच्छस्फटिकमणिविभासि श्रीजिनाङ्गममीडे ॥ १७२ ॥

I praise the divine body of Lord Jinendra, whose face resembles a lotus, whose golden-yellow complexion glows like the filaments of a lotus, whose unblinking eyes are expansive and elongated like lotus petals, whose fragrance resembles a lotus, which casts no shadow, and which radiates brilliance like pure, flawless crystal. ॥ 172 ॥

नयनयुगमताम्रं कोपव्यपायं भ्रुकुटिविरहितमास्यं शान्ततां यस्य शास्ति ।
मदनजयमपाङ्गालोकनापायसौम्यं प्रकटयति वपुस्तं नौमि भक्त्या जिनेन्द्रम् ॥ १७३ ॥

I bow with deep devotion to Lord Jinendra, whose clear, redness-free eyes proclaim the total absence of anger, whose face—free from any furrow of eyebrows—reflects supreme

serenity, and whose gentle form, devoid of any sidelong amorous glances, reveals His total conquest over Kamadeva (passion). ॥ 173 ॥

गात्रमनङ्गमजकदतिसुरभिरुचिरं नेत्रमताम्रमपगतमलतररुचिविसरम् । वक्त्रमदष्टदशनवसनमिव विभाति तं जिनमवनमत सुधियः ॥ १७४ ॥

O wise souls! Bow down to Lord Vrishabha Jinendra, whose form destroys passion and is exquisitely fragrant and beautiful, whose eyes are free from redness and radiate pure, luminous brilliance, and whose face, with lips gently composed without biting, appears softly smiling and splendid. ॥ 174 ॥

सौम्यवक्त्रममलकमलदलनिभदृशं हेमपुञ्जसमवपुषमृषिपम् । रक्तपद्मरुचिभवदुमलमृदुपदयुगं संप्रणतोऽस्मि परमपुरुषमपरुषगिरम् ॥ १७५ ॥

I bow reverently to Sri Vrishabha Jinendra, the Supreme Being, whose countenance is tranquil, whose eyes resemble pristine lotus petals, whose golden body glows like a mound of pure gold, who is the lord of sages, whose tender and spotless feet radiate the luster of red lotuses, and whose speech is supremely gentle and benevolent. ॥ 175 ॥

जयति यस्य पादयुगलं जयत्पङ्कजं विलसति पद्मगर्भमधिरुह्य सल्लक्षणम् । मनसिजरागमर्दनसहं जगत्प्रीणनं सुरपतिमौलिशेखरगरुद्रजःपिञ्जरम् ॥ १७६ ॥

May the lotus feet of Lord Vrishabhadeva be ever victorious—feet that surpass the beauty of lotuses, are adorned with auspicious marks, possess the power to destroy worldly passion and attachment, bestow bliss upon the universe, are dyed yellow by the pollen falling from the garlands upon Indra's crest, and shine gloriously as they rest upon the center of the lotus. ॥ 176 ॥

जयति जगति यस्योत्तुङ्गं विभाति महदासनं हरिपरिधृतं रत्नचितं परिस्फुरदंशुकम् । अधरितजगन्मेरोर्लीलां विडम्बयदुच्चकैर्नमत्सुरकिरीटाग्रप्राप्तद्युतीरिव तर्जयत् ॥ १७७ ॥

Ever victorious in the world is Lord Vrishabhadeva, whose grand and lofty lion-throne (Simhasana) shines resplendently—supported by sculptured lions, encrusted with precious gems, radiating brilliant rays, towering above the world, mimicking the grandeur of Mount Meru, and outshining the lustrous gems set in the crowns of bowing celestial beings. ॥ 177 ॥

जयति यदुपरि सकलशशिभृन्मण्डलगतां सितच्छत्रं भाति त्रिभुवनगुरोर्यस्य कान्तिम् । जयत्येष श्रीमान् वृषभजिनराण्निर्जितरिपुर्नमद्देवेन्द्रोद्यन्मुकुटमणिघृष्टाङ्घ्रिकमलः ॥ १७८ ॥

Victorious is the supreme Teacher of the three worlds, Sri Rishabha Jinendra, above whom the pure white canopy shines with all the brilliance of a full moon. He has vanquished the enemies in the form of destructive (ghātiyā) karmas; His lotus feet are touched by the radiant jewels in the diadems of bowing Indras, and He is endowed with both internal and external divine glory. ॥ 178 ॥

जयत्यमरनायकैरसकृदर्चिताङ्घ्रिद्वयः सुरोत्करकराधुतैश्चमरजोत्करैर्वीजितः । गिरीन्द्रशिखरे गिरीन्द्र इव योऽभिषिक्तः सुरैः पयोब्धिशुचिवारिभिः शशिकराङ्कुरस्पर्धिभिः ॥ १७९ ॥

Victorious is Sri Rishabha Jinendra, whose lotus feet have been repeatedly worshipped by the lords of gods, over whom assemblies of celestials gently waved hosts of whisks (chāmaras), and who, standing like a second mountain king on the summit of Mount Meru, was anointed by the gods with the pure waters of the Ocean of Milk (Kshirasagara), rivaling the radiance of moonbeams. ॥ 179 ॥

यस्य समुज्ज्वला गुणगणा इव रुचिरतरा भान्त्यमितो मयूखनिबहा गुणसलिलनिधेः । विश्वजनीनचारुचरितः सकलजगदिनः पातु सदा भव्यपङ्कजरविर्वृषभजिनविभुः ॥ १८० ॥

May Lord Vrishabha Jinendra ever protect us all—He who is an ocean of virtues, around whom brilliant and dazzling rays spread in all directions like an assembly of His virtues, whose noble conduct brings welfare to all living beings, who is the sovereign lord of the

entire universe, and who shines like the sun to blossom the lotus-like worthy souls (bhavyas). ॥ 180 ॥

यस्याशोकश्चलकिसलयश्चित्रपत्रप्रसूनो भाति श्रीमान् मरकतमयस्कन्धबन्धोज्ज्वलाङ्गः । सान्द्रच्छायः सकलजनताशोकविच्छेदनेच्छुः जीयात् सोऽयं त्रिभुवनपतिर्भव्यपद्माकरार्कः ॥ १८१ ॥

Ever victorious is the Lord of the three worlds, Sri Vrishabha Jinendra, the sun that awakens the lotus-lake of worthy souls, endowed with inner and outer splendor. Glorious is His Ashoka tree, whose tender leaves flutter, adorned with multi-hued foliage and blossoms, with a trunk made of emeralds, exceedingly luminous, casting dense shade, as if eager to dispel the sorrow (shoka) of all mankind. ॥ 181 ॥

जीयाज्जैनेन्द्रः सुरुचिरतनुः श्रीरशोकाङ्घ्रिपो यो वातोद्धूतैः स्वैः प्रचलविटपैर्नित्यपुष्पोपहारम् । तन्वन् व्याप्ताशः परभृतरुतेर्गीतवाद्यैर्मनोज्ञो नृत्यच्छाखाग्रैर्जिनमिव भजन् भाति भव्यः समन्तात् ॥ १८२ ॥

Ever victorious is the splendid Ashoka tree of Lord Jinendra, possessing an exquisitely charming form, continually scattering offerings of flowers with its breeze-swayed branches, filling all quarters, enchanting with the musical songs of cuckoos, and appearing like a devout soul worshipping Lord Jinendra with the dancing tips of its branches. ॥ 182 ॥

यस्यां पुष्पप्रततिममराः पातयन्ति द्युमूर्ध्नो नेत्रप्रततिमिव तां लोकमत्तालिजुष्टाम् ।
वातोद्धूतैर्ध्वजवितततिभिर्व्योमसम्पादयन्ती वा सा भाति समवसतिभूः सा चिरं नस्तनोतु ॥ १८३ ॥

May that Samavasarana assembly ground forever expand our welfare—the sacred ground where joyful gods shower streams of flowers from the heavens, resembling rows of their own flickering eyes and attended by intoxicated bees, and which appears to sweep the sky with its breeze-fluttered rows of banners. ॥ 183 ॥

यस्मिन् भान्त्यरुचिर्विभाति नितरां साभास्वरे भास्वान् सालवरो जयत्यमलिनो धूलीचयोऽसौ जिनस्य ।
स्तम्भाः कल्पतरुप्रभा मणिरुचो मानाधिकाश्चोर्ध्वजा जीयासुर्जिनभर्तुरस्य गगनप्रोल्लङ्घिनो भासुराः ॥ १८४ ॥

May the spotless Dhulisala (dust-rampart) of the Lord ever triumph, whose inherent brilliance outshines even the rays of the sun; and may the radiant Manastambhas (columns of dignity) of Lord Jinendra also prevail forever—towers surpassing the luster of Kalpavrikshas, glowing with gem-like radiance, adorned with soaring banners piercing the heavens, and exceedingly luminous. ॥ 184 ॥

मणिरचिततटाः स्वच्छवारिप्रपूर्णा नीलोत्पलैरातता गन्धान्धभ्रमरारवैर्मुखरिता भान्ति वाप्यः स्तुमः । तां चापि स्फुटपुष्पहासरुचिरां प्रोद्यत्प्रवालांकुरां वल्लीनां वनवीथिकां तमपि च प्राकारमाद्यं विभोः ॥ १८५ ॥

I praise the stepwells whose banks are paved with gems, filled with crystal-clear water, covered with blue lotuses, and resounding with the humming of bees intoxicated by fragrance. I also praise the charming grove of creepers (Latavana), smiling with blooming flowers and sprouting tender coral-like shoots, and likewise I praise the renowned first rampart of the Lord. ॥ 185 ॥

प्रोद्यद्विद्रुमसंनिभैः किसलयैरारञ्जयद् या दिशो वातोद्धूतैः पवनाहतैश्च विटपैर्नृत्तं रचितुं चोद्यतम् ।
रक्ताशोकवनादिकं वनमदश्चैत्यद्रुमैरन्वितं समवाप्तिकां सतिमिमां जैनीं चतुष्काश्रिताम् ॥ १८६ ॥

I also praise the four divine groves—beginning with the red Ashoka grove—situated in the Samavasarana of Lord Jinendra, which redden all directions with their tender coral-like shoots, appear ready to dance with their high breeze-swayed branches, and are adorned with sacred Chaitya trees. ॥ 186 ॥

रक्ताशोकवनं तदेतदपि च रुचिमत्सप्तच्छदानामदश्चूतानामपि चोत्तरं यच्चम्पकानां वनम् ।
चैत्यद्रुमैरन्वितं भगवतो वन्दितं देवेन्द्रैर्विनयानतेन शिरसा श्रीजैनबिम्बान्वितम् ॥ १८७ ॥

We bow to all four divine groves of the Lord—the red Ashoka grove, the splendid Saptaparna (dita-bark) grove, the mango (Amra) grove, and the exalted Champaka grove—each adorned with Chaitya trees enshrining images of the Jina, reverently worshipped by Indras with heads bowed low in humility. ॥ 187 ॥

प्राकारात्पुरतो विभाति रुचिरा हरिवृषगरुडैः श्रीमन्माल्यगजाम्बरैश्च शिखिभिः प्रकटितमहिमा ।
हंसैश्चाप्युपलक्षिता प्रविलसद्ध्वजवसनततिः यातामप्यमरार्चितामभिनुमः पवनविलुलिताम् ॥ १८८ ॥

I bow to the radiant rows of flags fluttering before the rampart—exquisitely beautiful, emblazoned with emblems of lions, bulls, garudas, divine garlands, elephants, garments, peacocks, and swans, manifesting great splendor, revered even by the gods, and wafting gently in the breeze. ॥ 188 ॥

यद् दूराद्व्योममार्गं कलुषयति दिशां स्थगयति प्रोत्सपर्द्धूपधूमैः सुरभयति जगद्विश्वं द्रुततरम् ।
सद्धूपकुम्भद्वयमुरुमनसः प्रीतिं घटयतु भ्राम्यतन्नाट्यशालाद्वयमपि रुचिरं सालत्रयगतम् ॥ १८९ ॥

May the pairs of grand incense urns in each direction bring joy to our hearts—which obscure the sky with billowing fragrant smoke, envelop the quarters, and swiftly perfume the entire universe; and likewise, may the charming pairs of splendid theaters (Natya-shalas) situated across the three ramparts delight our minds. ॥ 189 ॥

कल्पपादपोरुकाननेषु हारिषु श्रीमदिन्द्रवन्दिताः स्वबुध्नसुस्थितेद्धसिद्धबिम्बका द्रुमाः । तानपि प्रणौम्यथ नमामि च स्मरामि च प्रसन्नधीः स्तूपपंक्तिमप्यमूं समस्तरत्नविग्रहां जिनेन्द्रबिम्बिनीम् ॥ १९० ॥

With a joyful heart, I praise, salute, and remember the Siddhartha trees situated in the enchanting vast groves of wish-fulfilling trees (Kalpavrikshas), worshipped by glorious

Indras and enshrining radiant images of the Siddhas at their base; and I likewise praise, salute, and remember the rows of stupas built entirely of precious jewels and housing images of Lord Jinendra. ॥ 190 ॥

वीथी कल्पद्रुमाणां सवनपरिवृतिं तामतीत्य स्थिता या प्रासादपङ्क्तिः स्फटिकमणिमयः सालवर्यस्तृतीयः । श्रीमण्डपश्च त्रिभुवनजनतासंश्रयात्प्रभावः पीठं चोच्चैस्त्रिभूमं श्रियमनु तमुताद् गन्धकुट्याश्रितं वः ॥ १९१ ॥

May all these expand our spiritual wealth—the rows of white mansions situated beyond the fenced Kalpavriksha grove, followed by the third excellent rampart composed of crystal, followed by the Lord's glorious pavilion (Shri-Mandapa) capable of sheltering all beings of the three worlds, and further ahead, the lofty three-tiered platform supporting the Gandhakuti (fragrant pavilion). ॥ 191 ॥

मानस्तम्भाः सरांसि प्रविमलजलसत्खातिका पुष्पवाटी प्राकारो नाट्यशाला द्वितयमुपवनं वेदिकान्तर्ध्वजाध्वा । सालः कल्पद्रुमाणां सपरिवृतवनं स्तूपहर्म्यावली च प्राकारः स्फाटिकोन्तः सुरमुनिसभा पीठिकाग्रे स्वयंभूः ॥ १९२ ॥

In brief, the structure of the Samavasarana is as follows: first (after the Dhulisala rampart) stand four Manastambhas in the four directions; around the Manastambhas are lakes; then the moat filled with pure water; then the flower garden (Latavana); ahead of it is the first rampart; beyond it are two theaters on each side; then the second grove of Ashoka and other trees; then the railing (vedika); followed by rows of banners; then the second rampart; beyond it is the Kalpavriksha grove with its railing; followed by stupas and rows of mansions; then the third crystal rampart, inside which are the twelve assemblies of humans, celestials, and ascetics; further ahead is the platform (pithika), upon the summit of which the self-existent Lord Arahanta resides. ॥ 192 ॥

देवोऽर्हन्प्राङ्मुखो वा नियतिमनुसरन्नुत्तराशामुखो वा यामध्यास्ते पुण्यां समवसृतिमहीं तां परीत्याध्यवात्सुः । प्रादक्षिण्येन दृष्ट्वा वतिगणिनी मुख्तियुद्धिश्च देवाः सेन्द्राश्च मनुजाः पशव इति गणा द्वादशामी क्रमेण ॥ १९३ ॥

Facing either east or north by nature in that sacred Samavasarana, Lord Arahanta presides while arranged around Him in clockwise order are the twelve assemblies for the twelve groups: 1. Ganadharas and wise ascetics, 2. Kalpavasi goddesses, 3. Aryikas and human women, 4. Bhavanavasi goddesses, 5. Vyantara goddesses, 6. Jyotishka goddesses, 7. Bhavanavasi gods, 8. Vyantara gods, 9. Jyotishka gods, 10. Kalpavasi gods, 11. Humans, and 12. Animals (Tiryancha). ॥ 193 ॥

योगीन्द्रा विबुधयुवतयः राजपत्न्यो ज्योतिर्भव्येशकन्या भवनजवनिता भावना व्यन्तराश्च । ज्योतिष्काः कल्पनाथा नरवरवृषभास्तिर्यगिणैः सहामी कोष्ठेषूक्तेष्वतिष्ठन् जिनपतिमभितो भक्तिभारावनम्राः ॥ १९४ ॥

Among these, in the first chamber sit the supreme munis and Ganadharas endowed with profound knowledge; in the second, the celestial maidens of the Kalpavasi gods; in the third, Aryikas along with royal consorts and ordinary women; in the fourth, goddesses of the Jyotishka gods; in the fifth, goddesses of the Vyantara gods; in the sixth, goddesses of the Bhavanavasi gods; in the seventh, Bhavanavasi gods; in the eighth, Vyantara gods; in the ninth, Jyotishka gods; in the tenth, Kalpavasi gods; in the eleventh, prominent humans such as Chakravartis; and in the twelfth, animals. All these sit in their designated chambers around Lord Jinendra, bowed low under the weight of devotion. ॥ 194 ॥

प्रादुःष्यद्वाङ्मयूखैर्विघटिततिमिरो धूतसंसारात्रिस्तत्सन्ध्यासन्धिकल्पां मुहुरपघटयन् क्षीणमोहामवस्थाम् । सञ्ज्ञानोदग्रसारथिः प्रतिनियतनयोद्वेगसप्तिप्रयुक्तस्याद्वादस्यन्दनस्थो रुरुचे भव्यबन्धुर्जिनार्कः ॥ १९५ ॥

Then, the Sun of Jinendra—the true friend of worthy souls—shone with immense radiance. With the emerging rays of His divine speech, He dispelled the darkness of ignorance, drove away the night of worldly transmigration, and transcended even the

twilight-like state of the twelfth spiritual stage (Kshina-moha Gunasthana). He stood mounted upon the chariot of Syadvada (the doctrine of conditional predication), driven by the noble charioteer of right knowledge (Samyak-jnana) and drawn by the seven swift steeds of the distinct standpoints (Nayas). ॥ 195 ॥

सङ्गृहीतां समवसृतिमहीं धर्मचक्राधिभर्तुर्भव्यात्मा संस्मरेद्यः स्तुतिमुखरमुखो भक्तिनम्रेण मूर्ध्ना । जैनीं लक्ष्मीमचिन्त्यां सकलगुणमयीं प्राप्नुतेऽसौ चूड़ामिर्नाकभाजां मणिमुकुटजुषामलितां स्रग्धराभिः ॥ १९६ ॥

Any worthy soul who, with a head bowed in devotion and a mouth vocal with praise, contemplates this Samavasarana assembly of the Sovereign of the Wheel of Dharma (Dharmachakradhipati) as described above, undoubtedly attains the inconceivable, all-virtuous spiritual glory of the Jina—a glory revered by the garland-bearing, gem-crowned heads of the gods, culminating in the supreme state of liberation. ॥ 196 ॥

भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवत्समवसृतिविभूतिवर्णनं नाम त्रयोविंशं पर्व ॥ २३ ॥

Thus ends the twenty-third Parva, titled "Description of the Glory of the Lord's Samavasarana", in the Trishashti-lakshana Mahapurana Sangraha composed by the venerable Acharya Jinasena. ॥ 23 ॥

चतुर्विंशतितमं पर्व

स जीयाद् भगवान् मोहविषसुप्तमिदं जगत् । पटुविद्येव यद्विद्या सद्यः समुदतिष्ठिपत् ॥ १ ॥

Ever victorious is Lord Sri Vrishabhadeva, whose omniscience—like an expert anti-venom spell—promptly awakened this entire world that had been slumbering under the intoxicating poison of delusion (moha). ॥ 1 ॥

श्रीमान् भरतराजिन्द्रो बुबुधे युगपत् त्रयम् । गुरोः केवल्यसम्भूर्ति सुतचक्रयोः ॥ २ ॥

Thereafter, the illustrious King Bharata simultaneously received three momentous pieces of news: the attainment of Kevalajnana (omniscience) by his venerable father, the birth of a son in the inner palace, and the appearance of the Chakra-ratna (divine wheel) in the armory. ॥ 2 ॥

धर्माधिकरणाद् गुरोः केवल्यं चक्रमायुधपालतः । काञ्चुकीयात् सुतोत्पत्तिं विदामास तदा नृपः ॥ ३ ॥

At that time, King Bharata learned of his father's omniscience from the minister of religion (Dharmadhikari), of the manifestation of the Chakra-ratna from the keeper of the armory, and of the birth of his son from the chamberlain (Kanchuki). ॥ 3 ॥

पर्याकुल इवासीच्च क्षणं तदौग्यवान् नृपः । किमत्र प्रागनुष्ठेयं संविधानेन मन्त्रिणः ॥ ४ ॥

Considering that all three auspicious events had occurred simultaneously, King Bharata was momentarily perplexed as to which celebration should be performed first in consultation with his ministers. ॥ 4 ॥

त्रिवर्गफलसम्भूर्तिरक्रमोपनता मम । पुण्यतीर्थं सुतोत्पत्तिश्चक्ररत्नमिति त्रयी ॥ ५ ॥

"The sacred attainment of omniscience by the Lord, the birth of a son, and the appearance of the Chakra-ratna—these three have come to me simultaneously as the fruits of the three pursuits of life (Trivarga: Dharma, Artha, and Kama). ॥ 5 ॥

अत्र पुण्यफलं तीर्थं सुतः कामफलं मतम् । अर्थानुबन्धिनोऽर्थस्य शुभं चक्रं प्रभासनम् ॥ ६ ॥

Among these, the Lord's omniscience is the fruit of Dharma (righteousness), the birth of a son is the fruit of Kama (desire/lineage), and the manifestation of the radiant Chakra is the fruit of Artha (wealth and imperial sovereignty). ॥ 6 ॥

अथवा सर्वमप्येतत्फलं धर्मस्य पुष्कलम् । यतो धर्मतरोरर्थः फलं कामस्तदुद्भवः ॥ ७ ॥

Or rather, all of these are the bountiful fruits of Dharma alone, for Artha is the fruit of the tree of Dharma, and Kama is its sweet essence. ॥ 7 ॥

कार्येषु प्राग्विधेयं स्याद् यद् धर्मश्रेयोऽनुबन्धि यत् । महाफलं च तद्यस्मादिज्या प्राथमकल्पिका ॥ ८ ॥

Among all duties, that which is bound to Dharma and supreme spiritual welfare must be performed first, for it yields the greatest fruit. Therefore, worshipping Lord Jinendra must be our foremost duty." ॥ 8 ॥

निश्चिकायेति राजेन्द्रो गुरुपूजनमादितः । धर्मबुद्ध्यात्मनां चेष्टा प्रायः श्रेयोऽनुबन्धिनी ॥ ९ ॥

Thus, King Bharata resolved to worship the Supreme Lord first. Indeed, the actions of righteous souls are naturally directed toward supreme merit and spiritual welfare. ॥ 9 ॥

सानुजन्मा समेतोऽन्तःपुरपौरपुरोगमैः । प्राज्यामिज्यां प्रजग्राह जिनेशं गमनं प्रति ॥ १० ॥

Accompanied by his younger brothers, the women of the royal palace, and prominent citizens of the city, King Bharata gathered lavish offerings and prepared to depart to worship the Lord of Jinas. ॥ 10 ॥

गुरौ भक्तिं परां तन्वन् धर्मप्रभावनाम् । स भूत्या परयोत्तस्थे भगवद्वन्दनाविधौ ॥ ११ ॥

Expressing supreme devotion toward the venerable Lord Vrishabhadeva and glorifying the Dharma, King Bharata set forth with magnificent majesty to perform the adoration of the Lord. ॥ 11 ॥

अथ वारिधिनिर्घोषक्षोभमातन्वन्नुद्धतैः स्वनैः । आनन्दपटहो राज्ञो दध्वान ध्वानयन् दिशः ॥ १२ ॥

Then, sounding with a roar resembling the thunderous churning of the ocean, the drums of joy (ananda-pataha) resounded deeply, echoing in all directions and stirring the vast ocean-like army. ॥ 12 ॥

अतस्थेऽथ महाभागो वन्दारुर्भरताधिपः । जिनं हस्त्यश्वपादातरथसार्थसमावृतः ॥ १३ ॥

Thereupon, the supremely fortunate King Bharata, sovereign of Bharatakshetra, eager to worship the Jina, marched forth surrounded by fourfold armies consisting of elephants, horses, infantry, and chariots. ॥ 13 ॥

रेजे प्रचलिता सेना ततानकप्रधुध्वनिः । वेलेव वारिधेः प्रेङ्खच्चलच्चामरध्वजवीचिका ॥ १४ ॥

The marching army shone like the surging tide of an ocean—the booming roll of kettle-drums resembled the roaring of the waves, and the myriad fluttering banners and whisks appeared like crests of rolling waves. ॥ 14 ॥

तया परिवृतः प्राप स जिनास्थानमण्डलम् । प्रसर्पत्प्रभया दिष्टं जितमार्तण्डमण्डलम् ॥ १५ ॥

Surrounded by his vast army, King Bharata reached the Lord's Samavasarana assembly, which surpassed the radiance of the solar disc with its dazzling light spreading across all directions. ॥ 15 ॥

परीत्य पूजयन् मानस्तम्भान् सोऽत्येत्य ततः परम् । खातिकां लतावनं सालं वनानां च चतुष्टयम् ॥ १६ ॥

First circumambulating the sacred Samavasarana ground, he worshipped the Manastambhas and proceeded ahead, sequentially traversing the moat, the grove of creepers (Latavana), the rampart, and the four divine groves. ॥ 16 ॥

द्वितीयं सालमुत्क्रम्य ध्वजान् कल्पद्रुमावलीम् । स्तूपान् प्रासादमालां च पश्यन् विस्मयमाप सः ॥ १७ ॥

Crossing the second rampart, he was filled with wondrous awe as he beheld the fluttering banners, the rows of Kalpavrikshas, the sacred stupas, and the series of magnificent palaces. ॥ 17 ॥

ततो दौवारिकैर्देवैः सम्भ्राम्यद्भिः प्रवेशितः । श्रीमण्डपस्य वैदग्धीं सोऽपश्यत् स्वर्गजिद्वराम् ॥ १८ ॥

Ushered inside with reverence by the celestial gatekeepers, King Bharata gazed upon the marvelous design of the Shri-Mandapa, which surpassed the grandeur of the heavens. ॥ 18 ॥

ततः प्रदक्षिणीकुर्वन् धर्मचक्रचतुष्टयम् । लक्ष्मीवान् पूजयामास प्राप्य प्रथमपीठिकाम् ॥ १९ ॥

Reaching the first platform (pithika), the illustrious Bharata circumambulated it and devoutly worshipped the four Dharmachakras (Wheels of the Law) set in the four directions. ॥ 19 ॥

ततो द्वितीयपीठस्थान् विभोरष्टौ महाध्वजान् । सोऽर्चयामास सम्प्रीतिः पूतैर्गन्धादिवस्तुभिः ॥ २० ॥

Then, filled with profound delight, he worshipped the eight great banners of the Lord situated on the second platform with pure fragrant substances and auspicious offerings. ॥ 20 ॥

मध्ये गन्धकुटीदर्सि महार्हे हरिविष्टरे । उदयाचलमूर्धस्थमिवार्कं जिनमैक्षत ॥ २१ ॥

Then, seated upon the priceless, magnificent lion-throne within the Gandhakuti, he beheld Lord Jinendra Vrishabhadeva radiating boundless spiritual glory, appearing like the blazing sun atop the summit of the Eastern Mountain (Udayachala). ॥ 21 ॥

चलच्चामरसङ्घातवीज्यमानमहातनुम् । क्षीरोदफेनप्रसरैर्मेरुरिव चामीकरच्छविम् ॥ २२ ॥

His majestic golden-hued body was being fanned by swaying whisks (chāmaras), making Him appear like Mount Meru of pure gold bathed by cascades of foaming white water from the Ocean of Milk. ॥ 22 ॥

महाशोकतरोर्मूले छत्रत्रितयसंश्रितम् । त्रिधाभूतावधूद्भासिबलाहकमित्राद्रिपम् ॥ २३ ॥

Seated beneath the great Ashoka tree, adorned with three parasols, the Lord appeared like Mount Sumeru, king of mountains, crowned by a cloud shining with three moons. ॥ 23 ॥

पुष्पवृष्टिप्रतानेन परितो भान्तमुत्तमम् । कल्पद्रुमविगलितप्रसूनमिव मन्दरम् ॥ २४ ॥

Encircled by an incessant shower of divine blossoms, the Lord appeared like Mount Mandara covered all around with falling flowers from the wish-fulfilling Kalpavrikshas. ॥ 24 ॥

नभोव्यापिभिरुद्घोषैः सुरदुन्दुभिनिःस्वनैः । प्रसरद्वेलमम्भोधिमिव वातविधूर्णितम् ॥ २५ ॥

The resounding beats of celestial kettle-drums (Deva-dundubhi) filling the entire sky created a tremendous reverberation around the Lord, making the scene resemble an ocean agitated by winds with waves surging upon the shore. ॥ 25 ॥

ध्वनन्तं प्रवर्षन्तं धर्मामृतमतर्कितम् । आह्लादितजगत्प्राणं प्रावृषेण्यं घनोपमम् ॥ २६ ॥

Showering the nectar of undeniable and infallible Dharma with a deep, solemn voice that brought delight to all living beings of the universe, Lord Vrishabhadeva appeared like a monsoon cloud thundering and pouring refreshing rain. ॥ 26 ॥

स्वदेहविसरज्ज्योत्स्नासलिलक्षालिताखिलम् । क्षीराब्धिमध्यसंवृद्धमिव शैशिरं हिरण्मयम् ॥ २७ ॥

Washing all directions with the flowing moonlit waters of His bodily radiance, the Lord appeared like a golden mountain rising from the middle of the Ocean of Milk. ॥ 27 ॥

सोऽन्वेत्य प्रदक्षिणीकृत्य वीक्ष्य जगद्गुरुम् । इयाज यायजूकानां ज्यायान्प्राज्येन पूजया ॥ २८ ॥

Beholding the World Teacher, Lord Vrishabhadeva, endowed with the grandeur of the eight divine splendors (Pratiharyas), King Bharata—foremost among worshippers—circumambulated Him and performed a grand worship with supreme offerings. ॥ 28 ॥

पूजान्ते प्रणिपत्येशं न्यस्तजानुर्महीतले । वचःप्रसूनमालाभिरित्यानर्च गिरां पतिम् ॥ २९ ॥

After concluding the worship, King Bharata knelt upon the ground, bowed before the Lord of all speech, and offered a garland of praise composed of verbal blossoms as follows: ॥ 29 ॥

नमस्ते परमज्योतिस्त्वं प्रभूष्णूरजोऽरजाः । त्वमादिदेवो देवानां त्वमधिदेवो महेश्वरः ॥ ३० ॥

"Salutations to You, O Lord! You are the Supreme Light (Paramjyoti), omnipotent, birthless, taintless, the First God (Adideva) and foremost Tirthankara, the Supreme Divinity above the gods, and the Great Lord (Maheshvara). ॥ 30 ॥

त्वं हि पातो विधातासि त्वमीशानः परः पुमान् । त्वमादिपुरुषो विश्वेड् विश्वजित् त्वं विश्वतोमुखः ॥ ३१ ॥

You alone are the Protector, the Creator (Vidhatā), the Sovereign Ishana, the Supreme Being (Param Purusha), the Purifier, the Primordial Person (Adipurusha), the Lord of the universe, all-conquering, and all-seeing (Vishvatomukha). ॥ 31 ॥

विश्वव्यापी जगद्धर्ता विश्वदृग्विश्वाविक्षु विभुः । विश्वतोऽक्षिमयाञ्ज्योतिर्विश्वयोनिर्विशालकः ॥ ३२ ॥

You pervade the entire universe through Your omniscience; You are the Sustainer of the world, the All-Seer, the Protector of all, all-pervading (Vibhu), radiating omnidirectional inner spiritual light, the source that awakens knowledge in all, and Yourself birthless, beyond the cycle of rebirth. ॥ 32 ॥

हिरण्यगर्भो भगवान् वृषभो वृषकेतनः । परमेष्ठी परं तत्त्वं परमात्मात्मभूरसि ॥ ३३ ॥

You are Hiranyagarbha (Brahma), the Supreme Lord (Bhagavan), Vrishabha, bearing the emblem of the bull, Parameshthi (the Supreme Authority), the Ultimate Reality (Param Tattva), the Supreme Soul (Paramatma), and Self-existent (Atmabhu). ॥ 33 ॥

त्वमिनस्त्वमधिज्योतिस्त्वमीशस्त्वमयोनिजः । अजरस्त्वमनादिस्त्वमनन्तस्त्वं त्वमच्युतः ॥ ३४ ॥

You are the Lord (Ina), the Supreme Luminary, the Sovereign Lord, not born of the womb (unborn), free from old age, without beginning, without end, and infallible (Achyuta). ॥ 34 ॥

त्वमक्षरस्त्वमक्षय्यस्त्वमनक्षोऽस्त्यनक्षरः । विष्णुर्जिष्णुर्विजिष्णुश्च त्वं स्वयम्भूः स्वयंप्रभः ॥ ३५ ॥

You are Akshara (imperishable), Akshayya (indestructible), Anaksha (transcending sense-organs), Anakshara (beyond the realm of words), Vishnu (all-pervasive), Jishnu (conqueror of karmic foes), Vijishnu (supremely victorious by nature), Svayambhu (self-awakened), and Svayamprabha (self-luminous, endowed with independent Kevalajnana). ॥ 35 ॥

त्वं शम्भुस्त्वं स्वयम्भूस्त्वं शंयुः शंपदः शङ्करो हरः । हरिसिंहोऽसुरारिश्च तमोऽरिः सेव्यभास्करः ॥ ३६ ॥

You are Shambhu, Svayambhu, Shanyu (the blissful one), Shampada (bestower of peace and liberation), Shankara (creator of tranquility), Hara, Hari, the conqueror of demonic afflictions, the destroyer of the darkness of ignorance, and the resplendent sun worshipped by worthy souls. ॥ 36 ॥

पुराणः कविराद्यस्त्वं योगी योगविदां गुरुः । त्वं शरण्यो वरेण्योऽग्र्यः पवित्रः पुण्यनायकः ॥ ३७ ॥

You are the Ancient One (Purana), the Primordial Poet (Adikavi), the Supreme Yogi, the Teacher of the masters of yoga, the Refuge of all, the Most Excellent, the Foremost, the Purest, and the Lord of all merit (Punya). ॥ 37 ॥

त्वं योगात्मा सयोगश्च सिद्धो बुद्धो निरध्वरः । सूक्ष्मो निरञ्जनः पद्मे गर्भे त्वं जिनकुञ्जरः ॥ ३८ ॥

You are of the nature of meditation (Yogatma), possessed of activity (Sayoga), Siddha (accomplished), Buddha (omniscient), free from worldly sacrifices (Niradhvara), subtle (beyond the grasp of non-omniscient minds), spotless (Niranjana, free from karmic taint), seated upon the pericarp of the lotus, and supreme among Jinas. ॥ 38 ॥

छन्दोविच्छन्दसां कर्ता वेदविद् वेदपारगः । वाचस्पतिरधर्मारिर्धर्मादिर्धर्मनायकः ॥ ३९ ॥

You are the knower of the sacred meters, the creator of the scriptural lore (the twelve Angas), the master of the sacred Vedas/Agamas, having crossed to the furthest shore of wisdom; You are the Lord of Eloquence (Vachaspati), the enemy of unrighteousness, the embodiment of primordial Dharma, and the supreme leader of righteousness. ॥ 39 ॥

त्वं जिनः कामजिज्जेता त्वमर्हन्नरिहाऽन्तरायहा । धर्मध्वजो धर्मपतिः कर्मारातिनिसूदनः ॥ ४० ॥

You are the Jina (Conqueror), victor over passion (Kamadeva), Arahanta (worshipful), destroyer of the enemy of delusion (Ariha), annihilator of obstructive karmas (Antaraya-ha), the banner of Dharma, the Lord of Dharma, and the destroyer of karmic enemies. ॥ 40 ॥

त्वं हि भव्याब्जिनीबन्धुस्त्वं हविर्भुक् त्वमध्वरः । त्वं यज्वा त्वं मखज्येष्ठस्त्वं होता हव्यमेव च ॥ ४१ ॥

You are the friend and sun to the lotus-beds of worthy souls; You are the sacred fire (Havibhuk), the true spiritual sacrifice (Adhvara), the sacrificer (Yajva), the foremost of sacrifices, the priest offering the oblation (Hota), and the sacred offering itself (Havya). ॥ 41 ॥

त्वमेवाज्यं च त्वमिज्या च पूतः पूज्यो गुणाकरः । त्वमपारिः पारगश्च त्वममध्योऽपि मध्यमः ॥ ४२ ॥

You alone are the clarified butter (Ajya), the worship (Ijya), the pure one, the object of worship, the mine of virtues, devoid of adversaries, having reached the other shore of samsara, and though centerless/boundless, You dwell in the center of all spiritual truth. ॥ 42 ॥

उत्तमोऽनुत्तरो ज्येष्ठो गरीयान् स्थेष्ठ एव च । त्वमणीयान् महीयांश्च स्थवीयान् गरिमास्पदम् ॥ ४३ ॥

O Lord, You are Uttama (supreme) yet Anuttara (peerless, with none higher), eldest, the greatest preceptor, exceptionally firm and unwavering, subtler than the subtlest, greater than the greatest, immense, and the abode of supreme majesty. ॥ 43 ॥

महान् महीयितो मह्यः स्थास्नुरनश्वरः । जयशीलोऽनिश्चलो नित्यः शिवः शान्तो भवान्तकः ॥ ४४ ॥

You are great, forbearing like the earth, worthy of adoration, steadfast, imperishable, victorious, unshakeable, eternal, auspicious (Shiva), serene, and the terminator of worldly existence (Bhavantaka). ॥ 44 ॥

त्वं हि ब्रह्मविदां ध्येयस्त्वं हि ब्रह्मपदस्थितः । त्वां नामसंख्यया देवमित्यमिष्टुमहे वयम् ॥ ४५ ॥

O Lord, You are the supreme object of meditation for the knowers of the Self (Brahmavid), established in the pure state of the Self (Brahmapada). Thus do we praise You through Your numerous divine names. ॥ 45 ॥

अष्टोत्तरशतं नाम्नामित्यनुध्याय चेतसा । त्वामीडे स्तुतिपात्राणां प्रातिहार्याष्टकप्रभुम् ॥ ४६ ॥

O Lord, meditating in my heart upon these one hundred and eight auspicious names of Yours, I extol You—the Lord of the eight Pratiharyas and the supreme recipient of all praise. ॥ 46 ॥

अयं प्रचलच्छाखस्तुङ्गोऽशोकमहाद्रुमः । स्वच्छायासंश्रितान् पाति त्वत्तः शिक्षामिवाश्रितः ॥ ४७ ॥

O Lord, this lofty Ashoka tree with swaying boughs shelters all beings who take refuge under its shade, as if it had received lessons in compassion from You Yourself. ॥ 47 ॥

तवामी चामरव्राता यक्षैरुत्क्षिप्य वीजिताः । निर्धूनन्तीव निर्व्याजमागो गोमक्षिका इव ॥ ४८ ॥

These white whisks (chāmaras) waved high by Yakshas appear as though they are effortlessly brushing away the fly-like sins of humanity. ॥ 48 ॥

त्वामापतन्ति परितः सुमनोऽञ्जल्यो दिवः । तुष्टया स्वर्गलक्ष्म्येव मुक्ता हर्षाश्रुबिन्दवः ॥ ४९ ॥

O Lord, the handfuls of divine flowers showering down around You from the heavens appear like tears of boundless joy shed by the delighted goddess of heavenly glory (Svarga-Lakshmi). ॥ 49 ॥

छत्रत्रितयमाभाति मूर्च्छितं जिन मूर्धनि । मुक्तालम्बनविभ्राजि लक्ष्म्याः क्रीडास्थलायितम् ॥ ५० ॥

O Jinendra, this lofty triple canopy (chhatra-tritaya) shining above Your head, adorned with strings of dangling pearls, appears like a celestial playhouse for the Goddess of spiritual fortune. ॥ 50 ॥

तवेदं हर्यासनं भाति विश्वभर्तुर्महद्धुरम् । कृतयत्नैरिवाधोऽधः संधृतं मृगाधिपैः ॥ ५१ ॥

O Lord, this lion-throne supporting You, the Sovereign of the universe, appears as though the lions, striving to bear Your immense spiritual weight, have bowed low beneath the immense majesty to hold it aloft. ॥ 51 ॥

तव देहप्रभोत्सर्पैरिदमाक्रम्यते सदः । पुण्याभिषेकसम्भारेराप्लावयद्भिरिवामितः ॥ ५२ ॥

O Lord, the expanding radiance of Your divine body pervades this entire assembly, appearing as if it is bathing all living beings from all sides in an endless stream of meritorious ablution. ॥ 52 ॥

तव वाक्प्रसरो दिव्यः पुनाति जगतां मनः । मोहान्धतमसं ध्वंसन् स्वज्ञानांशुकोत्करैः ॥ ५३ ॥

O Lord, the stream of Your divine speech (Divyadhvani) purifies the minds of all beings in the universe while dispelling the dense darkness of delusion with the radiant rays of right knowledge. ॥ 53 ॥

प्रातिहार्याण्यहार्याणि तवामूनि चकासति । लक्ष्म्या हंस्याः समाक्रीडापुलिनानीव पावने ॥ ५४ ॥

O Lord, these eight sacred and unassailable divine splendors (Pratiharyas) shine resplendently, resembling pure riverbanks where the female swan of spiritual sovereignty (Lakshmi) frolics in joy. ॥ 54 ॥

नमो विश्वात्मने तुभ्यं विश्वसृजे नमो नमः । स्वयम्भुवे नमस्तुभ्यं क्षायिकैर्लब्धिपङ्कजैः ॥ ५५ ॥

O Lord, salutations to You whose omniscience mirrors the entire cosmos (Vishvatma); salutations again and again to You, the true builder of righteous life (Vishvasrij); salutations to You, the Self-existent (Svayambhu), adorned with the lotus-like ninefold attainments (Kshayika-labdhis) born of the total destruction of karmas. ॥ 55 ॥

ज्ञानदर्शनवीर्याणि विरतिः शुद्धदर्शनम् । दानादिलब्धयश्चेति क्षायिक्यस्तव शुद्धयः ॥ ५६ ॥

O Lord, Kshayika-Jnana (infinite knowledge), Kshayika-Darshana (infinite perception), Kshayika-Samyaktva (pure belief), Kshayika-Charitra (pure conduct/restraint), along with Kshayika Dana (infinite charity), Labha (gain), Bhoga (enjoyment), Upabhoga

(sustained enjoyment), and Virya (infinite power)—these are Your nine indestructible pure attainments. ॥ 56 ॥

ज्ञानमप्रतिघं सिद्धं युगपत् सर्वमीक्षते । व्यवधानावरणं हेतुरुपाधिः करणक्रमः ॥ ५७ ॥

O Lord, Your unobstructed knowledge knows all knowables simultaneously. Indeed, spatial obstruction, dependence on sense organs, and sequential cognition are all caused by knowledge-obscuring (jñānāvaran̤īya) karma; but since Your karmic veils are entirely destroyed, You perceive the entire universe simultaneously without hindrance. ॥ 57 ॥

चित्रं जगदिदं चित्रं त्वयाबोधि यदक्रमात् । अक्रमोऽपि क्वचिच्छ्लाघ्यः प्रभुमाश्रित्य लक्ष्यते ॥ ५८ ॥

O Lord, it is truly wondrous that You have known this multifaceted universe non-sequentially (simultaneously); yet this is most fitting, for when associated with a supreme sovereign, even the transcendence of sequence is celebrated as praiseworthy. ॥ 58 ॥

इन्द्रियेषु व्यवस्थेषु सत्स्वप्यतीन्द्रियम् । ज्ञानमासीदचिन्त्या हि योगिनां प्रभुशक्तयः ॥ ५९ ॥

O Lord, even while the physical sense organs remain intact, Your knowledge is entirely suprasensory (atīndriya). Inconceivable indeed are the sovereign powers of the supreme ascetics! ॥ 59 ॥

यथा ज्ञानं तवैवाभूत् क्षायिकं तथा दर्शनम् । ताभ्यां युगपदेवासीदुपयोगस्तवादद्भुतम् ॥ ६० ॥

O Lord, just as Your knowledge is Kshayika (infinite and permanent), so is Your perception (Darshana); and that Your conscious attention (upayoga) operates through both simultaneously is a magnificent wonder. ॥ 60 ॥

ततस्त्वं विश्वविज्ञेयव्यापिज्ञानगुणाद्भुतः । सर्वज्ञः सर्वदर्शी च योगिभिः परिगीयते ॥ ६१ ॥

Therefore, O Lord, endowed with wondrous knowledge that encompasses all knowable entities in the cosmos, You are celebrated by supreme yogis as the All-Knowing (Sarvajna) and the All-Seeing (Sarvadarshi). ॥ 61 ॥

विश्वं विजानतोऽपीश यत्ते नाहता अमक्लमो । अनन्तवीर्यताशक्तेस्तन्माहात्म्यं परिस्फुटम् ॥ ६२ ॥

O Sovereign Lord, even though You comprehend all objects of the universe at once, You experience not the slightest fatigue or weariness; this is the manifest majesty of Your infinite spiritual power (Ananta-virya). ॥ 62 ॥

रागादिचित्तकालुष्यव्यपायादुदिता तव । विरतिः सुखमात्मोत्थं व्यनक्त्यात्यन्तिकं विभो ॥ ६३ ॥

O Lord, arising from the complete eradication of passions such as attachment that defile the consciousness, Your pure detachment (virati/charitra) manifests the supreme, eternal bliss originating purely from the Self. ॥ 63 ॥

विरतिः सुखमिष्टं चेत् त्वय्येवैतत् प्रतिष्ठितम् । नो चेदस्ति कथं नाम किञ्चिदप्यत्र जगत्त्रये ॥ ६४ ॥

If detachment from sensual pleasures and passions is recognized as true happiness, then that happiness is established solely in You; for if non-detachment were considered happiness, one would absurdly have to conclude that sorrow does not exist anywhere in the three worlds. ॥ 64 ॥

प्रहस्तकलुषं यद्वत् सलिलं स्वच्छतां व्रजेत् । मिथ्यात्वकर्दमापायाद् दृक्शुद्धिस्ते तथा मता ॥ ६५ ॥

O Lord, just as water becomes limpid when the mud and impurities settle, so too has Your right perception (Samyag-darshana) attained pristine clarity upon the total elimination of the mire of delusion and false belief (mithyatva). ॥ 65 ॥

सन्त्योऽपि लब्धयः शेषास्त्वयि नार्थक्रियाकृतः । कृतकृत्ये बहिर्द्रव्यसम्बन्धो हि निरर्थकः ॥ ६६ ॥

O Lord, although the remaining attainments such as infinite charity and gain exist within You, they require no external activity; for one who has accomplished all that was to be accomplished (krita-kritya), association with external objects is completely unnecessary. ॥ 66 ॥

एवमाद्या गुणा नाथ भवतोऽनन्तथा मताः । स्तोतुं लेशतोऽपीश न स्तोतुमलमल्पधीः ॥ ६७ ॥

O Lord, infinite are such virtues attributed to You; yet, O Master, endowed with meager intellect, I am incapable of extolling even a fraction of them. ॥ 67 ॥

तदास्तां ते गुणस्तोत्रं नाममात्रं च कीर्तितम् । पुनाति नस्ततो देव शरणं त्वामुपागताः ॥ ६८ ॥

Therefore, O Lord, leaving aside the praise of Your limitless virtues, the mere chanting of Your holy name purifies us; hence we have surrendered ourselves unto Your refuge. ॥ 68 ॥

हिरण्यगर्भमाहुस्त्वां यतो वृष्टिर्हिरण्मयी । गर्भावतरणे नाथ प्रादुरासीत्तदाद्भुता ॥ ६९ ॥

O Lord, people call You Hiranyagarbha because at the time of Your divine descent into the womb (Garbhavatarana), a wondrous shower of golden rain fell from the heavens. ॥ 69 ॥

वृषभोऽसि सुरैर्वृष्टैरत्नवर्षैः स्वसम्भवे । जन्माभिषेकतश्चे मेरुं स्पृष्टवानृषभोऽप्यसि ॥ ७० ॥

You are called 'Vrishabha' because the gods showered rains of gems at Your birth, and You are called 'Rishabha' because You touched Mount Meru for the Janma-Abhisheka (birth ablution). ॥ 70 ॥

अशेषज्ञेयसंक्रान्तज्ञानमूर्तिर्यतो भवान् । अतः सर्वगतं प्राहुस्त्वां देव परमर्षयः ॥ ७१ ॥

O Lord, because You are the embodiment of omniscience encompassing all knowables without remainder, the supreme sages proclaim You to be All-Pervading (Sarvagata). ॥ 71 ॥

त्वय्येवादीनि नामानि बिभ्रत्यन्वर्थतां ततः । ततोऽसि त्वं जगज्ज्येष्ठः परमेष्ठी सनातनः ॥ ७२ ॥

O Lord, these and many other sacred names find their true, literal significance in You alone; therefore You are hailed as the Eldest of the World (Jagajjyeshtha), the Supreme Divinity (Parameshthi), and the Eternal One (Sanatana). ॥ 72 ॥

त्वद्भक्तिचोदितामेनां मामिकां धियमक्षमाम् । स्तुतिपथे देव प्रवृत्तोऽस्म्यहमञ्जसा ॥ ७३ ॥

O Immortal Lord, unable to restrain my intellect which was impelled by overflowing devotion toward You, I have ventured forth on this path of singing Your praise. ॥ 73 ॥

त्वयोपदर्शितं मार्गमुपासीनाः शिवेप्सवः । त्वां देवमित्युपासीनान् प्रसीदानुगृहाण नः ॥ ७४ ॥

O Lord! Aspiring for liberation (Moksha), we adhere to the path revealed by You and revere You as our supreme Lord; be pleased with us and bestow Your grace upon us. ॥ 74 ॥

भवन्तमित्यभिष्टूय विश्वातिगवैभवम् । त्वयि भक्तिमकृशां प्रार्थये नान्यदर्थये ॥ ७५ ॥

Having thus praised You, the possessor of transcendental glory beyond the universe, I pray only for deep and unwavering devotion toward You; I ask for nothing else." ॥ 75 ॥

आदिपुराणम् - पर्व २४ (श्लोक ७६-१८६)

स्तुत्वेति सुरसंघातैरीक्षितो विस्मितेक्षणैः । श्रीमण्डपं प्रविश्यास्मिन्नध्युवासोचितं सदः ॥ ७६ ॥

Having thus completed his hymn of praise while assemblies of gods gazed upon him with wonder-struck eyes, King Bharata entered the Shri-Mandapa and took his seat in the assembly suited to his status. ॥ 76 ॥

ततो निभृतमासीने प्रबद्धकरकुड्मले । सदःपद्माकरे भर्तुः प्रबोधमभिकाङ्क्षुके ॥ ७७ ॥

Then, when the lake-like assembly sat in quietude with folded lotus-hands, eager to receive spiritual enlightenment from the Lord—when all listeners sat silently with joined palms yearning to understand the nature of the Tattvas (fundamental truths)— ॥ 77 ॥

भरतराजेन विनयानतमौलिना । विज्ञापनमकारीत्थं तत्त्वजिज्ञासुना गुरोः ॥ ७८ ॥

King Bharata, bowed low in humility with his crown lowered, desirous of understanding the ultimate truths from Lord Vrishabhadeva, made this loving petition before the supreme Guru: ॥ 78 ॥

तत्त्वं बोद्धुमिच्छामि कीदृशस्तत्त्वविस्तरः । मार्गो मार्गफलं चापि कीदृक् तत्त्वविदां वर ॥ ७९ ॥

"O Lord! What is the true nature and scope of the Tattvas? What is the path to liberation, and what is the fruit of that path? O foremost among knowers of truth, I yearn to hear all this from You." ॥ 79 ॥

प्रश्नेऽवसिते इत्थं भगवानादितीर्थकृत् । तत्त्वं प्रपञ्चयामास गम्भीरतरया गिरा ॥ ८० ॥

When Bharata's inquiry was thus concluded, the first Tirthankara, Lord Vrishabhadeva, expounded the nature of the Tattvas in detail with a profound and solemn voice. ॥ 80 ॥

प्रवक्तुरस्य वक्त्राब्जे विकृतिर्नैव काप्यभूत् । दर्पणस्येव भावानां नास्ति विक्रिया प्रकाशने ॥ ८१ ॥

While delivering His sermon, not the slightest distortion or effort appeared on the Lord's lotus face; just as a mirror reflects objects effortlessly without undergoing any alteration. ॥ 81 ॥

ताल्वोष्ठमपरिस्पन्दि न च्छायान्तरमानने । अकरणोत्पन्ना वर्णा मुखादस्य विनिर्ययुः ॥ ८२ ॥

Neither His palate nor His lips moved, nor did the luster of His face change; the syllables emerged from His mouth without physical contact with the vocal organs. ॥ 82 ॥

स्फुरद्गिरिगुहोद्भूतप्रतिश्रुद् ध्वनिसन्निभः । प्रस्पष्टवर्णो निरगाद् ध्वनिः स्वायम्भुवान्मुखात् ॥ ८३ ॥

Like a clear echo resounding from the entrance of a mountain cave, the divine speech (Divyadhvani) with distinctly articulated syllables emanated spontaneously from the mouth of the Self-existent Lord. ॥ 83 ॥

विवक्षामन्तरेणास्य विविक्तासीत् सरस्वती । महीयसामचिन्त्या हि योगजाः शक्तिसंपदः ॥ ८४ ॥

That divine speech manifested effortlessly without any personal desire to speak (vivakshā); for inconceivable indeed are the boundless yogic powers of exalted beings. ॥ 84 ॥

आयुष्मन् शृणु तत्त्वार्थान् वक्ष्यमाणाननुक्रमात् । जीवादीन् कात्स्न्र्येन तान् सप्रभेदान् सपर्ययान् ॥ ८५ ॥

The Lord began: "O long-lived Bharata! Listen attentively as I expound in sequential order the true nature of all real substances (Dravyas)—Jiva (soul), Pudgala (matter), Dharma, Adharma, Akasha (space), and Kala (time)—along with all their divisions, sub-divisions, and modifications (paryayas). ॥ 85 ॥

जीवादीनां पदार्थानां याथात्म्यं तत्त्वमिष्यते । सम्यग्ज्ञानाङ्गमेतद्धि विद्धि मोक्षपदार्थिनाम् ॥ ८६ ॥

The true, intrinsic nature of entities such as the soul (Jiva) is called Tattva (reality). Know that this comprehension of reality is the fundamental basis of right knowledge (Samyag-jnana) and the indispensable means for seekers of liberation. ॥ 86 ॥

तदेकं तत्त्वसामान्याज्जीवाजीवाविति द्विधा । त्रिधा मुक्तेतराजीवविभागात्परिकीर्त्यते ॥ ८७ ॥

From a general perspective, reality is of one kind; divided into Jiva (sentient) and Ajiva (non-sentient), it is of two kinds; and categorized into liberated souls (Mukta Jiva), worldly souls (Samsari Jiva), and non-sentient matter/entities (Ajiva), it is spoken of as threefold. ॥ 87 ॥

जीवो मुक्तश्च संसारी संसार्यात्मा द्विधा मतः । भव्योऽभव्यश्च साजीवास्ते चतुर्द्धा विभाविताः ॥ ८८ ॥

Worldly souls are further recognized as two: Bhavya (capable of attaining liberation) and Abhavya (incapable of attaining liberation). Thus, categorized as Mukta, Bhavya, Abhavya, and Ajiva, reality is also fourfold. ॥ 88 ॥

मुक्तेतरात्मको जीवो मूर्तामूर्तात्मकः परः । इति वा तस्य तत्त्वस्य चातुर्विध्यं विनिश्चितम् ॥ ८९ ॥

Or alternatively, the soul is twofold (liberated and worldly), while the non-soul (Ajiva) is twofold (corporeal/formful and non-corporeal/formless). In this manner too, reality is firmly ascertained as fourfold. ॥ 89 ॥

पञ्चास्तिकायभेदेन पञ्चधा तत्त्वमुच्यते । ते जीवपुद्गलाकाशधर्माधर्माः सपायाः ॥ ९० ॥

Through the categorization of the five extensive existences (Pancha-Astikayas) along with their respective modifications, reality is declared fivefold: Jivastikaya, Pudgalastikaya, Akashastikaya, Dharmastikaya, and Adharmastikaya. ॥ 90 ॥

ते पृथक् कालसंयुक्ताः षड्भेदाः स्युः पदार्थानाम् । इत्यनन्तो भवेदस्य प्रस्तारो विस्तरैषिणाम् ॥ ९१ ॥

When combined with the distinct entity of Time (Kala), these constitute the six real substances (Shad-Dravyas). Thus, for those who wish to understand in detail, the elaboration of reality extends into infinite aspects. ॥ 91 ॥

चेतनालक्षणो जीवः सोऽनादिनिधनस्थितिः । ज्ञाता द्रष्टा च कर्ता च भोक्ता देहप्रमाणकः ॥ ९२ ॥

The soul (Jiva) is characterized by consciousness (chetana—the capacity of knowing and perceiving); it is beginningless and endless in substance; it is the knower (endowed with Jnana-upayoga), the seer (endowed with Darshana-upayoga), the agent (doer of material and mental karmas), the experiencer (enjoyer of karmic fruits and inherent attributes), and it is co-extensive with the dimensions of its physical body (deha-pramana). ॥ 92 ॥

गुणवान् कर्मनिर्मुक्त ऊर्ध्वयायी स्वभावतः । परिणमंस्तदुपसंहारविसर्पाभ्यां प्रदीपवत् ॥ ९३ ॥

It is endowed with countless attributes; upon complete destruction of karmas, it rises upward (urdhva-gamana) by its very nature; and like the light of a lamp, it expands or contracts according to the dimensions of the body it occupies. ॥ 93 ॥

तस्येमे मार्गणोपाया गत्यादय उदाहृताः । चतुर्दशगुणस्थानैः सोऽन्वेष्यः सदादिभिः ॥ ९४ ॥

To investigate the states of the soul, the fourteen modes of inquiry (Marganas) beginning with Gati (destiny) have been expounded. Likewise, the soul is to be comprehended through the fourteen spiritual stages (Gunasthanas) and the eight doors of investigation (Anuyogadvaras) beginning with existence (Sat), number (Sankhya), etc. ॥ 94 ॥

गतीन्द्रियं काययोगौ वेदश्चैव कषायकाः । ज्ञानसंयमदृग्लेश्या भव्यसम्यक्त्वसंज्ञिनः ॥ ९५ ॥

1. Gati (destiny), 2. Indriya (senses), 3. Kaya (body), 4. Yoga (activities), 5. Veda (gender), 6. Kashaya (passions), 7. Jnana (knowledge), 8. Samyama (restraint), 9. Darshana (perception), 10. Leshya (thought-coloration), 11. Bhavyatva (capacity for liberation), 12. Samyaktva (right belief), 13. Samjnitva (rationality/mind), ॥ 95 ॥

सममाहारकेणैते मार्गणस्थानकानि वै । सोऽन्वेष्यः सत्संख्याद्यनुयोगैर्विशेषतः ॥ ९६ ॥

and 14. Aharaka (assimilation of matter)—these are the fourteen Marganasthanas. Within these states of quest, the soul must be investigated specifically through the Anuyogadvaras beginning with Sat and Sankhya. ॥ 96 ॥

सत्संख्याक्षेत्रसंस्पर्शनकालभावान्तरैरयम् । अल्पबहुत्वतश्चात्मा अन्वेष्यः स्यात् श्रुतिचक्षुषाम् ॥ ९७ ॥

Those endowed with the eyes of scriptural wisdom (Shruta-chakshu) should examine the soul through the eight Anuyogadvaras: 1. Sat (existence), 2. Sankhya (number), 3. Kshetra (abode/space), 4. Sparshana (contact/occupancy), 5. Kala (duration/time), 6. Antara (interval), 7. Bhava (disposition/state), and 8. Alpa-bahutva (relative proportion). ॥ 97 ॥

स्युरिमेऽधिगमोपाया जीवस्याधिगमः पुनः । प्रमाणनयनिक्षेपैरवसेयो मनीषिभिः ॥ ९८ ॥

These are the means of comprehending the soul. Furthermore, the wise must firmly ascertain the reality of the soul through Pramana (valid means of knowledge), Naya (standpoints), and Nikshepa (methods of attribution). ॥ 98 ॥

तस्यौपशमिको भावः क्षायिको मिश्र एव च । निजतत्त्वमौदयिकश्च पारिणामिक एव च ॥ ९९ ॥

Aupashamika (subsidential), Kshayika (destructive), Kshayopashamika/Mishra (destructive-subsidential), Audayika (operative/manifested from karma), and Parinamika (inherent/natural)—these five Bhavas (dispositions) constitute the intrinsic nature (Nija-tattva) of the soul. ॥ 99 ॥

निश्चितो यो गुणैरेभिः स जीव इति लक्ष्यताम् । द्विधा तस्योपयोगः स्याज्ज्ञानदर्शनभेदतः ॥ १०० ॥

That which is defined by these characteristics should be known as Jiva (soul). Its conscious attentiveness (Upayoga) is twofold, divided into Jnana (knowledge) and Darshana (perception). ॥ 100 ॥

ज्ञानमष्टतयं ज्ञेयं दर्शनं च चतुष्टयम् । साकारं ज्ञानमुद्दिष्टमनाकारं तु दर्शनम् ॥ १०१ ॥

Knowledge (Jnana-upayoga) is eightfold, and perception (Darshana-upayoga) is fourfold. The determinate comprehension of specific details is designated as Sakara (Jnana), whereas indeterminate, general awareness is Anakara (Darshana). ॥ 101 ॥

भेदग्रहस्तु साकारः प्रतिवस्तुव्यवस्थया । सामान्यमात्रनिर्भासादनाकारं तु दर्शनम् ॥ १०२ ॥

Apprehending the distinct features of objects (such as a pot or a cloth) according to their specific arrangement is determinate (Sakara/Jnana), while perceiving the mere general existence (sāmānya-mātra) of an entity is indeterminate (Anakara/Darshana). ॥ 102 ॥

जीवः प्राणी जन्तुश्च क्षेत्रज्ञः पुरुषस्तथा । पुमानात्माऽन्तरात्मा च ज्ञो ज्ञानीत्यस्य पर्यायाः ॥ १०३ ॥

Jiva, Prani, Jantu, Kshetrajna, Purusha, Puman, Atman, Antaratman, Jna, and Jnani—all these are synonymous designations (paryayas) of the soul. ॥ 103 ॥

जीवत्यजीविच्च जीविष्यति च जन्मसु । ततो जीवोऽयमाख्यातः सतां हि भूतपूर्वता ॥ १०४ ॥

Because it lives (in the present), has lived (in the past), and will live (in future births), it is called 'Jiva'. Even the liberated Siddhas are called Jivas by virtue of their past worldly existences. ॥ 104 ॥

प्राणा दशास्य प्राणी स्याज्जन्तुर्जन्मप्रबन्धतः । क्षेत्रं स्वरूपमस्य स्यात्तज्ज्ञानात् स तथोच्यते ॥ १०५ ॥

Because it possesses the ten life-vitalities (Pranas—five senses, three energies of mind/speech/body, lifespan, and respiration), it is called 'Prani'; because it takes repeated births, it is called 'Jantu'; and because its own essential nature is the 'kshetra' (field) and it knows it, it is called 'Kshetrajna'. ॥ 105 ॥

पुरुषः पुरु भोगेषु शयनात् परिभाषितः । पुनात्यात्मानमिति च पुमानिति निगद्यते ॥ १०६ ॥

Because it resides (shayita) in extensive (puru) worldly experiences and pleasures, it is defined as 'Purusha'; and because it purifies itself, it is called 'Puman'. ॥ 106 ॥

भवेष्वतति सातत्यादतीत्यात्मा निरुच्यते । सोऽन्तरात्माष्टकर्मान्तर्वर्तित्वादभिलप्यते ॥ १०७ ॥

Because it continuously transmigrates (atati) through various realms of existence, it is called 'Atma'; and because it dwells encased within the eight karmas, it is spoken of as 'Antaratma'. ॥ 107 ॥

ज्ञः स्याज्ज्ञानगुणोपेतो ज्ञानी च तत एव सः । पर्यायशब्दैरेभिस्तु निर्णेयोऽन्यैश्च तद्विधैः ॥ १०८ ॥

Endowed with the attribute of knowledge, it is called 'Jna' (the knower), and for the same reason it is termed 'Jnani'. Thus, the soul is to be understood through these synonymous terms and other similar designations. ॥ 108 ॥

शाश्वतोऽयं भवेज्जीवः पर्यायास्तु पृथक् पृथक् । सद्द्रव्यस्येव पर्यायैस्तस्योत्पत्तिविपत्तयः ॥ १०९ ॥

The soul is eternal in its substantiality (dravya), though its states/modes (paryayas) such as heavenly or hellish births are distinct and transient. Just as a real substance is eternal while undergoing origination (utpada) and destruction (vyaya) through its modes, so too is the soul eternal as substance and transient in its states. Simultaneously, it embodies origination, cessation, and persistence. ॥ 109 ॥

अभूत्वा भाव उत्पादो भूत्वा व्यय उदीरितः । तादवस्थ्यं स्थितिः स्यादेवमात्मा त्रिलक्षणः ॥ ११० ॥

The arising of a mode that did not previously exist is 'origination' (utpada); the cessation of an existing mode is 'destruction' (vyaya); and the continuity of essential identity through both states is 'persistence' (dhrauvya/sthiti). Thus the soul is characterized by this threefold nature. ॥ 110 ॥

एवं धर्माणमात्मानमजानानाः कुदृष्टयः । बहुधात्र विमन्वानाः परस्परविरोधिनः ॥ १११ ॥

Ignorant of the soul possessing such nature, people of misguided views (kudrishtis) hold diverse contrary notions and engage in endless disputes with one another. ॥ 111 ॥

नास्त्यात्मेत्याहुरेकेऽन्ये सोऽस्त्यनित्य इति स्थिताः । न कर्तेत्यपरे केचिदभोक्तेति कुदृष्टयः ॥ ११२ ॥

Some delusionists declare that no soul exists at all; others maintain that it is entirely momentary and transient; some assert that it is not the doer of actions; and others claim that it does not experience the fruits of its actions. ॥ 112 ॥

आत्माऽस्ति किं तु मोक्षोऽस्य नास्तीत्येके विमन्वते । मोक्षोऽस्ति तदुपायस्तु नास्तीतीच्छन्ति केचन ॥ ११३ ॥

Some imagine that while the soul exists, liberation (Moksha) does not exist for it; while others postulate that liberation exists, but there is no viable path or means to achieve it. ॥ 113 ॥

इत्यादि दुर्णयानेतानपास्य सुनयाश्रयात् । यथोक्तलक्षणं तत्त्वं त्वमायुष्मन् विनिश्चिनु ॥ ११४ ॥

Therefore, O long-lived Bharata, discarding all such flawed standpoints (durnayas) and relying upon authentic standpoints (sunayas), firmly ascertain the reality of the soul characterized as expounded above. ॥ 114 ॥

संसारश्चैव मोक्षश्च तस्यावस्थाद्वयं मतम् । संसारश्चतुरस्रेऽस्मिन् भवावर्ते विवर्तनम् ॥ ११५ ॥

Two principal states are recognized for that soul: Samsara (transmigration) and Moksha (liberation). Wandering continuously in the whirlpool of worldly existence across the four realms of destiny (hellish, animal, human, and celestial) is Samsara. ॥ 115 ॥

निःशेषकर्मनिर्मोक्षो मोक्षोऽनन्तसुखात्मकः । सम्यगविशेषितज्ञानदृष्टिचारित्रसाधनः ॥ ११६ ॥

And the absolute, complete shedding of all karmas is Moksha. That Moksha is of the nature of infinite bliss and is attained through the united practice of right faith (Samyag-darshana), right knowledge (Samyag-jnana), and right conduct (Samyak-charitra). ॥ 116 ॥

आप्तागमपदार्थानां श्रद्धा परया मुदा । सम्यग्दर्शनमाख्यातं प्रथमं मुक्तिसाधनम् ॥ ११७ ॥

Joyful and resolute faith in the true omniscient Lord (Apta), the true scripture (Agama), and the true principles (Padarthas) is declared to be Samyag-darshana (Right Faith), the primary instrument of liberation. ॥ 117 ॥

ज्ञानं जीवादिभावानां याथात्म्यस्य प्रकाशकम् । अज्ञानध्वान्तसंतानप्रक्षयानन्तरोद्भवम् ॥ ११८ ॥

That knowledge which illuminates the exact, true nature of substances like the soul and non-soul, arising upon the dissipation of the continuous darkness of ignorance, is known as Samyag-jnana (Right Knowledge). ॥ 118 ॥

माध्यस्थ्यलक्षणं प्राहुश्चारित्रं विदुषो मुनेः । मोक्षकामस्य निर्मुक्तचेलस्याहिंसकस्य तत् ॥ ११९ ॥

Equanimity (madhyasthya) toward agreeable and disagreeable objects is called Charitra (Right Conduct). In its truest form, it belongs to the enlightened, unattached, clothless ascetic (Muni) who desires only liberation and practices total non-violence (Ahimsa). ॥ 119 ॥

तदेतत् समुदितं साधनं दर्शनादिकम् । नैकाङ्गविकलत्वेऽपि तत्स्वकार्यकृदिष्यते ॥ १२० ॥

These three together—right faith, right knowledge, and right conduct—constitute the united path to liberation; if even a single component is lacking, they cannot accomplish the goal of liberation. ॥ 120 ॥

दृष्टौ सत्यां तु ज्ञानं च चारित्रं च फलप्रदम् । ज्ञानं च दृष्टिसच्चर्यासांनिध्ये मुक्तिकारणम् ॥ १२१ ॥

Knowledge and conduct bear fruitful results only in the presence of right faith; likewise, right knowledge becomes a cause of liberation only in association with right faith and right conduct. ॥ 121 ॥

चारित्रं दर्शनज्ञानविकलं नार्थकृन्मतम् । प्रपातायैव तद्धि स्यादन्धस्येव विवल्गितम् ॥ १२२ ॥

Conduct devoid of right faith and right knowledge is completely futile; indeed, just as the reckless running of a blind man leads only to his falling off a cliff, so does the conduct of one devoid of right faith and knowledge lead to downfall in transmigration. ॥ 122 ॥

त्रितयैक्यविश्लेषाद् उद्भूता मार्गदुर्णयाः । षोढा भवन्ति मूढानां तेऽप्यत्र विनिपातिताः ॥ १२३ ॥

Deluded individuals have conceived six false standpoints regarding the path to liberation by isolating each from the unified trinity (some asserting liberation by faith alone, knowledge alone, conduct alone, or pairs of two); but by the aforesaid doctrine of their indivisible harmony, all these six false views stand refuted. ॥ 123 ॥

नूनं नाधिकमस्त्यन्यन्नाभूच्च न भविष्यति । इत्याप्तादिनिश्चये दार्ढ्याद् दर्शनस्य विशुद्धता ॥ १२४ ॥

"Truly, the reality expounded concerning the Apta, Agama, and Tattvas is precise—neither more nor less than this ever was, is, or will be." Firm conviction of this nature regarding the Apta and other principles generates pure right faith (Samyag-darshana). ॥ 124 ॥

आप्तो गुणैर्युतो धूतकलङ्को निर्मलाशयः । निष्ठितार्थो भवेत् सार्वस्तदाभासास्ततोऽपरे ॥ १२५ ॥

One who is endowed with infinite knowledge and divine virtues, free from the taints of destructive karmas, of spotless intention, who has accomplished all spiritual objectives, and who works for the universal welfare of all beings is the true Apta (Omniscient Lord); all other claimed deities are merely pseudo-gods (Aptabhasa). ॥ 125 ॥

आगमस्तद्वचोऽशेषपुरुषार्थानुशासनम् । नयप्रमाणगम्भीरं तदाभासोऽसतां वचः ॥ १२६ ॥

That which is spoken by the true Apta, which instructs on all human pursuits (Purusharthas), and is profound with valid standpoints (Nayas) and proofs (Pramanas), is the true Agama (Scripture); the words of unrighteous teachers are mere pseudo-scriptures (Agamabhasa). ॥ 126 ॥

पदार्थस्तु द्विधा ज्ञेयो जीवाजीवविभागतः । यथोक्तलक्षणो जीवः सदोर्ध्वपरिणामभाक् ॥ १२७ ॥

Reality (Padartha) is to be understood as twofold through the division of Jiva (sentient) and Ajiva (non-sentient). Among them, that which is characterized by consciousness as described earlier and undergoes continuous transformation through origination, destruction, and persistence is Jiva. ॥ 127 ॥

भव्योऽभव्यस्तथा मुक्त इति जीवस्त्रिधोदितः । भविष्यत्सिद्धिको भव्यः सुवर्णोपलसन्निभः ॥ १२८ ॥

The soul is said to be of three kinds: Bhavya, Abhavya, and Mukta. The Bhavya is one capable of attaining perfection (Siddhi) in the future, resembling gold-ore that transforms into pure gold upon receiving appropriate refinement. ॥ 128 ॥

अभव्यस्तद्विपक्षः स्यादन्धपाषाणसन्निभः । मुक्तिकारणसामग्री न तस्यास्ति कदाचन ॥ १२९ ॥

The Abhavya is the opposite—one who can never attain liberation, resembling a barren rock (andha-pāshān.a) that can never be converted into gold under any circumstances; for it never attains the complete causal apparatus for liberation. ॥ 129 ॥

कर्मबन्धननिर्मुक्तस्त्रिलोकशिखरालयः । निरञ्जनः परमात्मा प्राप्तानन्तसुखोदयः ॥ १३० ॥

And those who are completely freed from all karmic bonds, whose eternal abode is at the apex of the three worlds (Siddhashila), free from all karmic impurities (Niranjana), the Supreme Souls endowed with infinite bliss, are the liberated souls (Mukta Jivas). ॥ 130 ॥

एष जीवपदार्थस्ते संक्षेपेण प्रकीर्तितः । अजीवतत्त्वमप्येवमवधारय धीधन ॥ १३१ ॥

Thus, O Bharata, rich in wisdom, I have expounded the reality of the soul in brief. Now comprehend likewise the reality of the non-soul (Ajiva-tattva). ॥ 131 ॥

अजीवलक्षणं तावत् प्रपञ्च्यते शृणुष्व तत् । धर्माधर्मावथाकाशं कालः पुद्गल एव च ॥ १३२ ॥

Listen as the characteristics of Ajiva are elaborated in five divisions: Dharma, Adharma, Akasha, Kala, and Pudgala. ॥ 132 ॥

जीवपुद्गलयोर्यत्स्याद् गत्युपग्रहकारणम् । तदुद्दिष्टं धर्म इति स्थित्युपग्रहेऽपरः ॥ १३३ ॥

That which serves as the passive medium/instrument of motion (Gati) for moving souls and matter is Dharmastikaya; and that which assists in their state of rest (Sthiti) is Adharmastikaya. ॥ 133 ॥

गतिस्थितिमतामेतौ गतिस्थित्योरुपग्रहे । धर्माधर्मौ न च स्वयं प्रेरकौ मुनिभिर्मतौ ॥ १३४ ॥

Sages declare that Dharma and Adharma assist souls and matter that are moving or resting of their own accord; they never impel or force anyone to move or stop. ॥ 134 ॥

यथा मत्स्यस्य गमनं विना नैवाम्भसा भवेत् । न च प्रेरयत्यम्भस्तं तथा धर्मस्यानुग्रहः ॥ १३५ ॥

Just as a fish cannot swim without water, yet water does not force the fish to swim, so too souls and matter cannot move without Dharmastikaya, yet Dharma never compels them to move; it merely provides the neutral condition of support. ॥ 135 ॥

तरुच्छाया यथा स्थापयत्यर्थिनं स्वतः । न चैषा प्रेरयत्येनं भवेच्च स्थितिकारणम् ॥ १३६ ॥

Just as the shade of a tree provides a resting place for a weary traveler who desires to rest, without compelling him to stop, yet is recognized as the supporting condition for his rest; ॥ 136 ॥

तथैवाधर्मकायोऽपि जीवपुद्गलयोः स्थितिम् । निवर्तयत्युदासीनो न स्वयं प्रेरकः स्थितेः ॥ १३७ ॥

in the very same way, Adharmastikaya neutrally supports the resting of souls and matter without ever actively causing or compelling them to rest. ॥ 137 ॥

जीवादीनां पदार्थानामवगाहनलक्षणम् । यत्तदाकाशमस्पर्शममूर्तं निष्क्रियं विभु ॥ १३८ ॥

That which accommodates and provides space (Avagahana) for all substances such as the soul is Akasha (Space). It is touchless, formless (amurta), all-pervasive (vibhu), and free from dynamic activity (nishkriya). ॥ 138 ॥

वर्तनालक्षणः कालो वर्तना स्वपराश्रया । गुणपर्यायैः परिणमतस्तस्य योजना ॥ १३९ ॥

That whose characteristic is continuous succession/continuity (Vartana) is Kala (Time). This assistance in transformation operates in relation to its own state and other entities, assisting all substances in their continuous modification through attributes and modes. ॥ 139 ॥

यथा कुलालचक्रस्य भ्रमणेऽधःशिला स्वयम् । निमित्तमात्रमेवैवं कालोऽपि कलितो बुधैः ॥ १४० ॥

Just as the pivot pin or underlying stone serves as an indispensable auxiliary condition (nimitta) for the rotation of a potter's wheel, so too is the Time substance recognized by the wise as the auxiliary cause in the transformation of all entities. ॥ 140 ॥

व्यवहारात्मकात् कालात् मुख्यकालविनिर्णयः । मुख्ये सत्येव बाह्यालोकादेः प्रतीतितः ॥ १४१ ॥

Absolute Time (Nishchaya Kala) is determined through Practical/Conventional Time (Vyavahara Kala); for the secondary or conventional usage is understood only when the primary, real substance exists. (Through conventional divisions like hours and days, we apprehend the underlying reality of innumerable time-atoms residing across the cosmic space). ॥ 141 ॥

स कालो लोकमात्रैस्तु स्वेरणुभिर्निश्चितः । ज्ञेयोऽन्योन्यमसङ्कीर्णो रत्नानामिव राशिभिः ॥ १४२ ॥

That Absolute Time is known by its discrete, indivisible particles (Kalanus), equal in number to the space-points of the cosmos (Lokakasha), stationed separately on every point of space like a heap of loose, unmingled gems. ॥ 142 ॥

प्रदेशप्रचयायोगादकायोऽयं प्रकीर्तितः । शेषाः पञ्चास्तिकायाः स्युः प्रदेशोपचितात्मकाः ॥ १४३ ॥

Because its space-points do not combine into an aggregated body, Time is designated as 'Akaya' (non-bodily/non-extensive). The remaining five substances possess multiple aggregated space-points and are therefore called 'Astikayas' (extensive existences). ॥ 143 ॥

धर्माधर्मवियत्कालपदार्था मूर्तिवर्जिताः । मूर्तिमत्पुद्गलद्रव्यं शृणु भेदानितः परम् ॥ १४४ ॥

The four substances—Dharma, Adharma, Akasha, and Kala—are non-corporeal (formless/amurta). Matter (Pudgala) alone is corporeal (murta). Now hear the description of its various divisions. ॥ 144 ॥

वर्णगन्धरसस्पर्शयोगिनः पुद्गला मताः । पूरणाद् गलनाच्चैव संप्राप्तान्वर्थनामकाः ॥ १४५ ॥

Pudgala (Matter) is that which possesses color (varna), odor (gandha), taste (rasa), and touch (sparsha). Its name 'Pudgala' is literally meaningful because it undergoes continuous integration/fusion (purana) and disintegration/fission (galana). ॥ 145 ॥

स्कन्धाणुभेदतस्तस्य पुद्गलस्य व्यवस्थितिः । स्निग्धरूक्षात्मकाणूनां सङ्घातः स्कन्ध इष्यते ॥ १४६ ॥

Pudgala exists in two fundamental states: aggregates (Skandhas) and ultimate atoms (Paramanus). An aggregate of atoms bound together by cohesive (snigdha) and dry (ruksha) properties is called a Skandha. ॥ 146 ॥

द्व्यणुकादिमहास्कन्धपर्यन्तस्तस्य विस्तरः । छायातपतमोज्योत्स्नापयोदादिप्रभेदभाक् ॥ १४७ ॥

The range of Skandhas extends from a diatomic aggregate (dvyanuka) up to the infinite-atomic Great Aggregate (Mahaskandha), manifesting in diverse forms such as shadow, heat/sunlight, darkness, moonlight, clouds, etc. ॥ 147 ॥

अतीन्द्रियाः कार्यलिङ्गाः द्विस्पर्शाः परिमण्डलाः । एकवर्णरसा नित्याः स्युरनित्याश्च पर्ययैः ॥ १४८ ॥

Ultimate atoms (Paramanus) are imperceptible to the senses, inferred through their effects (such as gross objects), possess two non-contradictory touches, one color, one odor, and one taste; they are spherical, eternal in substance, and transient in their modes. ॥ 148 ॥

सूक्ष्मसूक्ष्मास्तथा सूक्ष्माः सूक्ष्मस्थूलात्मकाः परे । स्थूलसूक्ष्मात्मकाः स्थूलाः स्थूलस्थूलाश्च पुद्गलाः ॥ १४९ ॥

The aforesaid material substance has six classifications: 1. Sukshma-sukshma (ultra-subtle), 2. Sukshma (subtle), 3. Sukshma-sthula (subtle-gross), 4. Sthula-sukshma (gross-subtle), 5. Sthula (gross), and 6. Sthula-sthula (gross-gross). ॥ 149 ॥

सूक्ष्मसूक्ष्मोऽणुरेकः स्याददृश्योऽस्पृश्य एव च । सूक्ष्मास्ते कर्मणां स्कन्धाः प्रदेशानन्त्ययोगतः ॥ १५० ॥

Among these, a solitary atom existing detached from an aggregate is Sukshma-sukshma, being invisible and intangible; the subtle aggregates of karmic matter composed of infinite space-points are termed Sukshma. ॥ 150 ॥

शब्दः स्पर्शो रसो गन्धः सूक्ष्मस्थूलो निगद्यते । अचाक्षुषत्वे सत्येषामिन्द्रियग्राह्यतेक्षणात् ॥ १५१ ॥

Sound, touch, taste, and smell are called Sukshma-sthula; because while invisible to the eyes (subtle), they are grasped by their respective sense organs (gross). ॥ 151 ॥

स्थूलसूक्ष्माः पुनर्ज्ञेयाश्छायाज्योत्स्नातपादयः । चाक्षुषत्वेऽप्यसंहार्यरूपत्वादविघातकाः ॥ १५२ ॥

Shadow, moonlight, and sunlight are known as Sthula-sukshma; for while visible to the eyes (gross), they cannot be gathered or broken and do not obstruct physical movement (subtle). ॥ 152 ॥

द्रवद्रव्यं जलादि स्यात् स्थूलभेदनिदर्शनम् । स्थूलस्थूलः पृथिव्यादिभेदैः षट्कः प्रकीर्तितः ॥ १५३ ॥

Liquid substances like water which reunite after being separated represent the Sthula class; while solid substances like earth and wood which cannot reunite on their own once split represent the Sthula-sthula class. Thus the sixfold classification of matter is expounded. ॥ 153 ॥

इत्यमीषां पदार्थानां याथात्म्यमविपर्ययात् । यः श्रद्धत्ते स भव्यात्मा परं ब्रह्माधिगच्छति ॥ १५४ ॥

Any worthy soul who has unshakeable, flawless faith in the true nature of these substances (Jiva, Ajiva, etc.) attains the supreme state of pure consciousness (Param Brahma / Moksha). ॥ 154 ॥

तत्त्वार्थसंग्रहं कृत्स्नमित्युक्त्वास्मै विदां वरः । कानिचित्तत्त्वबीजानि पुनरुद्देशतो जगौ ॥ १५५ ॥

Having thus expounded the comprehensive compendium of all realities to Bharata, the foremost of knowers, Lord Vrishabhadeva, further elaborated fundamental principles in summary. ॥ 155 ॥

पुरुषं पुरुषार्थं च मार्गं मार्गफलं तथा । बन्धं मोक्षं तयोर्हेतून् बद्धं मुक्तं च सोऽभ्यधात् ॥ १५६ ॥

The Lord expounded upon the Soul (Purusha), the four goals of life (Purusharthas: Dharma, Artha, Kama, Moksha), the spiritual path of ascetics and householders, the fruits of the path (heaven and liberation), karmic bondage and its causes, liberation and its causes, the bound worldly soul, and the liberated soul. ॥ 156 ॥

त्रिजगदवस्थानं नरकप्रस्तरानपि । द्वीपाब्धिह्रदशैलादीनप्यथास्मा उपादिशत् ॥ १५७ ॥

He also explained to Bharata the structure of the three worlds, the strata of the hells, the continents, oceans, lakes, and mountain ranges. ॥ 157 ॥

त्रिषष्टिपटलं स्वर्गं देवायुर्भोगविस्तरम् । मोक्षस्थानमपि प्राज्ञो लोकनाडीं च सञ्जगौ ॥ १५८ ॥

The omniscient Lord described the heavens comprising sixty-three tiers, the lifespans and pleasures of celestial beings, the abode of liberation (Siddhashila), and the cosmic channel (Lokanalika). ॥ 158 ॥

तीर्थेशानां पुराणानि चक्रिणामर्धचक्रिणाम् । तत्कल्याणानि तद्धेतूनप्याचख्यौ जगद्गुरुः ॥ १५९ ॥

The World Teacher narrated the histories (Puranas) of the Tirthankaras, Chakravartis, and Ardha-Chakravartis, the five auspicious events (Kalyanakas) of the Tirthankaras, and their causal sixteenfold spiritual reflections (Shodasha-Karana Bhavanas). ॥ 159 ॥

गतिमागतिमुत्पत्तिं विनाशं च शरीरिणाम् । भुक्तिमृद्धिं कृत्याकृत्ये भगवान् व्याजहार सः ॥ १६० ॥

The Lord expounded the transmigration of souls, their previous and future destinies, birth, death, worldly enjoyments, supernatural powers (Riddhis) of sages, and the prescribed and prohibited conduct for humans. ॥ 160 ॥

भवद्भाविष्यद्भूतं च द्रव्यजातं सविस्तरम् । सर्ववित् सर्वमर्हन् स भरतं प्रत्यबोधयत् ॥ १६१ ॥

The all-knowing, all-beneficent Lord Vrishabhadeva enlightened King Bharata regarding all substances across the past, present, and future in extensive detail. ॥ 161 ॥

इत्याकर्ण्य जगद्गुरोः परमपूरुषात् । प्रह्लादं परमं प्राप भरतो भक्तिनिर्भरः ॥ १६२ ॥

Hearing the exposition of these ultimate truths from the World Teacher, the Supreme Being Lord Vrishabhadeva, King Bharata was overwhelmed with devotion and experienced supreme spiritual joy. ॥ 162 ॥

सम्यक्त्वशुद्धिं लब्ध्वा व्रतशुद्धिं च पुष्कलाम् । निष्कलमर्हन्तं भेजे परमानन्दमुद्वहन् ॥ १६३ ॥

Experiencing supreme bliss, Bharata attained flawless purity of right faith (Samyaktva) and the immaculate observance of the minor vows (Anuvratas) from the detached, taintless Arahanta. ॥ 163 ॥

प्रबुद्धो मानसीं शुद्धिं परमां परमर्षितः । अवाप्य भरतो रेजे शरदीवाम्बुजाकरः ॥ १६४ ॥

Enlightened by the supreme sage Lord Vrishabhadeva and attaining profound mental purification through the comprehension of truth, King Bharata shone like a blooming lotus-lake in autumn. ॥ 164 ॥

स लेभे गुरुमाराध्य सम्यग्दर्शननायकाम् । व्रतशीलावलिं रम्यां कण्ठिकामिव निर्मलाम् ॥ १६५ ॥

Worshipping the preceptor, Bharata adorned himself with the spotless necklace of vows and virtues (the five Anuvratas and seven Shila vows), studded with the central crest-jewel of right faith. ॥ 165 ॥

गुरूपदेशसंस्काराद्दिदीपे भरतेश्वरः । यथा महाकरोद्भूतो मणिः संस्कारयोगतः ॥ १६६ ॥

King Bharata shone brightly under the transformative instruction of the Guru, just as a precious gemstone extracted from a great mine radiates brilliance upon being polished and refined. ॥ 166 ॥

त्रिदशासुरमर्त्यानां सा सभा संसत्स्थिता । पीतसद्धर्मपीयूषा परामाप तदा मुदम् ॥ १६७ ॥

That assembly of gods, asuras, and humans seated in the Samavasarana attained supreme ecstasy by drinking the nectar of the true Dharma. ॥ 167 ॥

घनध्वनिमिव श्रुत्वा विभोर्दिव्यध्वनिं तदा । शिखिन इव संहृष्टाः परं प्रमदमाययुः ॥ १६८ ॥

Hearing the Lord's deep, cloud-like divine voice, all worthy souls in the assembly were filled with boundless joy, just like peacocks delighting at the rumble of rainclouds. ॥ 168 ॥

दिव्यध्वनिमनुश्रुत्य जलदस्वनितोपमम् । अशोकविटपारूढाः सस्वनुर्दिव्यबर्हिणः ॥ १६९ ॥

Hearing that divine speech resembling the thunder of clouds, celestial peacocks perched upon the branches of the Ashoka tree also broke into joyful calls. ॥ 169 ॥

सप्ताचिषमिवासाद्य तं त्रातारं प्रभास्वरम् । भव्यरत्नानि भेजुश्च दिव्यां दीप्तिं समन्ततः ॥ १७० ॥

In the presence of Lord Vrishabhadeva—the radiant protector glowing like fire—the gem-like worthy souls gathered in the assembly radiated divine spiritual luster on all sides. ॥ 170 ॥

योऽसौ पुरिमतालेशो भरतस्यानुजः कृती । सुधीरो धीधनाध्यक्षो धौरेयो मानशालिनाम् ॥ १७१ ॥

The ruler of the city of Purimatala near Ayodhya, the younger brother of Bharata, supremely skilled, heroic, foremost among the wealthy in intellect, and pre-eminent among the honorable— ॥ 171 ॥

वृषभसेनाख्यः प्रज्ञापारमितो वशी । स संबुध्य गुरोः पार्श्वे दीक्षित्वाभूद् गणाधिपः ॥ १७२ ॥

Prince Vrishabhasena, who had conquered his senses and mastered profound wisdom, attained spiritual awakening in the presence of the Lord, took monastic ordination (Diksha), and became the Lord's chief disciple (Ganadhara). ॥ 172 ॥

सप्तर्द्धिभिरतर्द्ध्या तपोदीप्त्यावृतोऽभितः । व्यदीपि घृतातस्नेहो दीप्ततमोदयः ॥ १७३ ॥

Endowed with the glory of seven supernatural faculties (Riddhis), enveloped by the luster of intense austerities, and having destroyed the dense darkness of ignorance, Ganadhara Vrishabhasena shone brilliantly like the autumn sun. ॥ 173 ॥

श्रीमान् कुरुशार्दूलो सोमप्रभोऽपि च । नृपाश्चान्ये तदोपात्तदीक्षा गणभृतोऽभवन् ॥ १७४ ॥

At the same time, the illustrious King Somaprabha—a lion among Kurus—along with Prince Shreyamsa and other monarchs also received initiation and became Ganadharas of the Lord. ॥ 174 ॥

ब्राह्मी भरतस्यानुजा दीक्षित्वा गुर्वनुग्रहात् । गणिनीपद्म्यार्याणां सा भेजे पूजितामरैः ॥ १७५ ॥

Brahmi, the younger sister of Bharata, also took ordination by the grace of the Guru, attained the exalted station of Ganini (head of the order of Aryikas), and was revered by all the gods. ॥ 175 ॥

रराज राजकन्या सा राजहंसीव सुस्वना । दीक्षाशरन्नदीशीलपुलिनस्थकशायिनी ॥ १७६ ॥

That royal princess Brahmi shone like a sweet-sounding royal swan resting upon the pure bank of virtue beside the autumn river of monastic ordination. ॥ 176 ॥

सुन्दरी चाप्तनिर्वेदा तां ब्राह्मीमन्वदीक्षत । अन्ये चान्याश्च संविग्नाः स्त्रीपुंसः प्राव्रजिषुस्तदा ॥ १७७ ॥

Sundari, the second daughter of Vrishabhadeva, also developed detachment from worldly life and took initiation following Brahmi; and many other royal women and princes, fearing worldly existence, took ascetic vows before the Guru. ॥ 177 ॥

श्रुतकीर्तिर्महाप्राज्ञो गृहीतोपासकव्रतः । देशसंयमिनामासीद् धौरेयो गृहमेधिनाम् ॥ १७८ ॥

A highly wise soul named Shrutakirti embraced the vows of a lay devotee (Upasaka) and became foremost among householders observing partial restraint (Desha-samyama). ॥ 178 ॥

श्राविका धीरा प्रशान्तात्मा प्रियव्रता । इयं विदुषवतीनां बभूवाग्रेसरी सती ॥ १७९ ॥

Likewise, a virtuous noble lady named Priyavrata, possessing great fortitude and a serene soul, embraced the vows of a Shravika and became foremost among women endowed with exemplary conduct. ॥ 179 ॥

विभोः केवल्यसंप्राप्तिक्षण एव महौजसः । योगिनोऽन्येऽपि भूयांसो बभूवुर्भुवनोत्तमाः ॥ १८० ॥

At the very moment of the Lord's attainment of Kevalajnana, numerous other noble kings took initiation and became great ascetics endowed with vast spiritual powers. ॥ 180 ॥

संबुद्धोऽनन्तवीर्यश्च सुरैः सम्प्राप्तपूजनः । पुराणेऽस्मिन् भुवनप्रवरो मोक्षवतामभूत् ॥ १८१ ॥

Anantavirya, the brother of Bharata, also attained awakening, received initiation from the Lord, was worshipped by the gods, and became the very first in this cosmic age (Avasarpini) to attain liberation (Moksha). ॥ 181 ॥

मरीचिवर्ज्याः सर्वेऽपि तापसास्तपसि स्थिताः । लब्ध्वाबोधं पुनस्तत्र महाप्राव्राज्यमास्थिताः ॥ १८२ ॥

All the recluses who had previously strayed, with the sole exception of Marichi, attained right understanding in the presence of the Lord, understood the true nature of reality, and re-entered the great monastic path of rigorous austerities. ॥ 182 ॥

ततो भरतराजेन्द्रो गुरुं संपूज्य पुण्यधीः । स्वपुराभिमुखोऽगच्छच्चक्रपूजाकृतत्वरः ॥ १८३ ॥

Thereafter, having devoutly worshipped the World Teacher, the righteous King Bharata, eager to perform the worship of the Chakra-ratna, turned his face toward his capital city. ॥ 183 ॥

युवा बाहुबली धीमानन्ये च भरतानुजाः । तमन्वीयुः कृतानन्दाः प्रणम्य जगद्गुरुम् ॥ १८४ ॥

The youthful and wise Bahubali, along with Bharata's other younger brothers, bowed reverently before the World Teacher and joyfully followed behind Bharata. ॥ 184 ॥

भरतपतिमथाविर्भूतदिव्यानुभावप्रसरमुदयरागं प्रत्युपात्ताभिमुख्यम् । विजयिनमनुजग्मुर्भ्रातरस्तद्दिनादौ दिनपमिव मयूखा दिक्मुखाक्रान्तभाजः ॥ १८५ ॥

At that time, King Bharata shone like the rising sun: just as the sun spreads its divine effulgence, so did Bharata manifest glorious majesty; just as the rising sun displays redness (rāga), so did Bharata show deep affection (rāga) for his subjects at the dawn of his reign; just as the sun attains supremacy, so was Bharata supreme; just as the sun is ever-victorious, so was Bharata victorious; and just as rays illuminating all quarters accompany the sun, so did his valiant brothers, conquering all directions, march behind him. ॥ 185 ॥

स्वान्तर्नीतासमस्तवस्तुविसरां प्रास्तीर्णवर्णोज्ज्वलां निर्णीतां नयचक्रसन्निधिगुणां स्फीतप्रमोदावहाम् । विश्वास्यां निखिलाङ्गवृत्तपरिचितां जैनीं व व्याहृतिं प्राविक्षत्परया मुदा निधिसुतः स्वामुत्पताकां पुरीम् ॥ १८६ ॥

With boundless joy, King Bharata, master of the treasures, entered his capital Ayodhya, which was fluttering with festive banners and resembled the divine voice of the Jina (Jinavani). Just as Jinavani encompasses the reality of all objects, so did Ayodhya contain abundance of all goods; just as Jinavani is luminous with letters (varnas), so was Ayodhya adorned with the four orders of citizens (varnas); just as Jinavani is pure and immaculate, so was Ayodhya clean and spotless; just as Jinavani is enriched by the assembly of standpoints (nayas), so was Ayodhya governed by sound policies (niti); just as Jinavani brings boundless joy, so did Ayodhya delight all its people; just as Jinavani is universally trustworthy and all-encompassing, so was Ayodhya trustworthy and furnished with gateways in all directions; and just as Jinavani is well-studied by sages versed in all scriptures (Angas), so was Ayodhya familiar to and populated by all living beings. ॥ 186 ॥

भगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवद्धर्मोपदेशनोपवर्णनं नाम चतुर्विंशतितमं पर्व ॥ २४ ॥

Thus ends the twenty-fourth Parva, titled "Description of the Lord's Discourse on Dharma", in the Trishashti-lakshana Mahapurana Sangraha composed by the venerable Acharya Jinasena. ॥ 24 ॥

आदिपुराणम् - पर्व २५ (श्लोक १-१०६)

गते भरतराजर्षौ दिव्यध्वनावुपसंहृते । निवातस्तिमितोदन्वानिवानविष्कृतध्वनिः ॥ १ ॥

Thereafter, following the departure of Royal Sage Bharata and the cessation of the divine voice (Divyadhvani), the Lord became entirely motionless and silent, resembling a vast ocean rendered calm and tranquil in the total absence of wind. ॥ 1 ॥

धर्माम्बुवर्षसंसिक्तजगज्जनवनद्रुमः । प्रावृड्घनमिवोद्वान्तवृष्टिरुत्सृष्टनिःस्वनः ॥ २ ॥

Having nourished the tree-like living beings of the universe with the downpour of the nectar-waters of Dharma, the Lord appeared like a silent monsoon cloud that has discharged its rain and ceased thundering. ॥ 2 ॥

कल्पद्रुमिवाभीष्टफलविश्राणनोद्यतम् । स्वपादाम्यर्णविश्रान्तत्रिजगज्जनसूरजितम् ॥ ३ ॥

Ever ready to bestow the desired fruits of liberation like a wish-fulfilling Kalpavriksha, at whose feet the living beings of the three worlds find supreme refuge and rest, and who is endowed with infinite spiritual accomplishments (Riddhis); ॥ 3 ॥

विवस्वन्तमिवोद्भूतमोहान्धतमसोदयम् । नवकेवललब्ध्युत्थकरोत्करविराजितम् ॥ ४ ॥

Who, like the blazing sun, has dispelled the arising of the dense darkness of delusion, and is adorned with an effulgent array of rays in the form of the nine supramundane attainments of Kevalajnana (Nav-Kevala-Labdhis); ॥ 4 ॥

महाकरमिवोद्भूतगुणरत्नोच्चयान्वितम् । भगवन्तं जगत्कान्तमचिन्त्यानन्तवैभवम् ॥ ५ ॥

Who, like an inexhaustible great mine, is filled with the emerging jewels of divine virtues, the Supreme Lord, beloved of the universe, endowed with inconceivable and infinite spiritual majesty; ॥ 5 ॥

वृतं श्रमणसङ्घेन चतुर्धेन समन्ततः । चतुर्विधवनामोदपरिष्कृतमिवाद्रिपम् ॥ ६ ॥

Surrounded on all sides by the fourfold ascetic order (Shramana Sangha), appearing like Mount Sumeru encircled by the fragrant expanses of its four divine groves; ॥ 6 ॥

प्रातिहार्याष्टकोपेतमिद्धकल्याणपञ्चकम् । चतुस्त्रिंशदतिशयैर्विराजितं त्रिजगत्प्रभुम् ॥ ७ ॥

Endowed with the eight divine splendors (Pratiharyas), crowned by the accomplishment of the five supreme auspicious events (Pancha Kalyanakas), radiant with thirty-four supernatural excellences (Atishayas), the Sovereign Lord of the three worlds; ॥ 7 ॥

प्रपश्यन् विकसितैर्नेत्रैः सहस्रैः प्रीतमानसः । सौधर्मेन्द्रः स्तुतिं कर्तुमथारेभे समाहितः ॥ ८ ॥

Beholding Lord Vrishabhadeva, the king of the first heaven, Saudharmendra, whose thousand eyes bloomed wide with joy and whose heart swelled with delight, concentrated his mind and began to chant a hymn of praise: ॥ 8 ॥

स्तोष्ये त्वां भगवन् ज्योतिर्गुणरत्नमहाकरम् । मतिप्रकर्षहीनोऽपि केवलं भक्तिचोदितः ॥ ९ ॥

"O Lord! Though I am deficient in sharp intellect, impelled solely by fervent devotion, I shall praise You—the Supreme Light and the great mine of the jewels of virtues. ॥ 9 ॥

त्वामभिष्टुवतां भव्या विविधाः फलसंपदः । स्वयमाविर्भवन्तीति निश्चित्य त्वां जिन स्तुवे ॥ १० ॥

O Jinendra! Knowing with certainty that for worthy souls who devoutly praise You, all auspicious treasures of fruitful attainment manifest spontaneously, I extol You. ॥ 10 ॥

स्तुतिः पुण्यगुणोत्कीर्तिः स्तोताऽहं च प्रसन्नधीः । निष्ठावान् भवान् स्तुत्यः फलं नः स्यात् परं सुखम् ॥ ११ ॥

The recital of Your sacred virtues is the hymn (stuti); I, of joyful mind, am the panegyrist (stotā); You, whose all pursuits are fully accomplished, are the object of praise (stutya); and the attainment of supreme liberation is its fruit. ॥ 11 ॥

इति मत्वा समाधाय चेतो मां फलार्थिनम् । दृशा प्रसन्नया देव त्वं पुनीहि सनातन ॥ १२ ॥

Reflecting thus with a concentrated heart, I pray: O eternal Lord! Purify me, a seeker of the supreme spiritual fruit, with Your gracious and serene gaze. ॥ 12 ॥

मामुदाकुरुते भक्तिस्त्वद्गुणैः परिचोदिता । ततः स्तुतिपथेऽस्मिंस्त्वां प्रवृत्तोऽहमुदासीनधीः ॥ १३ ॥

O Lord, my devotion awakened by Your divine attributes fills me with supreme delight; therefore, though detached from worldly concerns, I venture forth upon this path of singing Your praise. ॥ 13 ॥

त्वयि भक्तिः कृताल्पापि महतीः फलसंपदः । प्रसूते विधिना नृणां कल्पक्ष्मारुहसेवेव देहिनाम् ॥ १४ ॥

O Lord, even a little devotion directed toward You in the proper manner yields boundless wealth of auspicious fruits for embodied beings, just as serving the wish-fulfilling Kalpavriksha fulfills all desires. ॥ 14 ॥

तवारिज्यमनाचष्टे वपुरस्पृष्टकैतवम् । दोषावेशविकारा हि रागिणां भूषणादयः ॥ १५ ॥

O Lord, Your divine form—untouched by artificial ornaments—clearly proclaims Your complete victory over internal foes like attachment and aversion; for external ornaments are merely blemishes reflecting the passion-tainted flaws of worldly souls. ॥ 15 ॥

निर्भूषमपि चात्यर्थं ते वपुर्भुवनभूषणम् । दीप्तं हि भूषणं यन्न भूषणान्तरमीक्षते ॥ १६ ॥

O Lord, this body of Yours, which adorns the entire universe, is exceedingly beautiful even without ornaments; for a jewel that is self-luminous never requires another ornament to enhance its brilliance. ॥ 16 ॥

न रुच्यः कबरीबन्धो न शेखरपरिग्रहः । न किरीटादिभारस्ते तथापि रुचिरं शिरः ॥ १७ ॥

O Lord, though Your head bears no braided hair, no crest-garland, nor the heavy weight of a crown, yet it shines with supreme and matchless grace. ॥ 17 ॥

न मुखे भ्रुकुटीन्यासो न दृष्टो दशनच्छदः । नास्त्रे व्यापारितो हस्तस्तथापि त्वमरीनहन् ॥ १८ ॥

O Lord, without knitting Your eyebrows on Your face, without biting Your lips in rage, and without lifting any physical weapon in Your hands, You have utterly destroyed the enemies in the form of destructive (ghātiyā) karmas. ॥ 18 ॥

त्वया नाताम्रीते नेत्रे नीलोत्पलदलायिते । मोहारिविजये देव प्रभुशक्तिस्तवादद्भुतम् ॥ १९ ॥

O Lord, in vanquishing the formidable enemy of delusion, Your expansive eyes resembling blue lotus petals did not redden in the least with fury; wondrous indeed is Your supreme divine power! ॥ 19 ॥

अपाङ्गावलोकं ते जिनेन्द्र नयनद्वयम् । मदनारिजयं वक्ति व्यक्तं नः सौम्यवीक्षितम् ॥ २० ॥

O Jinendra, Your twin eyes, completely free from amorous sidelong glances and radiating tranquil serenity, clearly demonstrate to us Your total conquest over the foe of passion (Kamadeva). ॥ 20 ॥

त्वद्दृशोरमला दीप्तिरास्पृशन्ती शिरो नः । पुनाति पुण्यधारेव जगतामेकपावनी ॥ २१ ॥

O Lord, the pristine radiance of Your eyes touching our heads purifies us like a sacred stream of merit that alone cleanses the entire world. ॥ 21 ॥

तवेदमाननं भाति प्रफुल्लकमलश्रियम् । स्वकान्तिज्योत्स्नया विश्वमाक्रामच्छरदिन्दुवत् ॥ २२ ॥

O Lord, Your lotus face shines with the beauty of a fully bloomed lotus, illuminating the entire universe with the moonlit effulgence of its radiance like the autumnal full moon. ॥ 22 ॥

अट्टहासादहंकारमदष्टोष्ठपुटं मुखम् । जिनाख्याति सुमेधोभ्यस्तावकीं वीतरागताम् ॥ २३ ॥

O Jina, Your face—free from boisterous laughter, devoid of arrogance, and with lips calmly composed—manifests Your state of absolute passionlessness (Vitaragata) to the wise. ॥ 23 ॥

त्वन्मुखादुद्यती दीप्तिः पावनीव सरस्वती । विधुन्वती तमो भाति जितबालातपद्युतिः ॥ २४ ॥

O Lord, the holy brilliance emanating from Your mouth, dispelling darkness and outshining the morning sunlight, radiates like the sacred stream of divine wisdom (Sarasvati). ॥ 24 ॥

त्वन्मुखाम्बुरुहासक्ता सुराणां नयनावली । भात्येयमलिमालेव तदामोदानुपातिनी ॥ २५ ॥

O Lord, the rows of eyes of the celestial gods fixed intently upon Your lotus face appear like swarms of bees drawn irresistibly to its intoxicating fragrance. ॥ 25 ॥

मकरन्दमिवापीय त्वद्वक्त्राब्जोद्गतं वचः । अनातृप्तममी भव्यभ्रमरा मुदमाययुः ॥ २६ ॥

Drinking the sweet nectar of divine speech emerging from Your lotus mouth without ever tiring, these bee-like worthy souls attain boundless spiritual ecstasy. ॥ 26 ॥

पुरतोऽभिमुखोऽपि त्वं लक्ष्यसे विश्वतोमुखः । तेजोगुणस्य माहात्म्यमिदं वा तवाद्भुतम् ॥ २७ ॥

O Lord, though You sit facing forward, You appear to be facing all four directions simultaneously; this is indeed the wondrous majesty of Your supreme spiritual effulgence. ॥ 27 ॥

विश्वदिक्षु विसर्पन्ति तावका वागमरीचयः । तिरश्चामपि हृद्ध्वान्तमुद्घहन्तो जिनांशुमान् ॥ २८ ॥

O Sun of Jinendra! The rays of Your divine speech radiate across all directions, dispelling the inner darkness of ignorance even from the hearts of animals. ॥ 28 ॥

त्वद्वागमृतसंसेकादमराः स्म वयं त्वया । पीयूषमिदमिष्टं नो देव सर्वरुजाहरम् ॥ २९ ॥

O Lord! Sprinkled with the nectar of Your divine words, we have truly become 'amaras' (immortals); therefore, this nectar of Your speech that destroys all spiritual afflictions is supremely beloved to us. ॥ 29 ॥

जिनेन्द्र तव वक्त्राब्जं प्रक्षरद्वचनामृतम् । भव्यानां प्रीणनं भाति धर्मस्येव निधानकम् ॥ ३० ॥

O Lord Jinendra! Your lotus mouth, pouring forth the nectar of sacred words that nourishes worthy souls, shines like the eternal treasury of righteousness (Dharma). ॥ 30 ॥

मुखेन्दुमण्डलाद्देव तव वाक्किरणा इमे । विनिर्यान्तो हतध्वान्ताः सभामाह्लादयन्त्यलम् ॥ ३१ ॥

O Lord, these rays of speech emanating from the lunar orb of Your face, dispelling darkness, bring immense delight to the assembled congregation. ॥ 31 ॥

इदं वाचां विचित्राणामक्रमं प्रभवः प्रभो । तीर्थङ्करत्वस्य देव वैभवमीदृशम् ॥ ३२ ॥

O Lord, it is a magnificent wonder that diverse languages arise simultaneously from You; such is the transcendental majesty of Your state of Tirthankarahood! ॥ 32 ॥

स्वेदमलापगतं सुगन्धि शुभलक्षणम् । सुसंस्थानमरक्तासृग्वपुर्वज्रास्थिरं तव ॥ ३३ ॥

O Lord, Your divine body is free from perspiration and impurities, fragrant, endowed with auspicious marks, perfectly symmetrical (Samachaturasra), devoid of red blood, and as firm and indestructible as a diamond. ॥ 33 ॥

रूपं नयनाह्लादि सौभाग्यं चित्तरञ्जनम् । सूक्तं जगदानन्दि तवासाधारणा गुणाः ॥ ३४ ॥

O Lord, beauty that enchants the eyes, auspicious grace that delights the heart, and eloquent speech that gladdens the universe—these are Your unique, extraordinary attributes. ॥ 34 ॥

अमेयमपि ते वीर्यं मितं देहे प्रभान्विते । स्वल्पेऽपि दर्पणे बिम्बं गगनस्येव दृश्यते ॥ ३५ ॥

O Lord, though Your spiritual energy (Virya) is immeasurable, it is contained within Your luminous physical form, just as the vast expanse of the sky is reflected within a small mirror. ॥ 35 ॥

त्वदास्थानस्थितेर्देशात् समन्तात् शतयोजनम् । सुलभाशनपानादि त्वन्महिम्नोपजायते ॥ ३६ ॥

O Lord, for a distance of one hundred yojanas in all directions from where Your Samavasarana is stationed, food, water, and abundance become effortlessly available by Your divine majesty. ॥ 36 ॥

गगनानुगतं यानं तवासीत् पृथिवीस्पृशः । देवासुरं भरं सोढुमक्षमा धरणीति नु ॥ ३७ ॥

O Lord, Your Samavasarana vehicle moves through the sky without touching the ground—is it because the earth is incapable of bearing the combined weight of all visiting gods and asuras? ॥ 37 ॥

प्राणिनः प्राणिभिर्हिंस्रा जातु नाक्रमते त्वयि । सद्धर्मदेशनोद्युक्ते त्वयि संजीवनौषधे ॥ ३८ ॥

O Lord, while You—like the life-restoring herb (Sanjivani)—are engaged in expounding the true Dharma, even ferocious predatory beasts abandon all instinct of harming other living creatures. ॥ 38 ॥

न भुक्तिः क्षीणमोहस्य तवानन्तसुखोदयात् । क्षुत्क्लेशबाधितो जन्तुः कवलाहारभुग्भवेत् ॥ ३९ ॥

O Lord, since all delusion is eliminated and infinite bliss has arisen within You, You have no need for morsel-food (kavalāhāra); for only creatures afflicted by the pangs of hunger partake of morsel-food. ॥ 39 ॥

असातावेद्योदयाद् भुक्तिं त्वयि यो योजयेद्धीः । मोहानिलप्रतीकारे तस्यान्वेष्यं जरद्धृतम् ॥ ४० ॥

O Jinendra, any misguided person who claims that You partake of morsel-food on account of the mere operation of unpleasant-feeling-producing (asātā-vedanīya) karma, needs to seek aged clarified butter to cure the delirious wind-disease of his own delusion. ॥ 40 ॥

असातावेद्यविषमप्येतद् विध्वस्तशक्तिकम् । त्वय्यकिंचित्करं मन्त्रशक्त्येवापबलं विषम् ॥ ४१ ॥

O Lord, just as poison whose potency has been neutralized by a powerful mantra can do no harm, so too the poison of asātā-vedanīya karma, stripped of its potency by the destruction of destructive karmas, is entirely powerless in Your regard. ॥ 41 ॥

असद्वेद्योदयों घातिसहकारिव्यपायतः । त्वय्यकिंचित्करो नाथ सामग्र्या हि फलोदयः ॥ ४२ ॥

O Lord, with the elimination of auxiliary conditions in the form of destructive (ghātiyā) karmas, the operation of asātā-vedanīya karma is rendered ineffective; for the fruition of an effect occurs only when the full assembly of causes is present. ॥ 42 ॥

नेतरयो नोपसर्गाश्च प्रभवन्ति त्वयीशिनि । जगतां पालयितारि क्षालितांहसि विभो ॥ ४३ ॥

O Sovereign Lord, Protector of the universe, who has effortlessly washed away the taint of sin! Neither calamities (ītayas) nor afflictions (upasargas) can ever exert their influence upon You. ॥ 43 ॥

त्वय्यनन्तमुखोन्मेषकेवलामललोचने । चातुरास्यमिदं युक्तं नष्टघातिचतुष्टये ॥ ४४ ॥

O Lord, with Your pure eye of omniscience (Kevalajnana) perceiving infinite objects simultaneously, and having destroyed the four destructive karmas, it is most fitting that You appear with fourfold faces (chaturāsya). ॥ 44 ॥

विद्येश्वरो योगी चतुरास्यस्त्वमक्षरः । आत्मनोऽक्षिमयं ज्योतिस्तन्वानो भास्यधीशितः ॥ ४५ ॥

O Supreme Master, You are the Lord of all sciences, the Supreme Yogi, four-faced, imperishable, radiating the all-seeing light of the Self on all sides, shining with transcendental glory. ॥ 45 ॥

अच्छायत्वमजुन्मेषनिमेषत्वं च ते वपुः । धत्ते तेजोमयं दिव्यं परमौदारिकाख्यम् ॥ ४६ ॥

O Lord, Your resplendent, divine supreme physical body (Paramodarika-sharira) casts no shadow and Your eyes remain serenely unblinking without flutter. ॥ 46 ॥

विभ्राणोऽप्यभिच्छन्नं च्छत्रत्रयमवेक्ष्यसे । अच्छायः स्यान्महतां चेष्टितं चित्रमथवौजस्तवेदृशम् ॥ ४७ ॥

O Lord, even while sheltered beneath three parasols, You appear shadowless; wondrous indeed are the qualities of great souls, or such is the unique majesty of Your aura! ॥ 47 ॥

निमेषापायधीराक्षं तव वक्त्राब्जमीक्षितुम् । देवैर्नयननिस्पन्दो धार्यते निश्चितं विभो ॥ ४८ ॥

O Lord, the celestial gods have made their own eyes unblinking, as if by disciplined habit, solely to gaze uninterruptedly upon Your serene lotus face with its calm, motionless eyes. ॥ 48 ॥

नखकेशमितावस्था तवाविष्कुरुते विभो । रसादिविरहं देहे विशुद्धस्फटिकामले ॥ ४९ ॥

O Lord, the unchanging, fixed state of Your nails and hair reveals the total absence of bodily fluids and blood within Your pure body that shines like flawless crystal. ॥ 49 ॥

इत्युदारैर्गुणैरेभिस्त्वमनन्यप्रभाविभिः । स्वयमेत्य कृतो नूनमदृष्टशरणान्तरैः ॥ ५० ॥

O Lord, these noble and peerless virtues, finding no other worthy abode anywhere else in the cosmos, have spontaneously approached You and taken permanent refuge in You alone. ॥ 50 ॥

अहो अमी रूपसौन्दर्यकान्तिदीप्त्यादयो गुणाः । प्रार्थनीयाः सुरेन्द्राणां तव हेयाः किमाद्भुतम् ॥ ५१ ॥

O Lord, how wondrous it is that physical beauty, charm, luster, and radiance—qualities coveted even by the lords of gods—are deemed dispensable (heya) by You, as You seek only the supreme soul! ॥ 51 ॥

गुणिनस्त्वामुपासीना निर्धूतगुणबन्धनाः । यान्ति सादृश्यमेवाहो स्वामिच्छन्दानुशिक्षितम् ॥ ५२ ॥

O Lord, virtuous seekers who worship You, having cast aside all bondage of material attributes, attain equality with You; it is most natural for disciples to emulate the master. ॥ 52 ॥

मन्दमन्दानिलोद्धूतचलच्छाखाकरोत्करैः । श्रीमानशोकवृक्षस्ते नर्तकीव रराज सः ॥ ५३ ॥

O Lord, Your glorious Ashoka tree shines like a dancing maiden, rejoicing and dancing with its branch-like hands swaying gently in the soft breeze. ॥ 53 ॥

अच्छक्षीरोदवीचीभिः स्पर्धां कर्तुमिवासितः । चामरौघाः पतन्त्येते मरुद्भिश्चालिताः पुरः ॥ ५४ ॥

O Lord, the arrays of white whisks (chāmaras) waved by the gods beside You appear as if competing with the crystal-clear rolling waves of the Ocean of Milk. ॥ 54 ॥

मुक्तालम्बनविभ्राजि चारु विधुनिभं सितम् । छत्रत्रयं नभोऽङ्गेऽस्मिन् प्रारोह इव लक्ष्यते ॥ ५५ ॥

O Lord, Your triple parasols, pure white like the moon and adorned with strings of pearls, appear in the sky-courtyard like flourishing spiritual sprouts. ॥ 55 ॥

सिंहैरूढं विभातीदं तव विष्टरमुच्चकैः । रत्नांशुभिर्भवत्स्पर्शादुद्भूतहर्षरोमवत् ॥ ५६ ॥

O Lord, Your lofty lion-throne, carried by lions and radiating rays of jewels, appears as if bristling with hairs of joy through the sacred touch of Your presence. ॥ 56 ॥

ध्वनन्ति मधुरध्वानाः सुरदुन्दुभिकोटयः । व्याप्नुवन्तः प्रहर्षेण रोदसी त्वज्जयोत्सवम् ॥ ५७ ॥

O Lord, crores of melodious celestial kettle-drums (dundubhis) resounding joyfully through heaven and earth proclaim the festival of Your supreme victory. ॥ 57 ॥

तव दिव्यध्वनिं धीरमनुकर्तुमिबोद्यताः । ध्वनन्ति सुरतूर्याणां कोटयोऽर्धत्रयोदश ॥ ५८ ॥

O Lord, the twelve and a half crore musical instruments of the gods resound together, as if striving to emulate the deep majesty of Your divine voice. ॥ 58 ॥

सुरैरियं नभोरङ्गात् पौष्पी वृष्टिवितन्यते । तुष्टया स्वर्गलक्ष्म्येव चोदितैः कल्पशाखिभिः ॥ ५९ ॥

The shower of blossoms poured down by the gods from the celestial canopy appears as if the wish-fulfilling trees themselves were shedding flowers under the inspiration of the delighted goddess of heaven. ॥ 59 ॥

तव देहप्रभोत्सर्पः समाक्रामन्नभोऽमितः । शश्वत्प्रभातमास्थानीजनानां जनयत्यलम् ॥ ६० ॥

O Lord, the halo of light spreading boundlessly from Your body into the sky creates a perpetual dawn for all the attendees seated in the Samavasarana. ॥ 60 ॥

नखांशवस्तवाताम्राः प्रसरन्ति दिशस्तमी । त्वदङ्घ्रिकल्पवृक्षाग्रात् प्रारोहा इव निर्गताः ॥ ६१ ॥

O Lord, the soft reddish rays emanating from Your toenails spread across the quarters, appearing like fresh shoots emerging from the wish-fulfilling trees of Your feet. ॥ 61 ॥

शिरस्सु नः स्पृशन्त्येते प्रसादस्येव तेऽंशकाः । त्वत्पादनखशीतांशुकराः प्रह्लादिताखिलाः ॥ ६२ ॥

Touching our heads, these moon-like rays of Your toenails, which gladden all beings, feel like tangible rays of Your grace. ॥ 62 ॥

त्वत्पादाम्बुरुहच्छायासरसीमवगाहते । दिव्यश्रीः कलहंसीयं नखरोचिस्तृणालिकाम् ॥ ६३ ॥

O Lord, the celestial female swan of divine glory bathes in the lake-like shadow of Your lotus feet, which is adorned with the lotus-like luster of Your toenails. ॥ 63 ॥

मोहारिसंक्षयारूढशोणिताद्रं प्रभाङ्कुरैः । रक्तच्छायमिदं धत्ते त्वत्पादाम्बुरुहद्वयम् ॥ ६४ ॥

O Lord, the reddish luster of Your twin lotus feet appears like the fresh blood of the slain enemy of delusion vanquished at Your feet. ॥ 64 ॥

त्वत्पादनखभाःसारे सरसि प्रतिबिम्बिताः । सुराङ्गनाननच्छायास्तन्वते पङ्कजश्रियम् ॥ ६५ ॥

O Lord, the reflections of the faces of celestial nymphs in the pool of light from Your toenails enhance the beauty of blooming lotuses. ॥ 65 ॥

स्वयम्भुवे नमस्तुभ्यमुत्पाद्यात्मानमात्मनि । स्वात्मनैव तथोद्भूतवृत्तयेऽचिन्त्यवृत्तये ॥ ६६ ॥

Salutations to You, the Self-Existent (Svayambhu), who revealed the Self within the Self by the Self, endowed with spontaneous and inconceivable spiritual majesty! ॥ 66 ॥

नमस्ते जगतां भर्त्रे लक्ष्मीभर्त्रे नमोऽस्तु ते । विदांवर नमस्तुभ्यं नमस्ते वदतां वर ॥ ६७ ॥

Salutations to You, the Sustainer of the world; salutations to You, the Lord of the wealth of liberation (Moksha-Lakshmi); salutations to You, foremost among the wise; salutations to You, foremost among the eloquent! ॥ 67 ॥

कामारिममलं देवमामनन्ति मनीषिणः । त्वामानुमः सुरेन्द्राणामौलिमालाभिरर्चितम् ॥ ६८ ॥

The wise revere You as the taintless Lord who has conquered the foe of lust (Kama); we bow to You whose lotus feet are worshipped by the garland-like crowns of the lords of gods. ॥ 68 ॥

ध्यानद्रुघणनिर्भिन्नघनघातिमहातरुः । अनन्तभवसन्तानजयादासीदनन्तजित् ॥ ६९ ॥

Having felled the massive tree of destructive karmas with the hammer of pure meditation, and having conquered the infinite cycle of transmigration, You are hailed as Anantajit (Conqueror of the Infinite). ॥ 69 ॥

त्रैलोक्यनिर्जयावाप्तदुर्दम्यमददुर्जयम् । मृत्युराजं विजित्यासीज्जिन मृत्युञ्जयो भवान् ॥ ७० ॥

O Jinendra, having vanquished the invincible King of Death (Mrityuraja), who was arrogant with the conquest of the three worlds, You are truly hailed as Mrityunjaya (Conqueror of Death). ॥ 70 ॥

विधुताशेषसंसारबन्धनो भव्यबान्धवः । त्रिपुरारिस्त्वमीशोऽसि जन्ममृत्युजरान्तकृत् ॥ ७१ ॥

Having severed all bonds of worldly existence, being the true friend of worthy souls, and having eradicated birth, death, and old age, You are the true Tripurari and the supreme Lord. ॥ 71 ॥

त्रिकालविषयाशेषज्ञेयभेदात् त्रिधोदितम् । केवलं दधच्चक्षुस्त्रिनेत्रोऽसि त्वमीशितः ॥ ७२ ॥

O Sovereign Lord, because You possess the eye of Kevalajnana that perceives all knowable entities across the three divisions of time (past, present, and future), You are hailed as Trinetra (the Three-Eyed). ॥ 72 ॥

त्वामन्धकान्तकं प्राहुर्मोहान्धासुरमर्दनात् । अर्धे ते नारयो यस्मादर्धनारीश्वरोऽस्यतः ॥ ७३ ॥

Because You destroyed the blind demon of delusion (Moha-Andhakasura), sages call You Andhakantaka; and because four of the eight karmic foes (the destructive half) have been annihilated so that no enemies rule half of Your existence, You are hailed as Ardhanarishvara. ॥ 73 ॥

शिवः शिवपदाध्यासाद् दुरितारिहरो हरः । शंकरः शंविधानात् त्वं शंभवस्त्वं भवत्सुखे ॥ ७४ ॥

You are 'Shiva' because You abide in the state of liberation (Shivapada); 'Hara' because You destroy the enemies of sin; 'Shankara' because You bestow peace and bliss upon the world; and 'Shambhava' because You are born of supreme spiritual bliss. ॥ 74 ॥

वृषभोऽसि जगज्ज्येष्ठः पुरुः पुरुगुणोदयः । नाभियो नाभिसम्भूतेरिक्ष्वाकुकुलनन्दनः ॥ ७५ ॥

You are 'Vrishabha' as the foremost in the world; 'Puru' due to the manifestation of abundant sublime virtues; 'Nabheya' because You were born to King Nabhi; and 'Ikshvaku-kula-nandana' as the delight of the Ikshvaku dynasty. ॥ 75 ॥

त्वमेकः पुरुषस्कन्धो द्विरूपो लोकलोचने । त्रिधा बुद्धसन्मार्गस्त्रिजस्त्रिज्ञानधारकः ॥ ७६ ॥

You are the solitary foremost leader among men; twofold as the twin eyes of wisdom for the world; knower of the threefold noble path (Right Faith, Knowledge, and Conduct); and 'Trija', possessing knowledge of the three realms of time. ॥ 76 ॥

चतुःशरणमाङ्गल्यमूर्तिस्त्वं चतुरस्रधीः । पञ्चब्रह्ममयो देव पूतात्मा त्वं पुनीहि माम् ॥ ७७ ॥

You are the embodiment of the four auspicious refuges (Arahanta, Siddha, Sadhu, and Dharma); omniscient in intellect; the essence of the five supreme beings (Pancha-Parameshthi); supremely pure! O Lord, purify me! ॥ 77 ॥

स्वर्गावतरणे तुभ्यं सद्योजातात्मने नमः । जन्माभिषेकत्राताय वामदेव नमोऽस्तु ते ॥ ७८ ॥

Salutations to You at the time of descent from heaven as Sadyojata; salutations to You at the time of the Janma-Abhisheka as the delightfully charming Vamadeva! ॥ 78 ॥

परिनिष्क्रान्तावघोराय परं प्रशममीयुषे । केवलज्ञानसंविद्धावीशानाय नमोऽस्तु ते ॥ ७९ ॥

Salutations to You as Aghora, attaining supreme tranquility at the time of renunciation (Diksha); and salutations to You as Ishana, attaining supreme sovereignty upon the illumination of Kevalajnana! ॥ 79 ॥

पुरस्तत्पुरुषत्वेन विमुक्तिपदभागिने । तस्मै ते तत्पुरुषावस्थां भाविनीं भजते नमः ॥ ८० ॥

Salutations to You as Tatpurusha, who shall attain the supreme abode of liberation through the pure nature of the Self, assuming that imminent state of perfection! ॥ 80 ॥

ज्ञानावरणनिर्मुक्तान्नामस्तेऽनन्तचक्षुषे । दर्शनावरणोच्छेदाद् नमस्ते विश्वदृश्वने ॥ ८१ ॥

Salutations to You, the possessor of infinite vision (Ananta-chakshu) through the destruction of knowledge-obscuring karma; salutations to You, the All-Seer (Vishvadrishva) through the eradication of perception-obscuring karma! ॥ 81 ॥

नमो दर्शनमोहघ्ने क्षायिकामलदृष्टये । नमश्चारित्रमोहघ्ने वीतरागाय महौजसे ॥ ८२ ॥

Salutations to You, the destroyer of faith-deluding karma, endowed with immaculate Kshayika Samyaktva; salutations to You, the destroyer of conduct-deluding karma, passionless (Vitaraga) and supremely effulgent! ॥ 82 ॥

नमस्तेऽनन्तवीर्याय नमस्तेऽनन्तसौख्यभाक् । नमस्तेऽनन्तलोकाय लोकालोकावलोकिने ॥ ८३ ॥

Salutations to You of infinite spiritual power (Ananta-virya); salutations to You, the possessor of infinite bliss (Ananta-sukha); salutations to You of infinite light, beholding both the cosmos (Loka) and the trans-cosmos (Aloka)! ॥ 83 ॥

नमस्तेऽनन्तदानाय नमस्तेऽनन्तलब्धये । नमस्तेऽनन्तभोगाय नमोऽनन्तोपभोगिने ॥ ८४ ॥

Salutations to You of infinite charity (Ananta-dana); salutations to You of infinite gain (Ananta-labha); salutations to You of infinite enjoyment (Ananta-bhoga); salutations to You of infinite sustained enjoyment (Ananta-upabhoga)! ॥ 84 ॥

नमः परमयोगाय नमस्तुभ्यमयोनये । नमः परमपूताय नमस्ते परमर्षये ॥ ८५ ॥

Salutations to You, the supreme meditator (Paramayoga); salutations to You, free from wombs of rebirth (Ayoni); salutations to You, supremely pure; salutations to You, the supreme sage (Paramarshi)! ॥ 85 ॥

नमः परमविद्याय नमः परमतच्छिदे । नमः परमतत्त्वाय नमस्ते परमात्मने ॥ ८६ ॥

Salutations to You, the embodiment of supreme knowledge (Kevalajnana); salutations to You, the refuter of one-sided dogmas; salutations to You, the Supreme Reality (Paramatattva); salutations to You, the Supreme Soul (Paramatman)! ॥ 86 ॥

नमः परमरूपाय नमः परमतेजसे । नमः परममार्गाय नमस्ते परमेष्ठिने ॥ ८७ ॥

Salutations to You of supreme form; salutations to You of supreme luster; salutations to You, the supreme spiritual path; salutations to You, the Parameshthi! ॥ 87 ॥

परमं भेषुपे धाम परमज्योतिषे नमः । नमः पारेतमः प्राप्तधाम्ने परतरात्मने ॥ ८८ ॥

Salutations to You, the Supreme Light residing in the supreme abode of liberation; salutations to You, the transcendental Self whose knowledge transcends all darkness! ॥ 88 ॥

नमः क्षीणकलङ्काय क्षीणबन्ध नमोऽस्तु ते । नमस्ते क्षीणमोहाय क्षीणदोषाय ते नमः ॥ ८९ ॥

Salutations to You, free from the stains of karma; salutations to You, whose karmic bonds are severed; salutations to You, whose delusion is eliminated; salutations to You, whose passions and faults are destroyed! ॥ 89 ॥

नमः सुगतये तुभ्यं शोभनां गतिमीयुषे । नमस्तेऽतीन्द्रियज्ञानसुखायानिन्द्रियात्मने ॥ ९० ॥

Salutations to You, Sugata, who has attained the supreme auspicious state of liberation; salutations to You, endowed with suprasensory knowledge and bliss, free from physical sense dependencies! ॥ 90 ॥

कायबन्धननिर्मोक्षादकायाय नमोऽस्तु ते । नमस्तुभ्यमयोगाय योगिनां प्रवियोगिने ॥ ९१ ॥

Salutations to You, incorporeal (Akaya) through freedom from the bondage of the body; salutations to You, free from all activity (Ayoga), the foremost among all yogis! ॥ 91 ॥

अवेदाय नमस्तुभ्यमकषायाय ते नमः । नमः परमयोगीन्द्रवन्दिताङ्घ्रिद्वयाय ते ॥ ९२ ॥

Salutations to You, free from gender (Aveda); salutations to You, free from passions (Akashaya); salutations to You whose lotus feet are adored by the greatest masters of yoga! ॥ 92 ॥

नमः परमविज्ञान नमः परमसंयम । नमः परमदृष्टार्थपरमार्थाय तायिने ॥ ९३ ॥

Salutations to You, embodiment of supreme omniscience; salutations to You of perfect restraint (Yathakhyata Charitra); salutations to You, the Protector who has perceived the ultimate reality with supreme perception! ॥ 93 ॥

नमस्तुभ्यमलेश्याय शुद्धलेश्यांशकस्पृशे । नमो मध्येतरावस्थाव्यतीताय विमोक्षिणे ॥ ९४ ॥

Salutations to You, transcending all thought-colorations (Aleshya), yet touching the pure white coloration (Shukla-leshya); salutations to You, beyond the states of Bhavya and Abhavya, the embodiment of liberation! ॥ 94 ॥

संज्ञ्यसंज्ञिद्वयावस्थाव्यतिरिक्तामलात्मने । नमस्ते वीतसंज्ञाय नमः क्षायिकदृष्टये ॥ ९५ ॥

Salutations to You, the pure soul transcending the states of rationality and instinctiveness, devoid of the four worldly instincts (food, fear, sex, possession), endowed with Kshayika Samyaktva! ॥ 95 ॥

अनाहाराय तृप्ताय नमः परमभासुषे । व्यतीताशेषदोषाय भवाब्धेः पारमीयुषे ॥ ९६ ॥

Salutations to You who, though foodless, is eternally contented, supremely radiant, freed from all blemishes, having crossed to the other shore of the ocean of worldly existence! ॥ 96 ॥

अजराय नमस्तुभ्यं नमस्तेऽस्त्वजमृत्यवे । अमृत्यवे नमस्तुभ्यमचलायाक्षरात्मने ॥ ९७ ॥

Salutations to You, free from old age; salutations to You, free from birth and death; salutations to You, immortal, unshakeable, and imperishable! ॥ 97 ॥

अलमास्तां गुणस्तोत्रमनन्तास्तावका गुणाः । तव नामस्मृतिमात्रेण पर्युपासिसिषामहे ॥ ९८ ॥

O Lord, let the recital of Your limitless virtues rest, for Your virtues are infinite and hard to enumerate; we desire to worship You simply through the contemplation of Your holy names. ॥ 98 ॥

प्रसिद्धाष्टसहस्रैकलक्षणं त्वां गिरां पतिम् । नाम्नामष्टसहस्रेण तोष्टूमस्तेऽभीष्टसिद्धये ॥ ९९ ॥

Endowed with the renowned one thousand and eight auspicious physical marks, O Lord of all speech, we praise You through Your one thousand and eight names for the attainment of our supreme spiritual goals: ॥ 99 ॥

श्रीमान् स्वयम्भूः शम्भूः शंभवः शम्भुरात्मभूः । स्वयंप्रभः प्रभुर्भोक्ता विश्वभूरपुनर्भवः ॥ १०० ॥

1. Shriman (endowed with internal infinite qualities and external divine splendor), 2. Svayambhu (self-awakened without instruction), 3. Vrishabha (adorned with righteousness/Dharma), 4. Shambhava (bestower of supreme bliss), 5. Shambhu (giver of transcendental joy), 6. Atmabhu (realized through the Self alone), 7. Svayamprabha (self-luminous), 8. Prabhu (omnipotent sovereign), 9. Bhokta

(experiencer of innate spiritual bliss), 10. Vishvabhu (omnipresent through omniscience), 11. Apunarbhava (free from rebirth in samsara). ॥ 100 ॥

विश्वात्मा विश्वलोकेशो विश्वतश्चक्षुरक्षरः । विश्वविद् विश्वविद्येशो विश्वयोनिस्त्वनश्वरः ॥ १०१ ॥

1. Vishvatma (all entities reflected in His omniscience), 13. Vishvalokesha (Lord of the cosmos), 14. Vishvatashchakshu (all-seeing in all directions), 15. Akshara (imperishable), 16. Vishvavid (all-knowing), 17. Vishvavidyesha (master of all sciences), 18. Vishvayoni (source of true knowledge of all entities), 19. Anashvara (indestructible). ॥ 101 ॥

विश्वदृश्वा विभुर्धाता विश्वेशो विश्वलोचनः । विश्वव्यापी विधिर्वेधाः शाश्वतो विश्वतोमुखः ॥ १०२ ॥

1. Vishvadrishva (seer of all things), 21. Vibhu (all-pervading in knowledge/capable of liberating souls), 22. Dhata (sustainer and guide to liberation), 23. Vishvesha (Lord of the universe), 24. Vishvalochana (eye of wisdom for all beings), 25. Vishvavyapi (encompassing all knowables), 26. Vidhi (ordainer of true Dharma), 27. Vedha (expander of righteousness), 28. Shashvata (eternal), 29. Vishvatomukha (visible from all four sides in the Samavasarana / purifying like water). ॥ 102 ॥

विश्वकर्मा जगज्ज्येष्ठो विश्वमूर्तिर्जिनेश्वरः । विश्वदृग्विश्वभूतेशो विश्वज्योतिरनीश्वरः ॥ १०३ ॥

1. Vishvakarma (originator of all arts and crafts for humanity's sustenance), 31. Jagajjyeshtha (foremost in the universe), 32. Vishvamurti (embodiment of all virtues), 33. Jineshvara (Lord among conquerors of karmas), 34. Vishvadrik (perceiver of universal existence), 35. Vishvabhutesha (Lord of all living creatures), 36. Vishvajyoti (illuminator of the entire cosmos), 37. Anishvara (having no master above Him). ॥ 103 ॥

जिनो जिष्णुरमेयात्मा विश्वेशो जगत्पतिः । अनन्तजिदचिन्त्यात्मा भव्यबन्धुरबन्धनः ॥ १०४ ॥

1. Jina (conqueror of destructive karmas), 39. Jishnu (victorious by inherent nature), 40. Ameyatma (immeasurable in virtues), 41. Vishvesha (Lord of the earth), 42. Jagatpati (Master of the three worlds), 43. Anantajit (conqueror of infinite transmigration), 44. Achintyatma (inconceivable in glory), 45. Bhavyabandhu (true friend of worthy souls), 46. Abandhana (free from all karmic bonds). ॥ 104 ॥

युगादिपुरुषो ब्रह्मा पञ्चब्रह्ममयः शिवः । परः परतरः सूक्ष्मः परमेष्ठी सनातनः ॥ १०५ ॥

1. Yugadipurusha (the first progenitor of this cosmic era), 48. Brahma (abundantly growing in omniscience), 49. Panchabrahma (embodiment of the five Parameshthis), 50. Shiva (the auspicious state of liberation), 51. Para (nourisher and fulfiller of virtues), 52. Paratara (supreme above all), 53. Sukshma (beyond sensory grasp), 54. Parameshthi (established in the supreme station), 55. Sanatana (eternal). ॥ 105 ॥

स्वयंज्योतिरजोऽजन्मा ब्रह्मयोनिरयोनिजः । मोहारिविजयी जेता धर्मचक्रप्रवर्तकः ॥ १०६ ॥

1. Svayamjyoti (self-luminous in independent Kevalajnana), 57. Aja (unborn of karmic conditions), 58. Ajanma (free from future birth), 59. Brahmayoni (fount of omniscience), 60. Ayonija (free from physical birth through parents), 61. Moharivijayi (conqueror of the enemy of delusion), 62. Jeta (conqueror of all karmas), 63. Dharmachakra-pravartaka (turner of the sacred Wheel of Dharma through the twelve Angas). ॥ 106 ॥

स्वयंज्योतिरजोऽजन्मा ब्रह्मयोनिरयोनिजः । मोहारिविजयी जेता धर्मचक्री दयाध्वजः ॥ १०६ ॥

Because You are self-luminous, You are called Svayanjyoti; because You are not born in worldly transmigration, You are called Aja; because You are devoid of birth, You are called Ajanma; because You are the source of origin of Brahma, meaning the Vedas (the

twelve-limbed scriptural canon / Dvadashanga), You are called Brahmayoni; because You are not born from the 8.4 million wombs (yonis), You are called Ayonija; because You have conquered the enemy of delusion (moha), You are called Moharivijayi; because You always exist in the supreme state of victory, You are called Jeta; because You set in motion the Wheel of Dharma (Dharmachakra), You are called Dharmachakri; and because compassion is Your banner, You are called Dayadhvaja. || 106 ||

प्रशान्तारिरनन्तात्मा योगी योगीश्वरार्चितः । ब्रह्मविद् ब्रह्मतत्त्वज्ञो ब्रह्मोद्भाव्यो यतीश्वरः ॥ १०७ ॥

All Your karmic enemies have been pacified, hence You are called Prashantari; no one can fathom the infinite extent of Your soul, hence You are called Anantatma; You are endowed with Yoga, meaning the attainment of supreme attributes like omniscience (Kevalajnana), or You are absorbed in deep meditation (Dhyana), or You are adorned with the means to attain liberation such as right knowledge, hence You are called Yogi; the lords of yogis (meaning ascetics/munis) worship You, hence You are called Yogishvararchita; You know Brahma, meaning the pure nature of the soul, hence You are called Brahmavid; You know the esoteric truth of Brahma, meaning the essence of the soul, hence You are called Brahmatattvajna; You know all the principles propounded by ancient Acharyas or the knowledge of the soul in the form of Kevalajnana, hence You are called Brahmodbhavya; and You are the master of ascetics (yatis) striving for liberation, hence You are called Yatishvara. || 107 ||

शुद्धो बुद्धः प्रबुद्धात्मा सिद्धार्थः सिद्धशासनः । सिद्धः सिद्धान्तविद्धेयः सिद्धसाध्यो जगद्धितः ॥ १०८ ॥

Being free from the blemishes of passion, aversion, and other defiling psychic karmas (bhava-karma), You are Shuddha (Pure); being endowed with the intellect of omniscience (Kevalajnana) that knows all substances in the universe, You are called Buddha (Enlightened); Your soul is ever illumined with awakened wisdom, hence You are Prabuddhatma; all Your spiritual purposes have been accomplished, hence You are called Siddhartha; Your sacred doctrine (shasana) is accomplished and universally renowned, hence You are Siddhashasana; You have attained infinite divine attributes or are destined to attain the state of the Siddha (liberation), hence You are called Siddha; You are the

knower of the scriptural canon (Siddhanta) comprising the twelve limbs (Dvadashanga), hence You are called Siddhantavid; all beings meditate upon You, hence You are called Dhyeya (The Object of Meditation); all Your worthy goals (sadhya) have been fully achieved, hence You are called Siddhasadhya; and You bestow welfare upon all living beings in the world, hence You are called Jagaddhita. || 108 ||

सहिष्णुरच्युतोऽनन्तः प्रभविष्णुर्भवोद्भवः । प्रभूष्णुरजरोऽजय्यो भ्राजिष्णुर्धीश्वरोऽव्ययः ॥ १०९ ॥

You are forbearing—a treasure of the virtue of supreme forgiveness—hence You are called Sahishnu; You never fall away from virtues like infinite knowledge, hence You are called Achyuta; You are devoid of destruction, hence You are called Ananta; You are profoundly influential and glorious, hence You are called Prabhavishnu; Your birth in this world is considered the most supreme of all, hence You are called Bhavodbhava; You possess immense spiritual power, hence You are called Prabhushnu; being devoid of old age, You are Ajara; You never decay, hence You are Ajayya; You shine resplendently with attributes like infinite knowledge, hence You are called Bhrajishnu; You are the supreme lord of the intellect in the form of omniscience (Kevalajnana), hence You are called Dhishvara; and You never undergo destruction or decline, hence You are called Avyaya. || 109 ||

विभावसुरसम्भूष्णुः स्वयम्भूष्णुः पुरातनः । परमात्मा परं ज्योतिस्त्रिजगत्परमेश्वरः ॥ ११० ॥

You are like fire to consume the fuel of karmas, or like the sun to destroy the darkness of delusion, hence You are called Vibhavasu; You will never be born again in worldly transmigration, hence You are called Asambhushnu; You have attained this supreme state entirely through Your own effort, hence You are Svayambhushnu; You are eternal and beginningless from the perspective of substantial viewpoint (dravyarthika-naya), hence You are called Puratana; Your soul is exceedingly supreme, hence You are called Paramatma; You are of the nature of supreme illumination, hence You are called Param Jyoti; and You are the supreme Lord of the three worlds, hence You are called Trijagatparameshvara. || 110 || Thus ends the first hundred names beginning with 'Srimat'.

दिव्यभाषापतिर्दिव्यः पूतवाक्पूतशासनः । पूतात्मा परमज्योतिर्धर्माध्यक्षो दमेश्वरः ॥ १११ ॥

You are the master of the divine sound (Divya-dhvani), hence You are called Divyabhashapati; You are extraordinarily beautiful and divine, hence You are called Divya; Your speech is exceedingly pure and sacred, hence You are called Putavak; Your doctrine is pure, hence You are called Putashasana; Your soul is completely pure, hence You are called Putatma; You are the supreme light, hence You are called Paramajyoti; You are the presiding sovereign of Dharma, hence You are called Dharmadhyaksha; and You are foremost among those who have conquered the senses, hence You are called Dameshvara. || 111 ||

श्रीपतिर्भगवानर्हन् रजोविरजाः शुचिः । तीर्थकृत्केवलीशानः पूजार्हः स्नातकोऽमलः ॥ ११२ ॥

You are the Lord of the supreme wealth of liberation (Moksha-lakshmi), hence You are called Shripati; You are endowed with the exalted glory of the eight divine attendants (Ashta-pratiharyas), hence You are called Bhagavan; You are worthy of universal worship by all, hence You are called Arhan; You are free from the dust of karmas, hence You are called Araja; through You the karmic impurities of worthy souls (bhavya-jivas) are removed, or You are devoid of knowledge-obscuring and perception-obscuring karmas, hence You are called Viraja; You are exquisitely pure, hence You are called Shuchi; You are the creator of the spiritual ford of Dharma, hence You are called Tirthakrit; being endowed with omniscience, You are called Kevali; possessing infinite potency, You are called Ishana; being worthy of adoration, You are Pujarha; having destroyed the destructive karmas (ghatiya-karmas) and attained complete knowledge, You are called Snataka; and Your divine body is free from impurities, or Your soul is devoid of defects like passion and aversion, hence You are called Amala. || 112 ||

अनन्तदीप्तिर्ज्ञानात्मा स्वयंबुद्धः प्रजापतिः । मुक्तः शक्तो निराबाधो निष्कलो भुवनेश्वरः ॥ ११३ ॥

You possess infinite radiance in the form of omniscience (Kevalajnana) or the boundless aura of Your physical body, hence You are called Anantadipti; Your soul is the very embodiment of knowledge, hence You are Jnanatma; having become detached from the

world by Yourself, You entered the path of liberation, or You attained complete knowledge of all substances without the aid of a preceptor, hence You are called Svayambuddha; being the protector of all subjects and living beings, You are Prajapati; being liberated from the bondage of karmas, You are called Mukta; being endowed with infinite energy, You are called Shakta; being free from all obstacles and afflictions, You are called Nirabadha; being devoid of physical body or deceit (maya), You are called Nishkala; and being the Lord of the three worlds, You are called Bhuvaneshvara. || 113 ||

निरञ्जनो जगज्ज्योतिर्निरुक्तोक्तिरनामयः । अचलस्थितिरक्षोभ्यः कूटस्थः स्थाणुरक्षयः ॥ ११४ ॥

Being free from the taint (anjana) of ignorance and delusion, You are Niranjana; being the illuminator of the entire universe, You are called Jagajjyoti; Your words are meaningful and free from prior or subsequent contradiction, hence You are called Niruktokti; being free from all afflictions and diseases, You are Anamaya; Your spiritual stance is immovable and firm, hence You are called Achalasthiti; You are never perturbed by anything, hence You are Akshobhya; being eternal and immutable, You are Kutastha; being free from coming and going (transmigration), You are Sthanu; and being free from decay or destruction, You are Akshaya. || 114 ||

अग्रणीर्ग्रामणीर्नेता प्रणेता न्यायशास्त्रकृत् । शास्ता धर्मपतिर्धर्मी धर्मात्मा धर्मतीर्थकृत् ॥ ११५ ॥

You are the most supreme in the three worlds, hence You are called Agrani; You lead the assembly of worthy souls (bhavyas) to the state of liberation, hence You are Gramani; You guide all living beings to the righteous path, hence You are Neta; You are the author of the twelve-limbed scriptural canon, hence You are Praneta; You expound the scriptures of logic and justice, hence You are called Nyayashastrakrit; being the teacher of ultimate spiritual welfare, You are called Shasta; You are the master of virtues like supreme forgiveness, hence You are called Dharmapati; being endowed with righteousness, You are Dharmi; Your soul is of the nature of Dharma or characterized by righteousness, hence You are called Dharmatma; and You establish the sacred ford of Dharma, hence You are called Dharmatirthakrit. || 115 ||

वृषध्वजो वृषाधीशो वृषकेतुर्वृषायुधः । वृषो वृषपतिर्भर्ता वृषभाङ्को वृषोद्भवः ॥ ११६ ॥

The emblem of a bull (vrisha) is on Your banner, or Dharma itself is Your banner, or You are marked with the sign of a bull, hence You are called Vrishadhvaja; You are the lord of Vrisha, meaning Dharma, hence You are called Vrishadhisha; You are the embodiment of the banner of Dharma, hence people call You Vrishaketu; You bear the weapons of Dharma to destroy the enemies of delusion, hence You are called Vrishayudha; You are the very personification of Dharma, hence You are called Vrisha; You are the sovereign master of Dharma, hence You are called Vrishapati; You nourish and sustain all living beings, hence You are called Bharta; You are marked with the auspicious emblem of a bull (vrishabha), hence You are called Vrishabhanka; and because You were born as a Tirthankara as a result of practicing supreme Dharma in Your previous incarnations, You are called Vrishodbhava. || 116 ||

हिरण्यनाभिर्भूतात्मा भूतभृद्भूतभावनः । प्रभवो विभवो भास्वान् भवो भावो भवान्तकः ॥ ११७ ॥

Possessing a beautiful, golden navel, You are called Hiranyanabhi; Your soul is the embodiment of ultimate truth, hence You are called Bhutatma; You protect all living beings, hence learned scholars call You Bhutabhrit; Your thoughts and aspirations are exceedingly noble, hence You are called Bhutabhavana; You are the cause of attaining liberation, or Your birth is worthy of praise, hence You are called Prabhava; being free from worldly transmigration, You are called Vibhava; being resplendent and effulgent, You are Bhasvan; continuously arising in the form of origination, destruction, and permanence (utpada, vyaya, dhrauvya), You are called Bhava; remaining absorbed in Your own conscious nature (chaitanya-bhava), You are called Bhava; and because You bring an end to worldly transmigration, You are called Bhavantaka. || 117 ||

हिरण्यगर्भः श्रीगर्भः प्रभूतविभवोऽभवः । स्वयंप्रभुः प्रभूतात्मा भूतनाथो जगत्पतिः ॥ ११८ ॥

When You were in the womb of Your mother, the earth turned golden and the gods showered gold from the heavens, hence You are called Hiranyagarbha; within Your inner self, the divine wealth of the infinite quaternary (Ananta-chatusthaya) shines forth, hence

You are called Shrigarbha; Your spiritual glory is immense, hence You are called Prabhutavibhava; being free from worldly rebirth, You are called Abhava; being self-capable and omnipotent, You are called Svayamprabhu; from the perspective of omniscience, Your soul pervades everything, hence You are Prabhutatma; being the Lord of all living beings, You are Bhutanatha; and being the master of the three worlds, You are Jagatpati. || 118 ||

> सर्वादिः सर्वदृक् सर्वः सर्वज्ञः सर्वदर्शनः । सर्वात्मा सर्वलोकेशः सर्ववित् सर्वलोकजित् ॥ ११९ ॥

Being foremost and the origin of all, You are Sarvadi; perceiving all substances, You are Sarvadrik; bestowing welfare upon all, You are called Sarva; knowing all substances, You are called Sarvajna; Your spiritual vision—meaning right faith (samyaktva) or omniscient perception (Kevaladarshana)—has attained perfection, hence You are called Sarvadarshana; You desire the well-being of all, regarding all beings as equal to Yourself, or all entities of the universe are reflected in Your soul, hence You are called Sarvatma; being the sovereign of all worlds, You are called Sarvalokesha; knowing all things, You are Sarvavit; and having conquered all worlds—surpassing all—You are called Sarvalokajit. || 119 ||

> सुगतिः सुश्रुतः सुश्राः सुवाग् बर्हिर्मुखेश्वरः । विश्रुतो विश्वतःपादो विश्वशीर्षः शुचिश्रवाः ॥ १२० ॥

Your state of liberation (moksha-gati) is supremely beautiful, or Your knowledge is exceptionally noble, hence You are called Sugati; You are exceedingly renowned, or You possess exalted scriptural knowledge, hence You are called Sushruta; You listen to the prayers of all living beings, hence You are called Sushra; Your spoken words are exceptionally sublime, hence You are called Suvak; You are the preceptor of all, or You have mastered all sciences, hence You are called Barhirmukheshvara; being proficient in many scriptures, You are Bahushruta; You are widely celebrated, or because upon the attainment of omniscience Your sensory-scriptural knowledge (kshayopashamika shrutajnana) has been transcended, You are called Vishruta; Your omniscient consciousness extends to all objects, or Your rays of omniscience are spread everywhere across the world, hence You are called Vishvatahpaada; You are seated at the pinnacle of

the universe, hence You are called Vishvashirsha; and Your power of hearing is supremely pure, hence You are called Shuchishrava. || 120 ||

सहस्रशीर्षा क्षेत्रज्ञः सहस्राक्षः सहस्रपात् । भूतभव्यभवद्भर्ता विश्वविद्यामहेश्वरः ॥ १२१ ॥

Endowed with infinite bliss, You are called Sahasrashirsha; knowing Your own realm (kshetra), meaning the pure soul, You are called Kshetrajna; knowing infinite objects, You are called Sahasraksha; endowed with infinite strength and capability, You are called Sahasrapat; being the Lord of the past, future, and present times, You are called Bhutabhavyabhavadbharta; and being the supreme master of all sciences, You are called Vishvavidyamaheshvara. || 121 || Thus ends the hundred names beginning with 'Divya'.

स्थविष्ठः स्थविरो ज्येष्ठः श्रेष्ठः प्रेष्ठो वरिष्ठधीः । स्थेष्ठो गरिष्ठो बंहिष्ठः श्रेष्ठाणिष्ठो गरिष्ठगीः ॥ १२२ ॥

In terms of righteous attributes, You are exceedingly immense, hence You are called Sthavishtha; You are venerable through qualities such as wisdom, hence You are called Sthavira; being the most praiseworthy in the three worlds, You are Jyeshtha; being foremost among all, You are called Shreshtha; being dearest to all, You are called Preshtha; possessing the most exalted intellect, You are called Varishthadhi; being supremely steady, immutable, and eternal, You are called Stheshtha; being exceedingly venerable and heavy with virtues, You are called Garishtha; assuming manifold forms through infinite attributes, You are called Bamhishtha; being supremely celebrated, You are Shreshtha; being exceedingly subtle, You are called Anishtha; and Your speech is filled with supreme majesty, hence You are called Garishthagi. || 122 ||

विश्वमुट् विश्वसृड् विश्वेड् विश्वभुग् विश्वनायकः । विश्वासी विश्वरूपात्मा विश्वजिद् विजितान्तकः ॥ १२३ ॥

Destroying worldly transmigration in the four destinies (gatis), You are called Vishvamut; ordering and arranging the systems of the entire world, You are called Vishvasrij; being the sovereign of all worlds, You are called Vishved; protecting the entire universe, You are called Vishvabhuj; being the leader and master of the whole world, You are called

Vishvanayaka; pervading throughout the universe through omniscience, You are called Vishvasi; omniscience itself being Your nature, or Your soul reflecting the universe, You are called Vishvarupatma; having conquered all, You are called Vishvajit; and having conquered death (antaka), You are called Vijitantaka. || 123 ||

विभवो विभयो वीरो विशोको विजरो जरन् । विरागो विरतोऽसङ्गो विविक्तो वीतमत्सरः ॥ १२४ ॥

Your worldly transmigration has been completely destroyed, hence You are called Vibhava; all fear has been dispelled, hence You are called Vibhaya; possessing infinite spiritual prowess, You are called Vira; being free from sorrow, You are called Vishoka; being devoid of old age (jara), You are called Vijara; being ancient among all living beings in the universe, You are called Jaran; being free from attachment, You are called Viraga; having abstained from all sins, You are called Virata; being free from worldly possessions and attachments, You are called Asanga; being solitary or purely immaculate, You are called Vivikta; and being free from jealousy and malice, You are called Vitamatsara. || 124 ||

विनेयजनताबन्धुर्विलीनाशेषकल्मषः । वियोगो योगविद् विद्वान् विधाता सुविधिः सुधीः ॥ १२५ ॥

You are the benefactor of Your disciples, hence You are called Vineyajanatabandhu; all Your sinful karmas have dissolved and perished, hence You are called Vilinaseshakalmasha; You are free from yoga, meaning the vibration of the soul's space-points (atma-pradesha-parispanda) caused by mind, speech, and body, hence You are called Viyoga; You know the true nature of yoga (meditation), hence You are called Yogavid; You know all substances, hence You are called Vidvan; being the creator of the spiritual universe of Dharma, You are called Vidhata; Your conduct and dispensations are supremely auspicious, hence You are called Suvidhi; and Your intellect is pure and sublime, hence You are called Sudhi. || 125 ||

क्षान्तिभाक् पृथिवीमूर्तिः शान्तिभाक् सलिलात्मकः । वायुमूर्तिरसङ्गात्मा वह्निमूर्तिरधर्मधक् ॥ १२६ ॥

Bearing supreme forgiveness, You are called Kshantibhak; being forbearing like the earth, You are called Prithivimurti; being the devotee of peace, You are called Shantibhak; bestowing coolness like water, You are called Salilatma; being free from attachment to other substances just like the wind, You are called Vayumurti; being unattached to worldly possessions, You are called Asangatma; burning the fuel of karmas like fire, You are called Vahnimurti; and destroying unrighteousness (adharma), You are called Adharmadhak. || 126 ||

> सुयज्वा यजमानात्मा सुता सुत्रासubमपूजितः । ऋत्विग् यज्ञपतिर्याज्यो यज्ञाङ्गममृतं हविः ॥ १२७ ॥

Having properly offered the oblation of karmic materials, You are Suyajva; worshipping Your own intrinsic nature, You are Yajamanatma; bathing in the ocean of self-bliss, You are Suta; being worshipped by Indra (Sutrama), You are Sutramapujita; being the master preceptor in performing the sacrifice of knowledge, You are Ritvik; being the supreme authority of the sacrifice, You are Yajnapati; being worthy of worship, You are Yajya; being a constituent limb of the spiritual sacrifice, You are Yajnanga; destroying the thirst for sensual pleasures, You are called Amrita; and having offered Your own impure psychic modifications as an oblation into the sacrifice of knowledge, You are called Havi. || 127 ||

> व्योममूर्तिरमूर्तात्मा निर्लेपो निर्मलोऽचलः । सोममूर्तिः सुसौम्यात्मा सूर्यमूर्तिर्महाप्रभः ॥ १२८ ॥

Being pure like the sky or pervading the cosmos and trans-cosmos (loka-aloka) through omniscience, You are Vyomamurti; being devoid of form, taste, smell, and touch, You are Amurtatma; being free from the taint of karmas, You are Nirlepa; being devoid of blemishes, You are called Nirmala; remaining eternally immutable in one uniform state, You are called Achala; being cool, beautiful, and luminous like the moon, You are called Somamurti; Your soul being exceedingly gentle and serene, You are called Susaumyatma; being radiant like the sun, You are called Suryamurti; and possessing immense radiance, You are called Mahaprabha. || 128 ||

मन्त्रविन्मन्त्रकृन्मन्त्रो मन्त्रमूर्तिरनन्तगः । स्वतन्त्रस्तन्त्रकृत् स्वन्तः कृतान्तान्तः कृतान्तकृत् ॥ १२९ ॥

Knowing the sacred mantras, You are called Mantravid; being the composer of numerous mantras, You are called Mantrakrit; being endowed with the essence of mantras, You are called Mantra; being the very embodiment of mantras, You are called Mantramurti; knowing infinite substances, You are called Anantaga; being free from karmic bondage, You are called Svatantra; being the author of sacred scriptures (tantras), You are called Tantrakrit; possessing a noble inner conscience, You are called Svanta; having put an end to Kritanta, meaning death or the lord of death, people call You Kritantanta; and being the creator of Kritanta, meaning the sacred Agamas, You are called Kritantakrit. || 129 ||

कृती कृतार्थः सत्कृत्यः कृतकृत्यः कृतक्रतुः । नित्यो मृत्युञ्जयोऽमृत्युर्मृतात्मामृतसम्भवः ॥ १३० ॥

Being exceedingly skillful and virtuous, You are called Kriti; having accomplished all the spiritual pursuits of the soul, You are Kritartha; being worthy of honor and reverence by all living beings in the universe, You are Satkritya; having performed all tasks that ought to be done, You are Kritakritya; having completed the sacrifice of knowledge and penance, You are called Kritakratu; existing eternally, You are Nitya; having conquered death, You are Mrityunjaya; being free from death, You are Amrityu; Your soul being eternally peace-giving like nectar, You are Amritatma; and having Your supreme origination in Amrita, meaning liberation, You are called Amritasambhava. || 130 ||

ब्रह्मनिष्ठः परं ब्रह्म ब्रह्मा ब्रह्मसमुद्भवः । महाब्रह्मपतिर्ब्रह्मेशो महाब्रह्मपदेश्वरः ॥ १३१ ॥

Eternally absorbed in the pure nature of the soul, You are called Brahmanishtha; being the supreme embodiment of Brahma, You are called Parambrahma; knowledge or celibacy (brahmacharya) being Your true nature, You are called Brahma; having attained the state of Brahma Yourself and enabling others to attain it, You are called Brahmasambhava; being the master even of the great Brahmas such as the Ganadharas, You are called Mahabrahmapati; being the Lord of omniscience (Kevalajnana), You are called Brahmesha; and being the sovereign of the supreme state of Brahma, meaning the states of Arhantship and Siddhahood, You are called Mahabrahmapadeshvara. || 131 ||

सुप्रसन्नः प्रसन्नात्मा ज्ञानधर्मदमप्रभुः । प्रशान्तो वा प्रशास्तात्मा पुराणपुरुषोत्तमः ॥ १३२ ॥

Always gracious and tranquil, You are called Suprasanna; Your soul being ever cheerful due to the destruction of passions (kashayas), people call You Prasannatma; being the master of omniscience, virtues like supreme forgiveness, and self-restraint (dama), You are called Jnanadharmadamaprabhu; Your soul being endowed with supreme peace, You are called Prashanta; Your soul having attained profound tranquility due to the eradication of passions, You are called Prashantatma; and being the foremost among the illustrious personalities (shalaka-purushas), learned scholars call You Purana-purushottama. || 132 || Thus ends the hundred names beginning with 'Sthavishtha'.

महाशोकध्वजोऽशोकः कः स्रष्टा पद्मविष्टरः । पद्मेशः पद्मसंभूतिः पद्मनाभिरनुत्तरः ॥ १३३ ॥

The grand Ashoka tree itself being Your emblem, You are called Mahashokadhvaja; being free from grief, You are called Ashoka; bestowing happiness upon all, You are called Ka; creating the path of Dharma and liberation, You are called Srashta; being seated upon a lotus-throne, You are called Padmavishtara; being the Lord of Padma, meaning spiritual prosperity and Lakshmi, You are called Padmesha; the celestial beings fashioning golden lotuses beneath Your feet during Your divine wandering (vihara), You are called Padmasambhuti; Your navel resembling a lotus, people call You Padmanabhi; and there being none superior to You, You are called Anuttara. || 133 ||

पद्मयोनिर्जगद्योनिरित्यः स्तुत्यः स्तुतीश्वरः । स्तवनार्हो हृषीकेशो जितजेयः कृतक्रियः ॥ १३४ ॥

O Lord! Because Your divine body was born in the lotus-shaped womb of Your mother, You are called Padmayoni; being the cause of origin of the spiritual world of Dharma, You are Jagadyoni; worthy souls seeking to attain You alone through penances and austerities, You are called Itya; being worthy of praise by gods like Indra, You are called Stutya; being the Lord of all hymns of praise, You are called Stutishvara; being deserving of laudation, You are called Stavanarha; being the master who has subdued the senses, You are called Hrishikesha; having conquered all knowable enemies such as delusion, You are called

Jitajneya; and having accomplished all prescribed spiritual actions, You are called Kritakriya. || 134 ||

गणाधिपो गणज्येष्ठो गण्यः पुण्यो गणाग्रणीः । गुणाकरो गुणाम्भोधिर्गुणज्ञो गुणनायकः ॥ १३५ ॥

Being the master of the assembly (gana) divided into twelve congregations, You are called Ganadhipa; being foremost among all groups, You are called Ganajyeshtha; You alone being worthy of reckoning in the three worlds, You are called Ganya; being pure and meritorious, You are Punya; leading forward all souls in the assembly along the path of liberation, You are called Ganagrani; being a mine of virtues, You are called Gunakara; being a reservoir and ocean of virtues, You are called Gunambhodhi; knowing all virtues, You are called Gunajna; and being the master of all virtues, the Ganadharas call You Gunanayaka. || 135 ||

गुणादरी गुणोच्छेदी निर्गुणः पुण्यगीर्गुणः । शरण्यः पुण्यवाक्पूतो वरेशः पुण्यनायकः ॥ १३६ ॥

You honor and revere virtues, hence You are called Gunadari; You eradicate the worldly qualities of sattva, rajas, and tamas, or passions like lust and anger, hence You are called Gunocchedi; You are devoid of alien or unnatural qualities (vaibhavika-gunas), hence You are called Nirguna; You possess sacred speech, hence You are called Punyagi; You are endowed with divine attributes, hence You are called Guna; You protect souls who seek refuge in You, hence You are called Sharanya; Your words are pure, hence You are called Putavak; You are intrinsically pure, hence You are called Puta; being supreme, You are called Varesha; and being the sovereign master of merit and virtue, You are called Punyanayaka. || 136 ||

अगण्यः पुण्यधीर्गुण्यः पुण्यकृत् पुण्यशासनः । धर्मारामो गुणग्रामः पुण्यापुण्यनिरोधकः ॥ १३७ ॥

You cannot be counted, meaning You possess immeasurable attributes, hence You are called Aganya; possessing a sacred intellect, You are called Punyadhi; being endowed with divine attributes, You are called Gunya; performing meritorious actions, You are called Punyakrit; Your sacred doctrine being pure and meritorious, You are called

Punyashasana; being the garden of Dharma, You are called Dharmarama; an assemblage (grama) of countless virtues being found in You, You are called Gunagrama; and having absorbed Yourself in pure consciousness (shuddhopayoga) to stop both merit (punya) and demerit (papa), You are called Punyapunyanirodhaka. || 137 ||

पापापेतो विपापात्मा विपाप्मा वीतकल्मषः । निष्परिग्रहो निर्मोहः शान्तो निर्मोहो निरुपद्रवः ॥ १३८ ॥

Being free from sins like violence, You are regarded as Papapeta; all sins having departed from Your soul, You are called Vipapatma; having destroyed all sins, You are called Vipapma; all Your blemishes, meaning passions and psychic karmic impurities, having been annihilated, You are regarded as Vitakalmasha; being devoid of possessions, You are Nishparigraha; being free from egoism and mine-ness, You are called Nirmama; Your delusion having vanished, You are Nirmoha; and being free from troubles, afflictions, and obstacles, You are called Nirupadrava. || 138 ||

निर्निमेषो निराहारो निष्क्रियो निरुपप्लवः । निष्कलङ्को निरस्तैना निर्धूतागा निरास्रवः ॥ १३९ ॥

Your eyelids never blink, hence You are called Nirnimesha; You do not consume morsel food (kavalahara), hence You are Nirahara; You are free from mundane worldly actions, hence You are Nishkriya; You are devoid of afflictions, hence You are Nirupaplava; being stainless, You are Nishkalanka; having dispelled all sins (enas), You are called Nirastaina; having eliminated all transgressions (agas), You are called Nirdhutagas; and being free from the inflow of karmas (asrava), You are called Nirasrava. || 139 ||

विपुलो विपुलज्योतिरतुलोऽचिन्त्यवैभवः । सुसंवृतः सुगुप्तात्मा सुभृत् सुनयतत्त्ववित् ॥ १४० ॥

Being the greatest of all, You are called Vipula; possessing the vast illumination of omniscience (Kevalajnana), You are called Vipulajyoti; being peerless and beyond comparison, You are Atula; Your spiritual glory being inconceivable, You are called Achintyavaibhava; having stopped the inflow of new karmas through complete restraint (samvara), You are called Susamvrita; Your soul being exceedingly well-guarded through

the restraints of mind, speech, and body (guptis), learned scholars call You Suguptatma; knowing all substances thoroughly, You are called Subhrit; and knowing the true essence of righteous viewpoints (nayas), You are called Sunayatattvavid. || 140 ||

एकविद्यो महाविद्यो मुनिः परिषद्: पतिः । धीशो विद्यानिधिः साक्षी विनेता विहतान्तकः ॥ १४१ ॥

Possessing the singular science of omniscience (Kevalajnana), You are called Ekavidya; possessing numerous great sciences, You are called Mahavidya; having direct perception of all things, You are a Muni; being the master of all, You are called Parishat; protecting all living beings, You are the Pati; being the lord of intellect, You are called Dhisha; being a treasure of knowledge, You are regarded as Vidyanidhi; directly witnessing all substances, You are called Sakshi; manifesting humble conduct (vinaya), You are called Vineta; and having destroyed death (antaka), You are called Vihatantaka. || 141 ||

पिता पितामहः पाता पवित्रः पावनो गतिः । त्राता भिषग्वरो वर्यो वरदः परमः पुमान् ॥ १४२ ॥

Protecting all living beings from infernal and other miserable realms, You are called Pita (Father); being the preceptor of all, You are called Pitamaha (Grandfather); sustaining everyone, You are called Pata; being supremely pure, You are called Pavitra; purifying and sanctifying everyone, You are regarded as Pavana; all worthy souls aspiring to attain Your state through penance, You are the refuge and destination (Gati) of all, or being devoid of transmigration, You are Agati; protecting all living beings, You are called Trata; being the supreme physician to cure the disease of birth, old age, and death, You are called Bhishagvara; being foremost and excellent, You are Varya; granting desired blessings, You are called Varada; Your wealth of knowledge and virtues being supremely excellent, You are called Parama; and purifying oneself and others, You are called Puman. || 142 ||

कविः पुराणपुरुषो वर्षीयानृषभो गुरुः । प्रतिष्ठाप्रसवो हेतुर्भुवनैकपितामहः ॥ १४३ ॥

Expounding the twelve-limbed canon, You are called Kavi; existing from beginningless time, You are called Puranapurusha; being exceedingly senior and venerable in virtues

such as knowledge, You are called Varshiyan; being foremost and supreme, You are called Rishabha; being the foremost among the Tirthankaras, You are called Guru; being the source of prestige, honor, or stability, You are called Pratishthaprasava; being the cause of all noble deeds, You are called Hetu; and being the sole preceptor of the universe, You are called Bhuvanaikapitamaha. || 143 || Thus ends the hundred names beginning with 'Mahashoka'.

श्रीवृक्षलक्षणः श्लक्ष्णो लक्षण्यो शुभलक्षणः । निरीक्षः पुण्डरीकाक्षः पुष्कलः पुष्करेक्षणः ॥ १४४ ॥

Marked with the auspicious emblem of the Shrivriksha tree, You are called Shrivrikshalakshana; being subtle in form, You are called Shlakshna; endowed with all auspicious characteristics, You are called Lakshanya; possessing numerous auspicious marks on Your body, You are called Shubhalakshana; beholding all substances, or not performing perception through physical sense organs, You are called Niriksha; Your eyes being charming like the white lotus (pundarika), You are called Pundarikaksha; being completely full and abundant in spiritual virtues, You are called Pushkala; and possessing expansive eyes like lotus petals, You are called Pushkarekshana. || 144 ||

सिद्धिदः सिद्धसङ्कल्पः सिद्धात्मा सिद्धसाधनः । बुद्धबोध्यो महाभूतिर्वर्धमानो महर्द्धिकः ॥ १४५ ॥

Bestowing perfection (siddhi), You are called Siddhida; all Your determinations having been fulfilled, You are called Siddhasankalpa; Your soul having attained the state of perfection, You are called Siddhatma; having attained the means of liberation comprising Right Faith, Right Knowledge, and Right Conduct, You are called Siddhasadhana; having known all knowable substances, You are called Buddhabodhya; Your glory in the form of the three jewels (Ratnatraya) being supremely praiseworthy, You are called Mahabhuti; Your virtues continually increasing, You are called Vardhamana; and possessing immense supernatural powers (riddhis), You are called Maharddhika. || 145 ||

वेदाङ्गो वेदविद् वेद्यो जातरूपो विदांवरः । विनेयात्मा विभावज्ञो विवेदो वक्तृणां वरः ॥ १४६ ॥

Being the limbs and cause of the Vedas in the form of the Anuyogas, You are called Vedanga; knowing the Vedas/scriptures, You are called Vedavid; worthy of being known by sages, You are called Vedya; possessing the pristine Digambara form (as born), You are called Jatarupa; being foremost among the knowers, You are called Vidamvara; worthy of being understood through the Agamas or omniscience, You are called Vineyatma; being knowable through direct spiritual experience, You are called Vibhavajna; being free from the three types of gender desires (vedas), You are called Viveda; and being foremost among eloquent speakers, You are called Vaktrinamvara. || 146 ||

अनादिनिधनो व्यक्तो व्यक्तवाग् व्यक्तशासनः । युगादिकृद् युगाधारो युगादिर्जगदादिजः ॥ १४७ ॥

Being devoid of beginning and end, You are called Anadinidhana; being distinct and manifest through knowledge, You are called Vyakta; Your divine words being crystal clear, You are called Vyaktavak; Your doctrine being clearly manifest and evident, You are called Vyaktashasana; being the initial organizer of the era of action (Karmabhumi), You are called Yugadikrit; establishing all the systems of the era, You are called Yugadhara; this era of action having commenced through You, You are regarded as Yugadi; and being born at the beginning of the epoch, You are called Jagadadija. || 147 ||

अतीन्द्रोऽतीन्द्रियो धीन्द्रो महेन्द्रोऽतीन्द्रियार्थदृक् । अनिन्द्रियोऽहमिन्द्राच्यो महेन्द्रमहितो महान् ॥ १४८ ॥

Surpassing even the Indras through Your spiritual glory, You are called Atindra; being beyond the reach of physical senses, You are Atindriya; being the master of intellect, You are Dhindra; experiencing supreme sovereign bliss, You are called Mahendra; beholding supersensory objects (subtle, hidden, and distant), You are called Atindriyarthadrik; being devoid of dependence on senses, You are called Anindriya; being worshipped by the Ahamindra deities, You are called Ahamindrachya; being revered by the great Indras, You are called Mahendramahita; and being intrinsically supreme, You are called Mahan. || 148 ||

उद्भवः कारणं कर्ता पारगो भवतारकः । अगाधो गहनो गुह्यः परार्ध्यः परमेश्वरः ॥ १४९ ॥

Having risen far above the entire worldly existence, or Your birth being the most exalted in the world, You are called Udbhava; being the cause of liberation, You are called Karana; performing all noble deeds, You are called Karta; having reached the other shore of the ocean of transmigration, You are called Paraga; ferrying worthy souls across the ocean of transmigration, You are called Bhavataraka; being unfathomable—such that none can fully comprehend Your boundless virtues—You are called Agadha; Your true nature being profound and deep, You are called Gahana; being concealed from the mundane view, You are Guhya; being the most supreme, You are Parardhya; and being omnipotent, You are regarded as Parameshvara. || 149 ||

अनन्तर्द्धिरमेयर्द्धिरचिन्त्यर्द्धिः समग्रधीः । प्राग्र्यः प्रत्यग्रधीः प्रत्यग्रोऽग्र्योऽग्रिमोऽग्रजः ॥ १५० ॥

Your supernatural powers being infinite, immeasurable, and inconceivable, You are called Anantarddhi, Ameyarddhi, and Achintyarddhi; Your intellect having attained full perfection, You are Samagradhi; being foremost among all, You are Pragrya; being remembered first in every auspicious rite, You are Pratyagradhi; facing towards the pinnacle of the universe, You are Pratyagra; being unique and novel compared to all worldly beings, You are called Pratyagra; being the master of all, You are called Agrya; being ahead of everyone, You are called Agrima; and being the first-born, You are called Agraja. || 150 ||

महातपा महातेजा महोदर्को महोदयः । महायशा महाधामा महासत्त्वो महाधृतिः ॥ १५१ ॥

Having performed severe austerities, You are called Mahatapa; Your immense spiritual radiance radiating in all directions, You are Mahateja; the fruit (udarka) of Your penance being exceedingly great, You are called Mahodarka; Your spiritual elevation and prosperity being immense, You are called Mahodaya; Your glorious renown spreading everywhere, You are called Mahayasha; possessing vast effulgence, majesty, or knowledge, You are called Mahadhama; Your spiritual potency being boundless, learned

scholars call You Mahasattva; and Your fortitude being great, You are called Mahadhriti. || 151 ||

महाधैर्यो महावीर्यो महासम्पन्महाबलः । महाशक्तिर्महाज्योतिर्महाभूतिर्महाद्युतिः ॥ १५२ ॥

Never losing composure, You are called Mahadhairya; possessing infinite virility (Ananta-virya), You are called Mahavirya; possessing the unique glory of the Samavasarana, You are regarded as Mahasampad; being immensely strong, You are called Mahabala; possessing great spiritual power, You are regarded as Mahashakti; being endowed with supreme light or omniscience, You are called Mahajyoti; Your spiritual wealth being boundless, You are called Mahabhuti; and the radiance of Your body being immense, You are called Mahadyuti. || 152 ||

महामतिर्महानीतिर्महाक्षान्तिर्महादयः । महाप्राज्ञो महाभागो महानन्दो महाकविः ॥ १५३ ॥

Being extraordinarily intelligent, You are called Mahamati; being supremely just, You are called Mahaniti; being immensely forgiving, You are regarded as Mahakshanti; being exceedingly compassionate, You are called Mahadaya; possessing profound wisdom, You are Mahaprajna; being supremely fortunate, You are Mahabhaga; being filled with supreme bliss, You are Mahananda; and being the greatest poet and author of truth, You are regarded as Mahakavi. || 153 ||

महामहो महाकीर्तिर्महाकान्तिर्महावपुः । महादानो महाज्ञानो महायोगो महागुणः ॥ १५४ ॥

Being immensely effulgent, You are Mahamaha; possessing widespread renown, You are Mahakirti; endowed with wondrous splendor, You are Mahakanti; possessing a majestic body, You are Mahavapu; being a great giver of fearlessness and knowledge, You are Mahadana; possessing omniscience, You are Mahajnana; being a master of deep meditation, You are Mahayoga; and possessing great divine attributes, You are called Mahaguna. || 154 ||

महामहपतिः प्राप्तमहाकल्याणपञ्चकः । महाप्रभुर्महाप्रातिहार्याधीशो महेश्वरः ॥ १५५ ॥

Being the Lord of great celestial celebrations, You are called Mahamahapati; having attained the five great auspicious events (Pancha-Kalyanakas) from conception to liberation, You are called Prapta-mahakalyanaka-panchaka; being the supreme sovereign, You are called Mahaprabhu; being the master of the eight divine attendants (Ashta-pratiharyas) such as the Ashoka tree, You are called Mahapratiharyadhisha; and being the Lord of all gods, You are called Maheshvara. || 155 || Thus ends the hundred names beginning with 'Shrivriksha'.

महामुनिर्महामौनी महाध्यानो महादमः । महाक्षमो महाशीलो महायज्ञो महामखः ॥ १५६ ॥

Being the foremost among all ascetics, You are Mahamuni; being free from mundane speech, You are Mahamauni; meditating upon pure contemplation (shukla-dhyana), You are Mahadhyana; having mastered the senses, You are Mahadama; being immensely capable and patient, You are Mahakshama; being endowed with noble conduct, You are Mahashila; having offered the oblations of karmas into the fire of austerities, You are Mahayajna; and being supremely adorable, You are called Mahamakha. || 156 ||

महाव्रतपतिर्मह्यो महाकान्तिधरोऽधिपः । महामैत्रीमयोऽमेयो महोपायो महोमयः ॥ १५७ ॥

Being the master of the five great vows (Mahavratas), You are Mahavratapati; being worthy of worship, You are Mahya; possessing immense splendor, You are Mahakantidhara; being the sovereign of all, You are Adhipa; having universal friendship towards all living beings, You are Mahamaitrimaya; possessing immeasurable virtues, You are Ameya; being endowed with the most excellent means to attain liberation, You are Mahopaya; and being the embodiment of supreme light, You are called Mahomaya. || 157 ||

महाकारुणिको भर्ता महामन्त्रो महायतिः । महानादो महाघोषो महेज्यो महसां पतिः ॥ १५८ ॥

Being exceedingly compassionate, You are Mahakarunika; knowing all substances or sustaining all beings, You are Bharta; being the master of all sacred mantras, You are Mahamantra; being foremost among self-controlled monks, You are Mahayati; possessing the deep divine sound (Divya-dhvani), You are Mahanada; the utterance of Your divine sound being majestic and sonorous, You are Mahaghosha; being worthy of the grandest worship, You are Mahejya; and being the Lord of all radiance and power, You are called Mahasampati. || 158 ||

महाध्वरधरो धुर्यो महौदार्यो महिष्ठवाक् । महात्मा महसां धाम महर्षिर्महितोदयः ॥ १५९ ॥

Bearing the great spiritual sacrifice of knowledge, You are Mahadhvaradhara; bearing the entire burden of the era of action or being foremost among all, You are Dhurya; being extraordinarily generous, You are Mahaudarya; endowed with the most exalted speech, You are Mahishthavak; possessing a great and magnificent soul, You are Mahatma; being the abode of all radiance, You are Mahasamdhama; being the chief among the sages, You are Maharshi; and possessing a birth and manifestation worthy of universal veneration, You are called Mahitodaya. || 159 ||

महाक्लेशाङ्कुशः शूरो महाभूतपतिर्गुरुः । महापराक्रमोऽनन्तो महाक्रोधरिपुर्वशी ॥ १६० ॥

Being like an elephant-goad to eradicate great afflictions, You are Mahakleshankusha; being valiant in destroying the enemies in the form of karmas, You are Shura; being the master of exalted beings like the Ganadharas, You are Mahabhutapati; being the most venerable in the three worlds, You are Guru; possessing immense prowess, You are Mahaparakrama; being infinite and endless, You are Ananta; being the formidable foe of anger, You are Mahakrodharipu; and having completely subdued all the senses, You are called Vashi. || 160 ||

महाभवाब्धिसंतारी महामोहाद्रिसूदनः । महागुणाकरः क्षान्तः महायोगीश्वरः शमी ॥ १६१ ॥

Carrying souls across the vast ocean of worldly transmigration, You are Mahabhavabdhisantari; splitting the great mountain of delusion, You are

Mahamohadrisudana; being a mine of exalted virtues such as right faith, You are Mahagunakara; having conquered passions like anger, You are Kshanta; being the master of great yogis and ascetics, You are Mahayogishvara; and possessing a tranquil disposition, You are called Shami. || 161 ||

महाध्यानपतिर्ध्यातमहाधर्मा महाव्रतः । महाकर्मारिहात्मज्ञो महादेवे महेशिता ॥ १६२ ॥

Being the master of the great contemplation in the form of pure meditation (shukla-dhyana), You are Mahadhyanapati; meditating upon the supreme Dharma of non-violence, You are Dhyatamahadharma; observing the great vows, You are Mahavrata; destroying the mighty enemies in the form of karmas, You are Mahakarmariha; knowing the true nature of the self, You are Atmajna; being foremost among the gods, You are Mahadeva; and possessing supreme spiritual potency, You are called Maheshita. || 162 ||

सर्वक्लेशापहः साधुः सर्वदोषहरो हरः । असंख्येयोऽप्रमेयात्मा शमात्मा प्रशमाकरः ॥ १६३ ॥

Dispelling all kinds of afflictions, You are Sarvakleshapaha; accomplishing the spiritual welfare of the soul, You are Sadhu; removing all flaws and blemishes, You are Sarvadoshahara; destroying all sins, You are Hara; possessing innumerable attributes, You are Asankhyeya; possessing immeasurable spiritual power, You are Aprameyatma; being the embodiment of peace, You are Shamatma; and being a mine of supreme tranquility, You are called Prashamakara. || 163 ||

सर्वयोगीश्वरोऽचिन्त्यः श्रुतात्मा विष्टरश्रवाः । दान्तात्मा दमतीर्थेशो योगात्मा ज्ञानसर्वगः ॥ १६४ ॥

Being the Lord of all ascetics, You are Sarvayogishvara; being beyond the grasp of ordinary thought, You are Achintya; being of the nature of scriptural knowledge (bhava-shruta), You are Shrutatma; knowing all substances in the three worlds, You are Vishtarashrava; having subdued the mind, You are Dantatma; being the master of the ford of self-restraint, You are Damatirthesha; being the embodiment of yoga/meditation, You are Yogatma; and pervading everything through knowledge, You are called Jnanasarvaga. || 164 ||

प्रधानमात्मा प्रकृतिः परमः परमोदयः । प्रक्षीणबन्धः कामारिः क्षेमकृत् क्षेमशासनः ॥ १६५ ॥

Meditating on the soul with one-pointed focus or being foremost in the three worlds, You are Pradhana; being the embodiment of pure consciousness, You are Atma; being the cause of all spiritual manifestations, You are Prakriti; possessing supreme spiritual wealth, You are Parama; possessing the most exalted rise, birth, and glory, You are Paramodaya; all karmic bondages having dissolved, You are Prakshinabandha; being the enemy of lust and sensual desires, You are Kamari; bestowing spiritual welfare, You are Kshemakrit; and imparting auspicious teachings, You are called Kshemashasana. || 165 ||

प्रणवः प्रणतः प्राणः प्राणदः प्रणतेश्वरः । प्रमाणं प्रणिधिर्दक्षो दक्षिणोऽध्वर्युराध्वरः ॥ १६६ ॥

Being of the form of Omkara, You are Pranava; being bowed down to by all, You are Pranata; sustaining the spiritual life of the world, You are Prana; being the protector and giver of life to all beings, You are Pranada; being the Lord of humble, bowing worthy souls, You are Pranateshvara; being the embodiment of valid knowledge (pramana), You are Pramana; being the master of supreme treasures like infinite knowledge, You are Pranidhi; being competent and proficient, You are Daksha; being straightforward and gentle, You are Dakshina; performing the spiritual sacrifice of knowledge, You are Adhvaryu; and showing the true path, You are called Adhvara. || 166 ||

आनन्दो नन्दनो नन्दो वन्द्योऽनिन्द्योऽभिनन्दनः । कामहा कामदः काम्यः कामधेनुररिञ्जयः ॥ १६७ ॥

Being ever joyful, You are Ananda; bringing joy to everyone, You are Nandana; ever prospering, You are Nanda; worthy of veneration by Indra and other gods, You are Vandya; devoid of censure, You are Anindya; worthy of highest praise, You are Abhinandana; having destroyed lust, You are Kamaha; granting desired spiritual goals, You are Kamada; being supremely charming and desired by all, You are Kamya; fulfilling all noble aspirations like a wish-fulfilling cow, You are Kamadhenu; and conquering the

enemies in the form of karmas, You are called Arinjaya. || 167 || Thus ends the hundred names beginning with 'Mahamuni'.

असंस्कृतसुसंस्कारः प्राकृतो वैकृतान्तकृत् । कान्तः कान्तगुः कान्तर्चिश्चिन्तामणिरभीष्टदः ॥ १६८ ॥

Possessing noble spiritual impressions without being consecrated by anyone else, You are called Asamskritasusamskara; being natural and spontaneous, You are Prakrita; destroying deformities and modifications like passion and aversion, You are Vaikritantakrit; bringing an end to karma or the transmigration of birth and death, You are Kanta; possessing beautiful luster, speech, or senses, You are Kantagu; being exceedingly resplendent, You are Kantarchi; granting desired objectives like a wish-fulfilling jewel, You are Chintamani; and bestowing the coveted states of heaven and liberation upon worthy souls, You are called Abhishtada. || 168 ||

अजितो जितकामारिरमितोऽमितशासनः । जितक्रोधो जितामित्रो जितक्लेशो जितान्तकः ॥ १६९ ॥

Because You cannot be conquered by anyone, You are called Ajita; having conquered the enemy of lust, You are Jitakamari; possessing boundless knowledge, You are Amita; imparting incomparable religious teachings, You are Amitashasana; having conquered anger, You are Jitakrodha; having conquered all foes, You are Jitamitra; having conquered all afflictions, You are Jitaklesha; and having conquered the lord of death, You are called Jitantaka. || 169 ||

जिनेन्द्रः परमानन्दो मुनीन्द्रो दुन्दुभिस्वनः । महेन्द्रवन्द्यो योगीन्द्रो यतीन्द्रो नाभिनन्दनः ॥ १७० ॥

Being foremost among those who conquer karmic foes, You are Jinendra; possessing supreme bliss, You are Paramananda; being the Lord of ascetics, You are Munindra; possessing a voice deep like the celestial drum (dundubhi), You are Dundubhisvana; being revered by the great Indras, You are Mahendravandya; being the master of yogis, You are Yogindra; being the sovereign of self-controlled monks, You are Yatindra; and being the son of King Nabhi, You are called Nabhinandana. || 170 ||

नाभेयो नाभिजोऽजातः सुव्रतो मनुरुत्तमः । अभेद्योऽनत्ययोऽनाश्वानधिकोऽधिगुरुः सुधीः ॥ १७१ ॥

Being the scion of King Nabhi, You are called Nabheya; being born of King Nabhi, You are called Nabhija; from the perspective of substantial viewpoint being unborn, You are Ajata; observing noble vows, You are Suvrata; ordaining the systems of the era of action or being the embodiment of thoughtful wisdom, You are Manu; being supreme, You are Uttama; being impenetrable by anyone, You are Abhedya; being indestructible, You are Anatyaya; undertaking severe penances and fasting, You are Anashvan; surpassing all or having attained true bliss, You are Adhika; being the supreme preceptor, You are Adhiguru; and possessing noble speech, You are called Sudhi. || 171 ||

सुमेधा विक्रमी स्वामी दुराधर्षो निरूत्सुकः । विशिष्टः शिष्टभुक् शिष्टः प्रत्ययः कामनोऽनघः ॥ १७२ ॥

Possessing noble intellect, You are Sumedha; possessing great valor, You are Vikrami; being the sovereign master of all, You are Swami; being unassailable and beyond disrespect, You are Duradharsha; being free from longing for worldly pleasures, You are Nirutsuka; possessing distinguished qualities, You are Vishishta; protecting righteous and cultured beings, You are Shishtabhuk; endowed with virtuous conduct, You are Shishta; being the embodiment of faith and knowledge, You are Pratyaya; being charming and handsome, You are Kamana; and being sinless, You are called Anagha. || 172 ||

क्षेमी क्षेमङ्करोऽक्षय्यः क्षेमधर्मपतिः क्षमी । अग्राह्यो ज्ञाननिर्ग्राह्यो ध्यानगम्यो निरुत्तरः ॥ १७३ ॥

Being endowed with spiritual welfare, You are Kshemi; bestowing welfare upon worthy souls, You are Kshemankara; being imperishable, You are Akshayya; being the master of the auspicious Dharma, You are Kshemadharmapati; being endowed with forgiveness, You are Kshami; being incomprehensible to persons of limited intellect, You are Agrahya; being graspable only through omniscience, You are Jnananirgrahya; being attainable through deep meditation, You are Dhyanagamya; and being the most supreme of all, You are called Niruttara. || 173 ||

सुकृतो धातुरीड्यश्च सुनयश्चतुराननः । श्रीनिवासश्चतुर्वक्त्रश्चतुरास्यश्चतुर्मुखः ॥ १७४ ॥

Being meritorious and virtuous, You are Sukrita; being the creator and source of words, You are Dhatu; being worthy of worship, You are Idya; being endowed with righteous viewpoints (nayas), You are Sunaya; being the abode of spiritual wealth, You are Shrinivasa; and by virtue of the special miracle in the Samavasarana of appearing four-faced to all directions, You are called Chaturanana, Chaturvaktra, Chaturasya, and Chaturmukha. || 174 ||

सत्यात्मा सत्यविज्ञानः सत्यवाक् सत्यशासनः । सत्याशीः सत्यसन्धानः सत्यः सत्यपरायणः ॥ १७५ ॥

Being the embodiment of truth, You are Satyatma; being endowed with true and correct wisdom, You are Satyavijnana; Your speech being true, You are Satyavak; expounding the religion of truth, You are Satyashasana; Your blessings being unfailingly true, You are Satyashi; being true to Your vows and promises, You are Satyasandhana; being the embodiment of truth, You are Satya; and being ever devoted to truth, You are called Satyaparayana. || 175 ||

स्थेयान् स्थवीयान्नेदीयान् दवीयान् दूरदर्शनः । अणोरणीयाननणुर्गुरुराद्यो गरीयसाम् ॥ १७६ ॥

Being exceedingly steady, You are Stheyan; being exceptionally vast, You are Sthaviyan; being very close to devotees, You are Nediyan; being far removed from sins, You are Daviyan; being visible even from afar, You are Dudarshana; being subtler than the subtlest atom, You are Anoranriyan; not being atomic (being vast in consciousness), You are Ananu; and being the foremost guru among all great preceptors, You are called Gariyasamadyoguruh. || 176 ||

सदायोगः सदाभोगः सदातृप्तः सदाशिवः । सदागतिः सदासौख्यः सदाविद्यः सदोदयः ॥ १७७ ॥

Always embodied in yoga/meditation, You are Sadayoga; always experiencing self-bliss, You are Sadabhoga; always content and satisfied, You are Sadatripta; always auspicious and liberated, You are Sadashiva; always of the nature of pure knowledge, You are Sadagati; always endowed with supreme happiness, You are Sadasaukhya; always endowed with the knowledge of omniscience, You are Sadavidya; and always in a state of supreme radiance and rise, You are regarded as Sadodaya. || 177 ||

सुघोषः सुमुखः सौम्यः सुखदः सुहितः सुहृत् । सुगुप्तो गुप्तिकृद् गोप्ता लोकाध्यक्षो दमेश्वरः ॥ १७८ ॥

Possessing a sublime divine voice, You are Sughosha; having a charming face, You are Sumukha; being serene and tranquil, You are Saumya; bestowing happiness upon all living beings, You are Sukhada; doing good to everyone, You are Suhita; having a noble and benevolent heart, You are Suhrit; being well-guarded or invisible to the faithless, You are Sugupta; practicing the three restraints (guptis), You are Guptikrit; being the protector of all, You are Gopta; directly perceiving the three worlds, You are Lokadhyaksha; and being the master of self-control through subduing the senses, You are called Dameshvara. || 178 || Thus ends the hundred names beginning with 'Asamskrita'.

बृहद्बृहस्पतिर्वाग्मी वाचस्पतिरुदारधीः । मनीषी धिषणो धीमान् शेमुषीशो गिरां पतिः ॥ १७९ ॥

Being the preceptor of the Indras, You are Brihadbrihaspati; possessing noble eloquence, You are Vagmi; being the Lord of speech, You are Vachaspati; possessing an exalted intellect, You are Udaradhi; endowed with deep contemplative power, You are Manishi; endowed with ingenious wisdom, You are Dhishana; endowed with retentive intellect, You are Dhiman; being the master of intellect, You are Shemushisha; and being the sovereign of all kinds of speech, You are called Giram Pati. || 179 ||

नैकरूपो नयोत्तुङ्गो नैकात्मा नैकधर्मकृत् । अविज्ञेयोऽप्रतर्क्यात्मा कृतज्ञः कृतलक्षणः ॥ १८० ॥

Manifesting in manifold forms through infinite attributes, You are Naikarupa; reaching the pinnacle through diverse viewpoints (nayas), You are Nayottunga; embodying

multifaceted divine natures, You are Naikatma; expounding multiple aspects of truth in the world, You are Naikadharmakrit; being incomprehensible to ordinary worldly mortals, You are Avijneya; possessing a nature beyond mere speculative logic, You are Apratarkyatma; knowing all spiritual actions and efforts, You are Kritajna; and expounding the intrinsic characteristics of all substances, You are called Kritalakahana. || 180 ||

ज्ञानगर्भो दयागर्भो रत्नगर्भः प्रभास्वरः । पद्मगर्भो जगद्गर्भो हेमगर्भः सुदर्शनः ॥ १८१ ॥

Having knowledge within, You are Jnanagarbha; possessing a compassionate heart, You are Dayagarbha; endowed with the Three Jewels or receiving showers of gems at conception, You are Ratnagarbha; being effulgent, You are Prabhasvara; dwelling in the lotus-like womb, You are Padmagarbha; the entire universe being reflected within Your omniscience, You are Jagadgarbha; the earth turning golden at Your conception or possessing a golden complexion, You are Hemagarbha; and being auspicious and delightful to behold, You are called Sudarshana. || 181 ||

लक्ष्मीवांस्त्रिदशाध्यक्षो द्रढीयानिन ईशिता । मनोहरो मनोज्ञाङ्गो धीरो गम्भीरशासनः ॥ १८२ ॥

Endowed with internal and external spiritual glory, You are Lakshmivan; being the sovereign of the gods, You are Tridashadhyaksha; being exceedingly resolute and steadfast, You are Dradhiyan; being the master of all, You are Ina; possessing sovereign power, You are Ishita; captivating the hearts of worthy souls, You are Manohara; possessing charming physical limbs, You are Manojnanaga; possessing courage and fortitude, You are Dhira; and Your doctrine being profound, You are called Gambhirashasana. || 182 ||

धर्मयूपो दयायागो धर्मनेमिर्मुनीश्वरः । धर्मचक्रायुधो देवः कर्महा धर्मघोषणः ॥ १८३ ॥

Being the pillar of Dharma, You are Dharmayupa; performing the sacrifice of compassion, You are Dayayaga; being the rim/felly of the chariot of Dharma, You are Dharmanemi; being the master of ascetics, You are Munishvara; bearing the weapon of the Wheel of

Dharma, You are Dharmachakrayudha; delighting in the pure qualities of the soul, You are Deva; destroying karmas, You are Karmaha; and proclaiming the message of Dharma, You are called Dharmaghoshana. || 183 ||

अमोघवागमोघाज्ञो निर्मलोऽमोघशासनः । सुरूपः सुभगस्त्यागी समयज्ञः समाहितः ॥ १८४ ॥

Your words never being in vain, You are Amoghavak; Your divine command never failing, You are Amoghajna; being stainless, You are Nirmala; Your doctrine ever producing fruitful results, You are Amoghashasana; possessing a handsome form, You are Surupa; endowed with supreme auspicious fortune, You are Subhaga; having renounced all alien substances, You are Tyagi; knowing the doctrines, times, and Agamas, You are Samayajna; and being steadfast in meditative composure, You are called Samahita. || 184 ||

सुस्थितः स्वास्थ्यभाक् स्वस्थो नीरजस्को निरुत्सवः । अलेपो निष्कलङ्कात्मा वीतरागो गतस्पृहः ॥ १८५ ॥

Being established in supreme bliss, You are Susthita; having attained the health and steadfastness of the self's pure nature, You are Svasthyabhak; established in Your own intrinsic nature, You are Svastha; free from the dust of karmas, You are Nirajasca; free from mundane festive celebrations, You are Nirutsava; untainted by the coating of karmas, You are Alepa; possessing a stainless soul, You are Nishkalankatma; free from passions like attachment and aversion, You are Vitaraga; and devoid of desire for sensual objects, You are called Gataspriha. || 185 ||

वश्येन्द्रियो विमुक्तात्मा निःसपत्नो जितेन्द्रियः । प्रशान्तोऽनन्तधामर्षिर्मङ्गलं मलहानघः ॥ १८६ ॥

Having subdued the senses, You are called Vashyendriya; Your soul having attained freedom from karmic bondage, You are called Vimuktatma; having no enemy or rival, You are called Nihsapatna; having conquered the senses, You are called Jitendriya; being supremely peaceful, You are Prashanta; being a sage of infinite radiance, You are Anantadhamarshi; being the embodiment of auspiciousness, You are Mangala; destroying

all impurities, You are Malaha; and being free from misery and vices, You are called Anagha. || 186 ||

अनीदृगुपमाभूतो दैवं दैवमगोचरः । अमूर्तो मूर्तिमानेको नैको नानैकतत्त्वदृक् ॥ १८७ ॥

There being none like You, You are called Anidrik; being the standard of comparison for all, You are Upamabhuta; being the divine destiny/providence of all beings, You are called Daiva and Daiva; being beyond sensory perception, or not walking upon the ground after omniscience but moving through the sky, You are called Agochara; being devoid of physical form, taste, smell, and touch, You are Amurta; having a divine physical body, You are Murtiman; being peerless and singular, You are Eka; possessing numerous divine attributes, You are Naika; and beholding only the one ultimate essence of the soul without getting absorbed in diverse external objects, You are called Nanaikatattvadrik. || 187 ||

अध्यात्मगम्योऽगम्यात्मा योगविद् योगिवन्दितः । सर्वत्रगः सदाभावी त्रिकालविषयार्थदृक् ॥ १८८ ॥

Being knowable through spiritual treatises (Adhyatma-shastras), You are Adhyatmagamya; being incomprehensible to persons of false faith, You are Agamyatma; knowing the true nature of meditation, You are Yogavid; being saluted by ascetics, You are Yogivandita; pervading everywhere through omniscience, You are Sarvatraga; existing eternally in all times, You are Sadabhavi; and perceiving all objects across the three times (past, present, future), You are called Trikalavishayarthadrik. || 188 ||

शङ्करः शंवदो दान्तो दमी क्षान्तिपरायणः । अधिपः परमानन्दः परात्मज्ञः परात्परः ॥ १८९ ॥

Bestowing happiness and liberation upon all, You are Shankara; expounding spiritual bliss, You are Shamvada; subduing the mind, You are Danta; restraining the senses, You are Dami; devoted to practicing forgiveness, You are Kshantiparayana; being the sovereign of all, You are Adhipa; being the embodiment of supreme bliss, You are Paramananda; knowing the supreme soul as well as self and others, You are Paratrajna; and being higher than the highest, You are called Paratpara. || 189 ||

त्रिजगद्वल्लभोऽभ्यर्च्यस्त्रिजगन्मङ्गलोदयः । त्रिजगत्पतिपूज्याङ्घ्रिस्त्रिलोकाग्रशिखामणिः ॥ १९० ॥

Being dear to and the master of the three worlds, You are Trijagatvallabha; being worthy of worship, You are Abhyarchya; causing auspicious rise in the three worlds, You are Trijaganmangalodaya; Your feet being worshipped by the lords of the three worlds, You are Trijagatpatipujyanghri; and being destined to sit as the crest-jewel at the summit of the three worlds, You are called Trilokagrashikhamani. || 190 || Thus ends the hundred names beginning with 'Brihat'.

त्रिकालदर्शी लोकेशो लोकधाता धृतव्रतः । सर्वलोकातिगः पूज्यः सर्वलोकैकसारथिः ॥ १९१ ॥

Perceiving all objects across the three times, You are called Trikaladarshi; being the sovereign of the worlds, You are Lokesha; nourishing and protecting all worlds, You are Lokadhata; holding firmly to all vows, You are Dhritavrata; transcending all worldly beings in excellence, You are Sarvalokatiga; worthy of universal worship, You are Pujya; and capable of guiding all people to their desired destination of liberation, You are called Sarvalokaikasarathi. || 191 ||

पुराणः पुरुषः पूर्वः कृतपूर्वाङ्गविस्तरः । आदिदेवः पुराणाद्यः पुरुदेवोऽधिदेवता ॥ १९२ ॥

Being the most ancient, You are Purana; attaining the supreme attributes of the soul, You are Purusha; being the first among all, You are Purva; expanding the knowledge of the Angas and Purvas, You are Kritapurvangavistara; being the foremost among the gods, You are Adideva; being the first in the Puranas, You are Puranadya; being the great or first Tirthankara, You are Purudeva; and being the presiding deity of all, You are called Adhidevata. || 192 ||

युगमुख्यो युगज्येष्ठो युगादिस्थितिदेशकः । कल्याणवर्णः कल्याणः कल्या कल्याणलक्षणः ॥ १९३ ॥

Being the foremost personality of this descending era (Avasarpini), You are Yugamukhya; being the eldest in this epoch, You are Yugajyeshtha; instructing the proper systems of life at the dawn of the era of action, You are Yugadisthitideshaka; possessing a complexion beautiful like gold, You are Kalyanavarna; being the embodiment of auspiciousness, You are Kalyana; being eager to attain liberation or being free from all afflictions, You are Kalya; and endowed with auspicious characteristics, You are called Kalyanalakshana. || 193 ||

कल्याणप्रकृतिर्दीप्तकल्याणात्मा विकल्मषः । निष्कलङ्कः कलातीतः कलिघ्नः कलाधरः ॥ १९४ ॥

Your intrinsic nature being auspicious, You are Kalyanaprakriti; Your soul being pure and radiant like blazing gold, You are Diptakalyanatma; being free from karmic taints, You are Vikalmasha; being stainless, You are Nishkalanka; being bodiless/transcending parts, You are Kalatita; destroying sins and discord, You are Kalighna; and mastering numerous arts and sciences, You are called Kaladhara. || 194 ||

देवदेवो जगन्नाथो जगद्बन्धुर्जगद्विभुः । जगद्धितैषी लोकज्ञः सर्वगोजगदग्रजः ॥ १९५ ॥

Being the God of gods, You are Devadeva; being the Lord of the universe, You are Jagannatha; being the brother of all beings in the world, You are Jagadbandhu; being the omnipresent master of the world, You are Jagadvibhu; wishing the welfare of the entire world, You are Jagaddhitaishi; knowing the structure of the cosmos, You are Lokajna; pervading everywhere through omniscience, You are Sarvaga; and being the first-born in the world, You are called Jagadagraja. || 195 ||

चराचरगुरुर्गोप्यो गूढात्मा गूढगोचरः । सद्योजातो प्रकाशात्मा ज्वलज्ज्वलनसंनिभः ॥ १९६ ॥

Being the preceptor of both mobile and immobile beings, You are Characharaguru; worthy of being guarded with great care within one's heart, You are Gopya; possessing a profound esoteric nature, You are Gudhatma; comprehending the most occult and hidden truths, You are Gudhagochara; being pure and immaculate like one newly born, You are

Sadyojata; being of the nature of illumination, You are Prakashatma; and possessing a bodily radiance like blazing fire, You are called Jvalajjvalanasamnibha. || 196 ||

आदित्यवर्णो भर्माभः सुप्रभः कनकप्रभः । सुवर्णवर्णो रुक्माभः सूर्यकोटिसमप्रभः ॥ १९७ ॥

Radiant like the sun, You are Adityavarna; having a luster like gold, You are Bharmabha; endowed with splendid illumination, You are Suprabha; having a gleam like gold, You are Kanakaprabha; possessing a golden hue (Suvarnavarna and Rukmabha); and possessing an effulgence equal to millions of suns, You are called Suryakotisamaprabha. || 197 ||

तपनीयनिभस्तुङ्गो बालार्कोभोऽनलप्रभः । सन्ध्याभ्रवर्णो हेमाभस्तप्तचामीकरच्छविः ॥ १९८ ॥

Resplendent like molten gold, You are Tapaniyanibha; possessing a lofty stature, You are Tunga; possessing the youthful radiance of the morning sun, You are Balarkabha; having the brilliance of fire, You are Analaprabha; beautiful like twilight clouds, You are Sandhyabhravarna; having a sheen like gold, You are Hemabha; and possessing the luster of refined gold, You are called Taptachamikaracchavi. || 198 ||

निष्टप्तकनकच्छायः कनत्काञ्चनसन्निभः । हिरण्यवर्णः स्वर्णाभः शातकुम्भनिभप्रभः ॥ १९९ ॥

Possessing the complexion of highly refined gold, You are Nishtaptakanakacchaya; having the luster of shining gold, You are Kanatkanchanasannibha; and resembling gold in beauty, You are called Hiranyavarna, Svarnabha, and Shatakumbhanibhaprabha. || 199 ||

चुम्नामो जातरूपाभस्तप्तजाम्बूनदद्युतिः । सुधौतकलधौतश्रीः प्रदीप्तो हाटकद्युतिः ॥ २०० ॥

Resembling pure gold in splendor, You are called Chumrama, Jatarupabha, Taptajambunadadyuti, Sudhautakaladhautashri, and Hatakadyuti; and being brilliantly effulgent, You are called Pradipta. || 200 ||

शिष्टेष्टः पुष्टिदः पुष्टः स्पष्टः स्पष्टाक्षरः क्षमः । शत्रुघ्नोऽप्रतिघोऽमोघः प्रशास्ता शासिता स्वभूः ॥ २०१ ॥

Being beloved of the virtuous and noble, You are Shishteshta; bestowing spiritual nourishment, You are Pushtida; being immensely strong, or Your supreme physical body (paramadaurika-sharira) being nourished at every moment by infinite auspicious matter particles (pudgala-varganas) due to the destruction of the gain-obstructing karma (labhantaraya-karma), You are Pushta; being clearly manifest, You are Spashta; having distinct and articulate syllables, You are Spashtakshara; being capable and competent, You are Kshama; destroying the enemies in the form of karmas, You are Shatrughna; being free from adversaries, You are Apratigha; Your command being unfailing, You are Amogha; being the supreme instructor, You are Prashasta; being the protector and ruler, You are Shasita; and being self-manifested, You are called Svabhu. || 201 ||

शान्तिनिष्ठो मुनिज्येष्ठः शिवतातिः शिवप्रदः । शान्तिदः शान्तिकृच्छान्तिः कान्तिमान् कामितप्रदः ॥ २०२ ॥

Being the abode of peace, You are Shantinishtha; being senior and foremost among monks, You are Munijyeshtha; attaining a succession of auspicious blessings, You are Shivtati; granting liberation and welfare, You are Shivaprada; bestowing peace, You are Shantida; creating peace, You are Shantikrit; being the personification of peace, You are Shanti; endowed with divine luster, You are Kantiman; and granting desired aspirations, You are called Kamitaprada. || 202 ||

श्रेयोनिधिरधिष्ठानमप्रतिष्ठः प्रतिष्ठितः । सुस्थिरः स्थावरः स्थाणुः प्रथीयान् प्रथितः पृथुः ॥ २०३ ॥

Being a treasure of ultimate welfare, You are Shreyonidhi; being the foundation of Dharma, You are Adhishthana; being devoid of consecration by others, You are Apratishtha; being endowed with renown and prestige, You are Pratishthita; being exceedingly steady, You are Susthira; remaining unmoving within the Samavasarana, You are Sthavara; being immutable, You are Sthanu; being vast and expansive, You are

Prathiyan; being universally renowned, You are Prathita; and being great in qualities such as knowledge, You are called Prithu. || 203 || Thus ends the hundred names beginning with 'Trikaladrik'.

दिग्वासा वातरशनो निर्ग्रन्थेशो निरम्बरः । निष्किञ्चनो निराशंसो ज्ञानचक्षुरमोमुहः ॥ २०४ ॥

Wearing the directions as garments (remaining unclothed / Digambara), You are Digvasa; wearing the wind as a girdle, You are Vatarashana; being the Lord of unattached Nirgrantha ascetics, You are Nirgranthesha; being unclad, You are Nirambara; possessing no possessions whatsoever, You are Nishkinchana; being devoid of mundane expectations, You are Nirashamsa; possessing the eye of supreme knowledge, You are Jnanachakshu; and being free from delusion, You are called Amomuha. || 204 ||

तेजोराशिरनन्तौजा ज्ञानाब्धिः शीलसागरः । तेजोमयोऽमितज्योतिर्ज्योतिर्मूर्तिस्तमोपहः ॥ २०५ ॥

Being an assemblage of divine radiance, You are Tejorashi; possessing infinite majesty and prowess, You are Anantauja; being an ocean of knowledge, You are Jnanabdhi; being an ocean of virtuous conduct, You are Shilasagara; being the embodiment of spiritual luster, You are Tejomaya; possessing immeasurable light, You are Amitajyoti; possessing a luminous body, You are Jyotirmurti; and destroying the darkness of ignorance, You are called Tamopaha. || 205 ||

जगच्चूडामणिर्दीप्तः शंवांश्च विघ्नविनायकः । कलिघ्नः कर्मशत्रुघ्नो लोकालोकप्रकाशकः ॥ २०६ ॥

Being supreme like the crest-jewel on the crown of the three worlds, You are Jagacchudamani; being brilliantly radiant, You are Dipta; being blissful and serene, You are Shamvan; destroying all obstacles, You are Vighnavinayaka; destroying strife and sins, You are Kalighna; destroying the enemies in the form of karmas, You are Karmashatrughna; and illuminating both the cosmos and trans-cosmos (loka-aloka), You are called Lokalokaprakashaka. || 206 ||

अनिद्रालुरतन्द्रालुर्जागरूको प्रभामयः । लक्ष्मीपतिर्जगज्ज्योतिर्धर्मराजः प्रजाहितः ॥ २०७ ॥

Being free from sleep, You are Anidralu; being free from torpor and lethargy, You are Atandralu; being ever awake and vigilant, You are Jagaruka; being composed of illumination and knowledge, You are Prabhamaya; being the master of the divine wealth of infinite quaternary, You are Lakshmipati; illuminating the universe, You are Jagajjyoti; being the king of the religion of non-violence, You are Dharmaraja; and being the benefactor of all subjects, You are called Prajahita. || 207 ||

मुमुक्षुर्बन्धमोक्षज्ञो जिताक्षो जितमन्मथः । प्रशान्तरसशैलूषो भव्यपेटकनायकः ॥ २०८ ॥

Desiring liberation (during the stage of practice), You are Mumukshu; knowing the true nature of karmic bondage and liberation, You are Bandhamokshajna; having conquered the senses, You are Jitaksha; having conquered Cupid/lust, You are Jitamanmatha; being like an actor displaying the sentiment of supreme tranquility, You are Prashantarasashailusha; and being the Lord of the assembly of worthy souls, You are called Bhavyapetakanayaka. || 208 ||

मूलकर्ताखिलज्योतिर्मलघ्नो मूलकारणम् । आप्तो वागीश्वरः श्रेयान् श्रेयसोक्तिर्निरुक्तवाक् ॥ २०९ ॥

Being the original expounder of Dharma, You are Mulakarta; illuminating all substances, You are Akhilajyoti; destroying the impurities of karmas, You are Malaghna; being the principal cause of the path to liberation, You are Mulakarana; being the authentic, omniscient speaker of truth, You are Apta; being the Lord of speech, You are Vagishvara; being the embodiment of supreme welfare, You are Shreyan; Your words conveying ultimate welfare, You are Shreyasokti; and Your speech being meaningful and exact, You are called Niruktavak. || 209 ||

प्रवक्ता वचसामीशो मारजिद् विश्वभाववित् । सुतनुस्तनुनिर्मुक्तः सुगतो हतदुर्नयः ॥ २१० ॥

Being the foremost orator, You are Pravakta; being the master of spoken words, You are Vachasamisha; having conquered Cupid, You are Marajit; knowing all the states and substances in the universe, You are Vishvabhavavit; endowed with a sublime physical form, You are Sutanu; soon to be liberated from the bondage of the body to attain Moksha, You are Tanunirmukta; moving gracefully through the sky due to the fruition of auspicious movement (prashasta-vihayogati), being absorbed in the true self, or being endowed with excellent knowledge, You are Sugata; and having refuted erroneous viewpoints (durnayas), You are called Hatadurnaya. || 210 ||

श्रीशः श्रीश्रितपादाब्जो वीतभीरभयङ्करः । उत्सन्नदोषो निर्विघ्नो निश्चलो लोकवत्सलः ॥ २११ ॥

Being the sovereign Lord of spiritual wealth, You are called Shrisha; the goddess of spiritual fortune serving Your lotus-feet, You are called Shrishritapadabja; being free from all fears, You are Vitabhi; dispelling the fears of others, You are regarded as Abhayankara; having eradicated all defects, You are called Utsannadosha; being free from obstacles, You are Nirvighna; being motionless and unwavering, You are Nishchala; and being affectionate towards the entire universe, You are called Lokavatsala. || 211 ||

लोकोत्तरो लोकपतिर्लोकचक्षुरपारधीः । धीरधीर्बुद्धसन्मार्गः शुद्धः सत्यसूनृतवाक् ॥ २१२ ॥

Being supreme among all beings in the world, You are Lokottara; being the Lord of the three worlds, You are Lokapati; being the eye of wisdom for all people, You are Lokachakshu; possessing boundless intellect, You are Aparadhi; endowed with unwavering wisdom, You are Dhiradhi; having realized the righteous path, You are Buddhasanmarga; being free from karmic impurities, You are Shuddha; and speaking words that are both true and pleasant, You are called Satyasunritavak. || 212 ||

प्रज्ञापारमितः प्राज्ञो यतिर्नियमितेन्द्रियः । भदन्तो भद्रकृद् भद्रः कल्पवृक्षो वरप्रदः ॥ २१३ ॥

Having attained the pinnacle of wisdom, You are Prajnaparamita; possessing profound wisdom, You are Prajna; having withdrawn from sensual passions, You are a Yati; having subdued the senses, You are Niyamitendriya; being venerable and adorable, You are

Bhadanta; bestowing good upon all living beings, You are Bhadrakrit; being the embodiment of auspicious welfare, You are Bhadra; granting desired spiritual boons like a wish-fulfilling tree, You are Kalpavriksha; and bestowing coveted blessings, You are called Varaprada. || 213 ||

समुन्मूलितकर्मारिः कर्मकाष्ठाशुशुक्षणिः । कर्मण्यः कर्मठः कण्ठ्यो हेयादेयविचक्षणः ॥ २१४ ॥

Having uprooted the enemies in the form of karmas, You are Samunmulitakarmari; being like fire to burn the fuel of karmas, You are Karmakashthashushukshani; being proficient in spiritual tasks, You are Karmanya; being capable and diligent, You are Karmatha; elevated and melodious in vocal utterance, You are Kanthya; and being discerning in knowing what is to be renounced (heya) and what is to be accepted (adeya), You are called Heyadeyavichakshana. || 214 ||

अनन्तशक्तिरच्छेद्यस्त्रिपुरारिस्त्रिलोचनः । त्रिनेत्रस्त्र्यम्बकस्त्र्यक्षः केवलज्ञानवीक्षणः ॥ २१५ ॥

Endowed with infinite potencies, You are Anantashakti; incapable of being pierced or divided by anyone, You are Acchedya; having destroyed the three cities in the form of birth, old age, and death, You are Tripurari; knowing all objects existing across the three times, You are called Trilochana, Trinetra, Tryambaka, and Tryaksha; and being endowed with the perception of omniscience (Kevalajnana), You are called Kevalajnanavikshana. || 215 ||

समन्तभद्रः शान्तारिर्धर्माचार्यो दयानिधिः । सूक्ष्मदर्शी जितानङ्गः कृपालुर्धर्मदेशकः ॥ २१६ ॥

Being auspicious in every respect, You are Samantabhadra; Your karmic foes having been pacified, You are Shantari; being the preceptor and organizer of Dharma, You are Dharmacharya; being a treasure of compassion, You are Dayanidhi; perceiving even the subtlest substances, You are Sukshmadarshi; having conquered Cupid/sensual desire, You are Jitananga; being full of grace and mercy, You are Kripalu; and being the expounder of Dharma, You are called Dharmadeshaka. || 216 ||

शुभंयुः सुखसाद्भूतः पुण्यराशिर्निरामयः । धर्मपालो जगत्पालो धर्मसाम्राज्यनायकः ॥ २१७ ॥

Endowed with auspiciousness, You are Shubhanyu; abiding in eternal bliss, You are Sukhasadbhuta; being an accumulation of merit, You are Punyarashi; being free from all afflictions and diseases, You are Niramaya; protecting Dharma, You are Dharmapala; protecting the world, You are Jagatpala; and being the sovereign master of the empire of Dharma, You are called Dharmasamrajyanayaka. || 217 || Thus ends the remaining one hundred and eight names beginning with 'Digvasa'.

ओजस्तेजस्तवामूनि नामान्यागमकोविदैः । समुदितान्यनुध्यायन् पुमान् पूतस्मृतिर्भवेत् ॥ २१८ ॥

O Lord Jinendra, Master of divine effulgence! These one thousand and eight names of Yours have been compiled by scholars well-versed in the sacred Agamas. A person who meditates upon these names of Yours attains an exceedingly purified memory and consciousness. || 218 ||

गोचरोऽपि गिरामासामगोचरमसि प्रभो । तथाप्यसन्दिग्धं स्तौत्यभीष्टफलं लभेत् ॥ २१९ ॥

O Lord! Although You are indicated by these descriptive names, You are truly beyond the reach of verbal expressions. Nevertheless, whoever praises You through them undoubtedly attains their cherished goal. || 219 ||

त्वमतोऽसि जगद्बन्धुस्त्वमतोऽसि जगद्भिषक् । त्वमतोऽसि जगद्धाता त्वमतोऽसि जगद्धितः ॥ २२० ॥

Therefore, O Lord, You alone are the friend of this universe, You alone are the physician of the universe, You alone are the sustainer of the universe, and You alone are the benefactor of the universe. || 220 ||

त्वमेको जगतां ज्योतिस्त्वं द्विरूपोपयोगभाक् । त्वं त्रिरूपैकमुक्त्यङ्गः स्वोत्थानन्तचतुष्टयः ॥ २२१ ॥

O Lord! You are the singular light illuminating all the worlds. You possess a dual form by holding the twofold conscious application (upayoga) of knowledge (jnana) and perception (darshana); You possess a threefold form as the embodiment of the threefold path of liberation comprising Right Faith, Right Knowledge, and Right Conduct; and You possess a fourfold form being endowed with the self-manifested infinite quaternary (Ananta-chatusthaya). || 221 ||

त्वं पञ्चब्रह्मतत्त्वात्मा पञ्चकल्याणनायकः । षड्भेदभावतत्त्वज्ञस्त्वं सप्तनयसंग्रहः ॥ २२२ ॥

You possess a fivefold form by being of the nature of the five Supreme Beings (Pancha-Parameshthis) or being the protagonist of the five auspicious events (Pancha-Kalyanakas); You possess a sixfold form as the knower of the six fundamental substances —jiva, pudgala, dharma, adharma, akasha, and kala; and You possess a sevenfold form as the synthesis of the seven viewpoints (nayas) beginning with Naigama. || 222 ||

दिव्याष्टगुणमूर्तिस्त्वं नवकेवललब्धिकः । दशावतारनिर्धार्यो मां पाहि परमेश्वर ॥ २२३ ॥

You possess an eightfold form by embodying the eight extraordinary attributes beginning with right faith; You possess a ninefold form by being endowed with the nine omniscient attainments (Nava-Kevala-labdhis); and You possess a tenfold form as determined through Your ten incarnations beginning with Mahabala. In this manner, O Supreme Lord, protect me from the miseries of worldly existence! || 223 ||

युष्मन्नामावलीक्लृप्तविलसत्स्तोत्रमालया । भवन्तं परितुष्टयामः प्रसीदानुगृहाण नः ॥ २२४ ॥

O Lord! We worship You with this resplendent garland of hymns woven from the garland of Your divine names. May You be pleased, and bestow Your grace upon all of us! || 224 ||

यो नामाष्टसहस्रस्य पूतो भवति सात्त्विकः । यः शृणोति पठेदेनं स भवेत् कल्याणभाजनम् ॥ २२५ ॥

Devotees become purified merely by remembering this hymn of one thousand and eight names, and those pure-minded souls who listen to or recite this sacred text become vessels of supreme auspiciousness and liberation. || 225 ||

ततः सदापि पुण्यार्थी पुमान् पठतु पुण्यधीः । पौरुहूतिं श्रियं प्राप्तुं परमामुदिलाषुकः ॥ २२६ ॥

Therefore, let wise persons desirous of spiritual merit, or those aspiring to attain the exalted glory of Indra and ultimate liberation, always recite this sacred hymn. || 226 ||

इति स्तुत्वा मघवा देवं चराचरजगद्गुरुम् । ततस्तीर्थविहारस्य व्यधात् प्रस्तावनामिमाम् ॥ २२७ ॥

Having thus eulogized Lord Rishabhadeva, the preceptor of the mobile and immobile universe, Indra (Maghava) then made the following humble petition for the Lord's sacred wandering (tirtha-vihara): || 227 ||

भगवन् भव्यसस्यानां पापावग्रहशोषिणाम् । धर्मामृतप्रसेकेन त्वमेव शरणं विभो ॥ २२८ ॥

"O Lord! The crops in the form of worthy souls (bhavyas) are withering due to the drought of sins. Therefore, O All-Powerful Lord, by sprinkling them with the nectar of Dharma, You alone must be their refuge!" || 228 ||

भव्यसार्थाधिप प्रोद्यद्दयाध्वजविराजित । धर्मचक्रमिदं सज्जं त्वज्जयोद्योगसाधनम् ॥ २२९ ॥

"O Sovereign of the caravan of worthy souls! O Lord adorned with the fluttering banner of compassion! This Wheel of Dharma (Dharmachakra), which accomplishes the mission of Your victory, is ready!" || 229 ||

जित्वा मोहपृतनां मुक्तिमार्गोपरोधिनीम् । तवोपदेष्टुं सन्मार्गं कालोऽयं समुपस्थितः ॥ २३० ॥

"O Lord! Having vanquished the army of delusion that obstructed the path to liberation, the auspicious time has now arrived for You to expound the righteous path of salvation!" || 230 ||

इति प्रबुद्धतत्त्वस्य स्वयं भवितुमिच्छतः । पुनरुक्ततरा वाचः प्रादुरासन् शतक्रतोः ॥ २३१ ॥

To Lord Rishabhadeva, who had already realized the ultimate truth and was Himself eager to proceed on the sacred wandering, these words of Indra (Shatakratu) appeared somewhat redundant. The purport is that since the Lord was already prepared to begin His tour for universal welfare, Indra's request seemed almost like an iteration of what was already destined. || 231 ||

अथ त्रिभुवनक्षोभी तीर्थकृत्पुण्यसारथिः । भव्याब्जानुग्रहं कर्तुमुत्तस्थे जिनभानुमान् ॥ २३२ ॥

Thereafter, the sun in the form of Lord Jinendra, whose presence stirs awe across the three worlds and whose charioteer is the auspicious karma of Tirthankarahood (Tirthankara-prakriti), arose to bestow grace upon the lotuses in the form of worthy souls. || 232 ||

मोक्षाधिरोहनिःश्रेणीभूतच्छत्रत्रयोद्धुरः । यशःक्षीरोदफेनाभसितचामरवीजितः ॥ २३३ ॥

The Lord was adorned with three white parasols that appeared like steps on a ladder for ascending to the palace of liberation, and was fanned with white fly-whisks (chamaras) resplendent like the foam of the Ocean of Milk representing His spotless renown. || 233 ||

अवनन्मधुरगम्भीरधीरदिव्यमहाध्वनिः । भानुकोटिप्रतिस्पर्धिप्रभामण्डलभास्वरः ॥ २३४ ॥

His presence resounded with the sweet, deep, steady, and divine grand sound (Divya-dhvani), and He shone brilliantly with a halo (bhamandala) rivaling the radiance of ten million suns. || 234 ||

मरुदुपहतगम्भीरध्वनद्दुन्दुभिः प्रभुः । सुरोत्करकरोन्मुक्तपुष्पवर्षार्चितक्रमः ॥ २३५ ॥

Near Him, celestial drums (dundubhis) played by divine musicians produced deep, resonant reverberations; He was the supreme Lord of all, and His lotus-feet were worshipped by showers of flowers released from the hands of multitudes of deities. || 235 ||

मेरुशृङ्गसमुत्तुङ्गसिंहविष्टरनायकः । सच्छायसफलाशोकप्रकटीकृतचेष्टितः ॥ २३६ ॥

He sat upon a grand lion-throne lofty like the peak of Mount Meru, and His serene, tranquil disposition was manifested beneath the shady and fruitful Ashoka tree. || 236 ||

धूलिसालावृतास्थानजगतीपरिमण्डलः । मानस्तम्भनिरुद्धान्यदृष्टिमदविभ्रमः ॥ २३७ ॥

The circular perimeter of the assembly ground of His Samavasarana was enclosed by the rampart named Dhulisala, and through the tall pillars of honor (Manastambhas), the arrogance and delusions of followers of other doctrines were dispelled. || 237 ||

स्वच्छाम्भःखातिकाभ्यर्णप्रतानवनवेष्टिताम् । सभाभूमिमलंकुर्वन्नपूर्वविभवोदयाम् ॥ २३८ ॥

He adorned the assembly ground, which was encircled by creeping creeper-groves adjacent to moats filled with crystal-clear water and endowed with unprecedented divine magnificence. || 238 ||

समग्रगोपुरोदग्रैः प्राकारवलयैस्त्रिभिः । परार्ध्यरचनोपेतैराविष्कृतमहोदयः ॥ २३९ ॥

His immense spiritual majesty was revealed through three concentric ramparts, lofty with grand gateway arches (gopuras) and adorned with peerless artistic craftsmanship. || 239 ||

अशोकादिवनश्रेणीकृतच्छायसभावनीः । स्रग्वस्त्रादिध्वजोल्लाससमाहूतजगज्जनः ॥ २४० ॥

The grounds of the assembly were densely shaded by rows of Ashoka and other groves, and the fluttering flags adorned with garlands and fabrics seemed as though inviting all living beings of the universe to the gathering. || 240 ||

कल्पद्रुमवनच्छायाविश्रान्तामरपूजितः । प्रासादरुद्धभूमिष्ठकिन्नरोद्गीतसद्यशाः ॥ २४१ ॥

He was worshipped by celestial beings resting in the shade of groves of wish-fulfilling trees (Kalpavrikshas), and the Kinnara deities stationed in the grounds surrounded by magnificent pavilions loudly sang His spotless fame. || 241 ||

स्फुरन्महोदयस्तूपप्रकटीकृतवैभवः । नाट्यशालाद्वयीवृद्धिप्रवर्धितजनोत्सवः ॥ २४२ ॥

His divine glory was manifested through luminous, majestic stupas, and the elevated splendor of the two celestial dance-theatres augmented the joyous festivities of the people. || 242 ||

धूपामोदितदिग्भागमहागन्धकुटीश्वरः । त्रिविष्टपपतिप्राज्यपूजार्हः पूज्यदर्शनः ॥ २४३ ॥

He was the Lord of the grand Gandhakuti (fragrant pavilion) that perfumed all ten directions with the fragrance of incense, worthy of immense worship by the lords of heaven, and His divine sight was supremely adorable. || 243 ||

त्रिजगद्वल्लभः श्रीमान् भगवानादिपूरुषः । प्रचक्रे विजयोद्योगं धर्मचक्राधिनायकः ॥ २४४ ॥

The glorious Lord Rishabhadeva—the beloved of the three worlds, the Primordial Being, and the Sovereign of the Wheel of Dharma—thus commenced His campaign of spiritual conquest by beginning His sacred wandering (vihara). || 244 ||

अथ भगवदुद्योगसमये समुपेयुषि । प्रचेलुः प्रचमन्मौलिकोटयः सुरकोटयः ॥ २४५ ॥

Then, as the time for the Lord's sacred departure arrived, tens of millions of gods with the tips of their diadems swaying moved forward in all directions. || 245 ||

तदा संभ्रान्तनाकीन्द्रकिरीटोच्छलिताः प्रभाम् । जगन्नीराजयामासुर्मणयो विप्रुषः श्रियः ॥ २४६ ॥

At that moment of the Lord's universal spiritual conquest, the sparkling rays radiating from the jewels of the agitated Indras' crowns appeared as though performing a waving of auspicious lights (arati) for the entire universe. || 246 ||

जयन्त्युच्चैर्गिरो देवाः स्थगयन्तो नभोऽङ्गणम् । दिशां मुखानि तेजोभिर्द्योतयन्तः प्रतस्थिरे ॥ २४७ ॥

At that time, shouting loudly "Victory! Victory!", pervading the vast courtyard of the sky, and illuminating the faces of all quarters with their own radiance, the celestial beings marched ahead. || 247 ||

जिनोद्योगमहावात्याक्षुभिता देवनायकाः । चतुर्निकायाश्चत्वारो महाब्धय इवाभवन् ॥ २४८ ॥

Stirred by the mighty breeze of Lord Jinendra's departure, the four orders of deities along with their Indras appeared like four great agitated oceans. || 248 ||

जगाम भगवानित्थमन्वियातः सुरासुरैः । अनिच्छापूर्विकां वृत्तिमास्कन्दन् भानुमानिव ॥ २४९ ॥

Surrounded by gods and asuras, the Lord proceeded on His journey, adopting a spontaneous, desireless course just like the sun moving across the sky. || 249 ||

अर्धमागधिकाभाषापरिणताखिलः । त्रिजगज्जनतामैत्रीसंपादितगुणाद्भुतः ॥ २५० ॥

He imparted the teachings of spiritual welfare to all living beings of the world in the Ardhamagadhi language (which spontaneously transformed into the respective dialects of all listeners), and astonished everyone with His wonderful attribute of fostering universal friendship among the beings of the three worlds. || 250 ||

स्वसंनिधानसंफुल्लफलिताङ्कुरितद्रुमः । आदर्शमण्डलाकारपरिवर्तितभूतलः ॥ २५१ ॥

By His mere presence, trees blossomed with flowers, bore fruits, and sprouted fresh shoots, and the surface of the earth was transformed into the spotless smoothness of a round mirror. || 251 ||

सुगन्धिशिशिरानुच्चैर्मरुद्वायिसमीरनः । अकस्माज्जनतानन्दसंपादिपरमोदयः ॥ २५२ ॥

Fragrant, cool, and gentle breezes blew along with Him, and through His supreme spiritual glory, He suddenly brought immense delight to multitudes of people. || 252 ||

मरुत्कुमारसंसृष्टयोजनान्तररम्यभूः । स्तनितारमसंसिक्तगन्धाम्बुविरजोऽवनिः ॥ २५३ ॥

The Vayukumara deities swept and cleaned the earth up to a distance of one yojana from His resting place making it exceedingly beautiful, and the Meghakumara deities showered scented water to render the path of His journey completely dustless. || 253 ||

स्पृशन्सुखाम्भोजविन्यस्तपदपङ्कजः । शालिव्रीह्यादिसंपन्नवसुधासूचितारमः ॥ २५४ ॥

He placed His lotus-feet upon lotuses that yielded a blissful, soft touch, and the earth, flourishing with abundant crops of shali rice and other grains, heralded His auspicious arrival. || 254 ||

शरत्सरोवरस्पर्धिव्योमोदाहृतसंनिधिः । ककुबन्तरवैमल्यसंदर्शितसमागमः ॥ २५५ ॥

The sky, rivaling a clear autumn lake, announced His proximity, and the pristine clarity of the intermediate quarters indicated His arrival. || 255 ||

परस्परसमाह्वानध्वानरुद्धहरिन्मुखः । सहस्रारस्फुरद्धर्मचक्रसत्पुरःसरः ॥ २५६ ॥

The celestial beings filled the quarters with mutual calls and joyful acclamations, while the radiant Wheel of Dharma (Dharmachakra) with a thousand spokes moved auspiciously ahead of the Lord. || 256 ||

पुरस्कृताष्टमाङ्गल्यध्वजमालाततताम्बरः । सुरासुरानुयातोऽभूद् विजिहीर्षुस्तदा विभुः ॥ २५७ ॥

Preceded by the eight auspicious emblems (Ashta-mangala-dravyas) and with the sky covered by fluttering rows of banners, followed by multitudes of gods and asuras, the All-Pervading Lord shone with supreme magnificence as He journeyed forward. || 257 ||

तदा मधुरगम्भीरो वारुणी दुन्दुभिध्वनिः । नभः समन्तादापूर्य क्षुभ्यदब्धिस्वनोपमः ॥ २५८ ॥

At that time, the sweet, deep sound of celestial drums (dundubhis), roaring like an agitated ocean, filled the entire vault of heaven. || 258 ||

ववृषुः सुमनोवृष्टिमापूरितनभोऽङ्गणम् । देवा भव्यद्विरेफाणां सौमनस्यविधायिनीम् ॥ २५९ ॥

The deities showered rainfalls of fragrant blossoms, filling the courtyard of the sky and bringing joyful delight to the bees in the form of worthy souls. || 259 ||

वातेरिताः स्फुरन्ति स्म पालिकेतनकोटयः । आह्वानुमिव भव्यौघानित इत्यूर्ध्वबाहवः ॥ २६० ॥

Millions of lofty banners waved in all directions with their cloths fluttering in the wind, appearing like raised arms calling out to the multitudes of worthy souls: "Come here! Come here!" || 260 ||

तर्जयन्निव कर्मारीन् जयश्रीकलहप्रियः । तूर्यघोषो दधत्त्रासं बभूव प्रतिपदं दिशाम् ॥ २६१ ॥

At every step during the Lord's tour, the loud resounding fanfare of trumpets and war-drums reverberated through all quarters, sounding as if it were rebuking and terrifying the enemies in the form of karmas. || 261 ||

नभोरङ्गे नटन्ति स्म प्रोल्लसद्भ्रूपताकिकाः । देवाङ्गना विकीर्यन्त्यः स्वदेहप्रभया दिशः ॥ २६२ ॥

Celestial nymphs (devanganas) with graceful flutter of their eyebrow-banners danced upon the stage of the sky, illuminating all quarters with the divine radiance of their bodies. || 262 ||

देवाः पुण्यानि तन्वन्तः किन्नरा मधुरं जगुः । वीणावादनमातेनुर्गन्धर्वाश्च सहर्षिभिः ॥ २६३ ॥

The gods enthusiastically recited sacred hymns of merit, Kinnara deities sang melodiously, and Gandharvas played lutes (veenas) in harmony with celestial sages and Vidyadharas. || 263 ||

प्रभामयमिवाशेषं जगत्कर्तुमुद्यताः । प्रतस्थिरे सुराधीशा ज्वलन्मुकुटकोटयः ॥ २६४ ॥

With the tips of their diadems blazing with brilliance, the lords of the gods moved about the Lord, as though endeavoring to render the entire universe luminous. || 264 ||

दिशः प्रसेदुरन्मुक्ताः पूरिकाः प्रमदादिव । व्योम धूतधनालेपमञ्चत्परमनिर्मलम् ॥ २६५ ॥

At that time, all directions became serene and cheerful as if blossoming with pure joy, and the cloudless sky shone with supreme pristine clarity. || 265 ||

परिनिष्पन्नशाल्यादिसस्यसंपन्मही तदा । सोत्कम्पेव स्वामिसंगमादिवाभवत् ॥ २६६ ॥

Adorned with ripe crops of shali and other grains during the Lord's tour, the earth appeared as though thrilling with ecstatic horripilation upon uniting with her Lord. || 266 ||

ववुः सुरभयो वाताः स्वर्धुनीशीकरस्पृशः । आकीर्णपद्मरजःपटवासपटावृताः ॥ २६७ ॥

Fragrant breezes blew gently, touching the mist-droplets of the celestial river Mandakini and carrying the pollen of lotuses, appearing like garments of scented powder. || 267 ||

मही समन्ततो रेजे संमुखीनसमेति या । सुरैर्गन्धाम्बुभिः सिक्ता स्नातेव विरजाः शुचिः ॥ २६८ ॥

The earth all around became level and radiant like a mirror; having been showered with fragrant waters by the gods, she became free from dust and shone like a pure woman who had just bathed. || 268 ||

अकालोत्फुल्लकुसुमोद्भेदं दर्शयन्ति स्म पादपाः । ऋतुभिः सममागत्य संश्लिष्टाः साध्वसादिव ॥ २६९ ॥

Trees displayed unseasonal blossoming of flowers; it appeared as if all six seasons had arrived together and embraced the trees in reverent awe. || 269 ||

सुभिक्षं क्षेममारोग्यं गव्यूतीनां चतुःशती । भेजे भूजिनमाहात्म्यादजातप्राणिहिंसना ॥ २७० ॥

By the spiritual majesty of Lord Jinendra, up to a radius of four hundred gavyutis (two hundred yojanas / eight hundred miles), there prevailed abundance of food, universal welfare, perfect health, and the earth became free from violence to all living beings. || 270 ||

अकस्मात् प्राणिनो भेजुः प्रमदस्य परम्पराम् । दधुः परस्परं मैत्रीं भूयिष्ठावाप्तबान्धवाः ॥ २७१ ॥

All living beings experienced continuous waves of spontaneous joy, fostering mutual friendship with one another as though they had found long-lost kin. || 271 ||

मकरन्दरजोवर्षि प्रत्यग्रोद्भिन्नकेसरम् । विचित्ररत्ननिर्माणकर्णिकं विमलाम्बरम् ॥ २७२ ॥

Showering nectar and pollen, bearing fresh saffron filaments, with pericarp crafted from multicolored gems and petals of pristine beauty— || 272 ||

भगवच्चरणन्यासप्रवेशेऽचिरमन्तरे । ऋतुस्पर्शमुदारश्री प्रादुरासीत् सरोजजम् ॥ २७३ ॥

—soft to the touch and possessing magnificent splendor, an assemblage of golden lotuses appeared in the sky wherever the Lord placed His divine lotus-feet. || 273 ||

पृष्ठतश्च पुरश्चास्य पद्मानां सप्त विकासिनः । प्रादुर्बभूवुरुद्गन्धिसान्द्रकिञ्जल्करेणवः ॥ २७४ ॥

Seven blooming lotuses, whose filaments were filled with dense fragrant pollen, appeared before the Lord and seven behind Him as He walked. || 274 ||

तथान्यान्यपि पद्मानि तत्पर्यन्तेषु रेजिरे । लक्ष्म्यावसथसौधानि संचारीणीव खेऽभवन् ॥ २७५ ॥

Similarly, other lotuses shone around them, appearing like mobile palaces of Lakshmi moving across the courtyard of the sky. || 275 ||

हेमाम्भोजमयीं श्रेणीमलिश्रेणिभिरन्विताम् । देवा व्यरचयन् स्वेनां सुरराजनिदेशतः ॥ २७६ ॥

By the command of the king of gods (Indra), the celestial beings arranged this row of golden lotuses accompanied by swarms of black bees. || 276 ||

रेजे राजीवराजी सा जिनपादाम्बुजोन्मुखी । आदित्सुरिव तस्कान्तिमतिरेकादधोगताम् ॥ २७७ ॥

Turned towards the lotus-feet of Lord Jinendra, that row of lotuses appeared as though eager to absorb the overflowing splendor flowing downward from His divine lotus-feet. || 277 ||

ततिरविहारपद्मानां जिनस्योपर्यपि सा बभौ । नभःसरसि संफुल्ला पञ्चदशकृतप्रभा ॥ २७८ ॥

Blooming in the lake of the sky near the feet of Lord Jinendra, the array of these walking-lotuses (vihara-padmas) numbered 225 (the square of fifteen). || 278 ||

तदा हेमाम्बुजैर्व्योम समन्तादाततं बभौ । सरोवरमिवोत्फुल्लपङ्कजं जिनविग्रहे ॥ २७९ ॥

During the Lord's triumphant tour, the sky covered on all sides with golden lotuses appeared like a celestial lake filled with blossoming lotuses. || 279 ||

प्रमोदमसमं तन्वन्निदं विश्वं जगत्पतिः । विजहार महीं कृत्स्नां प्रीणयन् स्ववचोऽमृतैः ॥ २८० ॥

Spreading incomparable joy throughout this universe and gladdening everyone with the nectar of His divine words, the Lord of the universe, Rishabhadeva, traversed the entire earth. || 280 ||

मिथ्यान्धकारघटनां विघटन् वचोऽंशुभिः । जगदुद्योतयामास जिनार्को जनतार्तिहृत् ॥ २८१ ॥

Dispelling the dense mass of the darkness of delusion with the rays of His divine speech, the sun in the form of Lord Jina, the remover of worldly afflictions, illuminated the entire universe. || 281 ||

यत्र यत्रावगाह्य भगवान् हेमाब्जन्यस्तसत्क्रमः । धर्मामृताम्बुसंवर्षैस्ततो भव्या धृतिं दधुः ॥ २८२ ॥

Wherever the Lord, placing His auspicious feet upon golden lotuses, journeyed, the worthy souls of those regions attained supreme spiritual contentment through the showers of the nectar of Dharma. || 282 ||

जिने घने इवाभ्यर्णं धर्मवर्षं प्रवति । जगत्सुखप्रवाहेण पुप्लुवे हतनिर्वृतिः ॥ २८३ ॥

When Lord Jinendra, like a rain-cloud, showered the downpour of Dharma nearby, the whole world attained peace and was submerged in a torrential stream of spiritual happiness. || 283 ||

धर्मवारि जिनाम्भोदात् पायंपायं कृतस्पृहाः । चिरं तृप्तिं दधुस्तदानीं भव्यचातकाः ॥ २८४ ॥

At that time, the eager chataka birds in the form of worthy souls drank repeatedly of the water of Dharma from the cloud of Lord Jina and attained eternal satisfaction. || 284 ||

अथ चराचरगुरुर्जगदुज्जिदीर्षुर्गर्तनिमग्नमभग्नवृत्तिः । सुरारिवृन्दानुगतो विजहार महीं हेमाब्जगर्भकृतपादपद्मः ॥ २८५ ॥

In this manner, Lord Jinendra—the preceptor of the mobile and immobile universe, desiring to uplift souls submerged in the pit of worldly existence, possessing unbroken spiritual conduct, accompanied by hosts of gods and asuras, and placing His lotus-feet within the centers of golden lotuses—journeyed across the entire earth. || 285 ||

तीव्राजस्रभवदवानलदह्यमानमुर्वीवनं भुवनकाननमस्ततापः । धर्मामृताम्बुपृषतैः प्रशमयन् देवो रेजे घनागम इवोदितदिव्यनादः ॥ २८६ ॥

At that time, having eliminated everyone's suffering by sprinkling droplets of the nectar of Dharma upon the worldly forest burning in the fierce and ceaseless forest-fire of

transmigration, and manifesting the divine sound (Divya-dhvani), Lord Rishabhadeva shone resplendently just like the arrival of the monsoon season. || 286 ||

काशीसकौशलकुरुप्रमुखास्तथाङ्गान् सौह्याङ्गमगधान्ध्रकलिङ्गमत्स्यान् ।
पाञ्चालमालवदशार्णविदर्भदेशान् सन्मार्गदेशनपरो विजहार धीरः ॥ २८७ ॥

Intent on expounding the righteous path, the courageous and steadfast Lord journeyed through diverse lands including Kashi, Koshala, Kuru, Kushanga, Suhma, Pundra, Chedi, Anga, Vanga, Magadha, Andhra, Kalinga, Matsya, Panchala, Malava, Dasharna, and Vidarbha. || 287 ||

देवः प्रशान्तचरितः शनकैर्विहृत्य देशान् बहूनिति विबोधितभव्यसत्त्वः । भेजे जगत्त्रयगुरुर्विपुलाधिरूढं कैलासमात्मयशसोऽनुकृतिं दधानम् ॥ २८८ ॥

Having thus wandered gradually through many lands, possessing an exceedingly tranquil conduct, awakening numerous worthy souls to the knowledge of truth, Lord Rishabhadeva—the preceptor of the three worlds—arrived at Mount Kailasha, which was loftily elevated, white like the moon, and mirrored the pristine radiance of His own renown. || 288 ||

तस्याग्रे सुरनिर्मिते सुरुचिरे श्रीमत्सभामण्डपे पूर्वोक्ताखिलवर्णनापरिगते स्वर्गश्रियं बिभ्रति । आस्ते स्म द्वादशभिर्गुणैः परियुतो भक्त्या नतैः सादरमासाञ्चक्रे विभुर्जिनः प्रविलसत्प्रातिहार्याष्टकः ॥ २८९ ॥

There, upon its summit, the Lord took His seat in the splendid assembly hall built by celestial beings, endowed with all the wondrous descriptions mentioned earlier and enhancing the beauty of heaven. At that time, Lord Jinendra was endowed with the divine wealth of the infinite quaternary, surrounded by the assemblies of the twelve orders of beings bowing down with devotion and reverence, and shone resplendently with the eight magnificent divine attendants (Ashta-pratiharyas). || 289 ||

तं देवं त्रिदशाधिपार्चितपदं घातिक्षयानन्तरं प्रोत्थायानन्तचतुष्टयं जिनवरं भव्योत्पलिनीभास्करम् ।
मानस्तम्भविलोकनावनतजगन्मान्यं त्रिलोकीपतिं प्राप्ताचिन्त्यबहिर्विभूतिमनघं भक्त्या प्रपद्यामहे ॥ २९० ॥

Whose lotus-feet are worshipped by the lords of the gods; who, upon the destruction of the destructive karmas (ghatiya-karmas), manifested the divine wealth of the infinite quaternary; who is like the sun to blossom the lotus-creepers in the form of worthy souls; by the mere sight of whose pillars of honor (Manastambhas) even the most exalted men of the world bow down; who is the Lord of the three worlds; who has attained inconceivable external divine splendor; and who is completely devoid of all sins—to that Supreme Lord Jinendra, we too bow down with heartfelt devotion! || 290 ||

इति श्रीभगवज्जिनसेनाचार्यप्रणीते त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवद्विहारवर्णनं नाम पञ्चविंशतितमं पर्व ॥ २५ ॥

Thus ends the twenty-fifth chapter describing the sacred wandering of the Lord in the Mahapurana collection characterized by sixty-three illustrious persons, composed by Acharya Jinasena. || 25 ||

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| काश्चिदुच्चिक्षिपुर्ज्योतिः | २६६ | किमग्निसदृशौ श्रीसरस्वत्यौ | ११ | कुलशैलायितानस्य | ३१७ |

| काश्चिदैरावती विष्वीम् | ३१७ | किमेतत् पितृदाक्षिण्यम् | १६४ | कुलाचलपृथूत्तुङ्गवीची- | १०९ |

| काश्चिदोष्ठाग्रसंदष्ट- | २६८ | किमेतदिति पृष्टोऽसौ | ४०७ | कुलाचलाश्चलन्ति स्म | ३१६ |

| काश्चिदशितदिव्यान्नाः | २६६ | किं नु दिव्यकन्ये सता- | ३५४ | कुलाग्रं धारणादेते | ४५४ |

| काश्चित् प्रमुदिता मत्वा | २६७ | किमेष मदनोन्मादः | १२९ | कुलिल्या निर्झरी चेति | २२ |

| काश्चिन्मङ्गलधारिण्यः | २६५ | किमेष हा मरुत्क्षोभात् | ५६४ | कुलैः पात्रदानाङ्गैः | ५१ |

| काश्मीरोशीनरानर्त- | ३५९ | किमेषा तपसो वृत्तिः | ३० | कुशाग्रतीक्ष्णया बुद्ध्या | २३ |

| काश्यपा गुरोः प्रोक्ताः | ३७० | कियन्त्यपि दिनान्यासीत् | ३६३ | कुसुममालाभिरन्योन्यम् | २८९ |

| काश्यमित्युच्यते सद्भिः | ३७० | कियन्तमथवा कालं | ३९८ | कुसुमरचितभूषणावतंसा | ४३३ |

| काकलीस्वरभेदेषु | २७५ | कियन्मात्रमिदं देव | १५५ | कुसुमरसपिपासया निलीनैः | ४३३ |

| किं किलाभरणैर्भूरिः | ३७६ | किरणैर्यत्र रत्नानां | २६७ | कुसुमापचये सक्ताः | १८० |

| किं न साधितं रत्नैः स्यात् | ९९ | किरीटोत्सङ्गसङ्गित्या | ३८३ | कुसुमितवनषण्डा धाव्यमानाः | ४३३ |

| कुस्तुतिः कामतत्त्वस्य | २५४ | कृत्वाऽदितः प्रजासर्गं | ३६७ | कोष्ठागारनियुक्तांश्च | १८६ |

| कूजद्द्विरेफा वनराजिरेषा | ५५४ | कृत्वानशनसच्चर्यां | १०६ | कोसलादीन् महादेशान् | ३५९ |

| कूटनाटकमेतत् स्यात् | ३७६ | कृत्वाष्टाह्निकमृद्ध्या | ११३ | कौमारं भावमाश्रित्य स्थितः | ४०७ |

| कूटस्थोऽपि न युक्तात्मा | ३०६ | कृत्वा समवतारं तु | ३१४ | क्रमाच्चक्रधरो भूत्वा | ५०४ |

| कूटागारसभागेह- | ५३२ | कृत्वोपशमं मोहनीयस्य | २३५ | क्रमात् केवलमुत्पाद्य | १०६ |

| कूर्चनभ्रान्ततुङ्गीभिः | ४९४ | कृत्वोपशमं वित्तस्य सावद्यात् | ३९० | क्रमादथ सुरानीकान्यम्बरात् | २८५ |

| कृतमङ्गलसंस्कारः | ३८८ | कृत्स्नामिति जगन्नाथाम् | २९८ | क्रमादवापततामेती | १७६ |

| कृतचरणसपर्योऽसौ | ३९५ | कृच्छ्रं मध्यममोत्कृष्टं | २१६ | क्रमोन्नतं तयोर्गात्रं | ३४० |

| कृतपुष्पाञ्जलेरस्य | ३१५ | कृच्छ्रेण लभ्यते नूनम् | १४८ | क्रमीपधानपर्यन्त- | ३८४ |

| कृतप्रणयकोपस्य | ३८६ | केकिनो मधुरालावाः | २२५ | क्रव्यादैरन्योन्यमामिषम् | २१४ |

| कृतप्रणाममाणीभिः | २०३ | कैश्चित् कन्याः समानीय | ४४६ | क्रियातिश्रेयसोदर्कैः | ४८४ |

| कृतप्रणामौ तौ तस्य | १७६ | केचित् समाश्रिताः शरणम् | ४०१ | क्रूरैरपि मृगैर्हिंस्रैः | ५९७ |

| कृतचित्तपरावृत्तिः | ३२१ | केचित् पदावरे वंशे | ४०४ | क्रोधाग्निना दह्यमानाः | २११ |

| कृतरङ्गवल्ली रत्न- | ३३९ | केचित् सौशब्दमिच्छन्ति | १३ | क्षताङ्गा इव गात्रेषु | २१३ |

| कृतभूर्लोकक्रीडा मा | १४९ | केचित् खड्गस्रगादीन् | ४४६ | क्षणं विश्रम्य यास्यामः | ३८६ |

| कृताञ्जलिपुटो भूत्वा | १८१ | केचित् स्वान्येव मांसानि | २११ | क्षणमासीत् तयोर्योगः | ३८६ |

| कृतान्ता इव संक्रुद्धाः | २१३ | केचिन्मुक्त्वा परिग्रहम् | ४०१ | क्लिष्टोऽसौ मनुष्यजन्मा स्यात् | २४५ |

| केचिदन्यवचोलेशान् | १२ | केचिदर्थमपि प्राप्य | १२ | क्व कोदृक् चेह रेखा | २७० |

| कृतानुकरणं नाट्यं | ३१३ | केचिदर्थस्य सौन्दर्य- | १५ | क्व गम्भीरः पुराणाम्बुधिः | ८ |

| कृतान्तःशुद्धिरुद्भूत- | ४६८ | केचिद् विमानेषु | ५३२ | चक्रवर्तिनो राज्यं | १७५ |

| कृताभिवन्दनास्तस्मात् | १२९ | केचिद् वल्कलिनो भूत्वा | ४०२ | क्वचन काञ्चनभित्तिपराहतैः | ४२८ |

| कृताभिषेको हर्म्येषु | ३६६ | केचिन्मज्जनसामग्र्या | ४४६ | क्वचित् सञ्चरद् दिव्य- | ४१५ |

| कृतावनस्ततः सूनुः | २३६ | केचिन्मिथ्यादृशः काव्यं | १२ | क्वचित् च शाद्वला भूमिः | ५२३ |

| कृतावनिरमालाम् | ३८६ | केनासि कर्मणा जाता | १३० | क्वचिच्छिखीमुखोद्गीर्ण- | ४१४ |

| कृतार्था निष्पिताः सिद्धाः | ४५६ | केयूरकटकैरङ्गैः | २२६ | क्वचित् सुरपतिर्नृत्यन् | ३१३ |

| कृतावगाहनाः स्नात्वा | १८० | केयूररुचिरावेसो | ८८ | क्वचिज्जलधरामुक्तान् | १७५ |

| कृतावगाहने यूनि | ३६६ | केवलं केवलालोक- | ४८० | क्वचित् षष्ठीखाराव- | ४१४ |

| कृतावतारमुद्बोध- | ४९४ | केवलज्ञानसाम्राज्यं | ५०५ | क्वचित् किञ्चिनिगूढान्तः | १३४ |

| कृतौ कृताभिषेकाय | २३१ | केवलज्ञाननिर्मुक्त- | ४८६ | क्वचित् क्रुद्धाहिफूत्कारैः | ४१५ |

| कृती कृतार्थो भगवान् | ६१२ | केशान् भगवतो मूर्ध्नि | ३९१ | क्वचित् सा चित्तजन्मास्त्रौ | ५१५ |

| कृतोपशान्तिसंस्कारः | १६२ | केषाञ्चिच्छीर्षकं ज्ञेयं | ३५० | क्वचित् पयोधरेन्दूनाम् | ४२६ |

| कृतार्थाः कृतानिष्टविधाताः | ३०१ | केषाञ्चित् सुविभक्ताङ्गैः | ५० | क्वचित् पुलिनसंसक्त- | ४१५ |

| कृतोपशोभमभवत् | ३६३ | कोटीकोट्यो भवेयुस्ताः | ४७ | क्वचित् प्रेक्षागृहाण्यासन् | ४२६ |

| कृतोपशोभे नगरे | १५८ | कोऽभ्युपायो महाभाग | ५४ | क्वचिदकाण्डविनर्तितकैकिभिः | ४२८ |

| कृत्वा मुनिविधानस्थ- | ३१ | को मञ्जुलालापः | २७५ | क्वचिदञ्जनपुञ्जाभः | ५१४ |

| कृत्वा गन्धोदकैः स्नपनम् | ३०० | कोशादसेरिवान्यत्वं | ११५ | क्वचित् त्रिजगदेन्द्रेण | ४२८ |

| कृत्वा तनुस्थितिं धीमान् | ४५५ | कौबेरं च नमस्तुभ्यं | ३५ | क्वचिदनेकयूथनिषेवितैः | ४२८ |

| क्वचिदुन्मत्तमातङ्गम् | ४१४ | क्षालिताङ्गःपरागस्य | ४६७ | गजविक्रियया काञ्चित् | ३२२ |

| क्वचिदुपोदपयःकणशीतलैः | ४२८ | क्षितिरकृष्टपचेलिमसस्यसूः | ४२९ | गजेन्द्रमवदाताङ्गम् | २६३ |

| क्वचिद्गिरिस्तरीशूरा- | ४३५ | क्षियन्ति निवसन्त्यस्मिन् | ६९ | गजेन्द्रमेनम्रामन्त्र्य | २५९ |

| क्वचिद् द्विपहरिव्याघ्र- | ५२० | क्षीरोदवारिभिर्भूयः | २९० | गणभृद्भिरप्यगणितानन- | ५५७ |

| क्वचिद्धरिन्मणितटरोचिषां | ४३२ | क्षीरोदोदकधौताङ्गी- | ५२६ | गणाधीशैः प्रणीतोऽपि | ८ |

| क्वचिद् ब्रध्नकरोत्तप्त- | ४१४ | क्षुतजृम्भितमात्रेण | १९६ | गणेशमथवोल्लङ्घ्य | २३ |

| क्वचिद् वनद्विरदकपोलघट्टने | ४३२ | क्षुत्पिपासादिबाधाश्च | ३५८ | गण्डोपले वनकरीन्द्रकपोल- | ४४० |

| क्वचिद् धाराः काश्चिन्नद्यः | ५१२ | क्षुदादिवेदनाभावात् | ४९७ | गते शतमतिः पश्चात् | २०८ |

| क्वचिद् विचतुरस्रोऽभूत् | ४१५ | क्षुत् पिपासा शीतं च | २३६ | गतानुगतिकाः केचित् | ४५० |

| क्वचिद् विचित्ररत्नांशु- | ४१५, ५१९ | क्षुभ्यन्ती लवलीलतास्तट- | १३७ | गतिमायतिमुत्पत्तिम् | ५९० |

| क्वचिद् विद्रुमसंघातः | ५१९ | क्षुब्धार्णवप्रतीकाश- | २६० | गतिसंभ्रमविक्षिप्त- | ३८७ |

| क्वचिद् विरलमुन्मुक्त- | ५२३ | क्षुरक्रियायां तदयोग्य- | ४५३ | गतिस्थितिमतामेतौ | ५८८ |

| क्वचिद् विसवता भूमिः | २५३ | क्षेत्रं त्रैलोक्यविन्यासः | ३२ | गते तस्मिन् महाभागे | ४८३ |

| क्वचिश्नवघनच्छाय- | ५१९ | क्षेमंकरः प्रजाक्षेमं | ५५ | गतेषु वारणवृन्देषु | २०३ |

| क्वचिन्मरकतच्छाया- | ५२३ | क्षेमन्धर इति ख्यातिं | ५४ | गते भरतराजोऽथ | ४५८ |

| क्वचित् मरकतानां तु | २९५ | क्षेमं ततस्तेषां | ५५ | गतेष्वंशुकसंधामम् | २६६ |

| क्वचिन्महोपलोत्सर्पत् | २९५ | क्षेत्री क्षेमकरोऽक्षय्य- | ६२१ | गत्योरन्याद्रियागामि | ५८१ |

| क्व संस्थितोऽसि हा नाथ | ३८७ | खण्डैराच्छाद्य संभारान् | ४५३ | गत्वा गृहनिदेशेन | २१७ |

| क्व यामः क्व नु तिष्ठामः | २१५ | खड्गधरो रथाक्रान्त्या | २४६ | गदादिपाणयस्तेऽथ | ४४८ |

| क्व वयं जडधियः क्व च गृणाम्बु | ५५७ | खड्गस्य सह सम्बन्धात् | ४१ | गान्धर्वनायकारब्ध- | ३१९ |

| क्वचिन्निरुपमा जाताः | २०४ | खनतोऽस्यापनज्वालि- | ४१४ | गन्धर्वपुरनाथस्य | ३६६ |

| क्व यातोऽसि गतोऽस्माभिः | ४०८ | खमिव सान्द्रकुसुमाढ्यं वा | ५५२ | गन्धर्वारूढसङ्गीतमुदगात् | ३६४ |

| क्व च तपोव्रतं जातम् | ४५४ | खगैः सह गता यन्त्राः | १४ | गन्धर्वारूढसङ्गीतमृदङ्ग- | २९९ |

| क्षणमक्षणनीयेषु | ४५५ | खचरान् ययुस्तेऽथ | ४५० | गान्धर्वास्तन्निगोता- | २८७ |

| क्षणाददृश्यतां याताः | ३८६ | खता गणनातीताः | ५४६ | गन्धस्रग्धूपदीपाद्यैः | ५२५ |

| क्षणादेकः क्षणादरकः | ३१६ | खगानां पततां चापि | २१४ | गन्धानाभिव सा मूर्तिः | ५४२ |

| क्षणात्रश्यन् क्षणाज्जीर्यन् | ३७५ | खचितः कनकभित्त्या | ४२८ | गन्धास्वुलपितस्थान्ते | ३०० |

| क्षणिकानां च वित्तानाम् | ५०० | खचरिजनहस्तधार्य- | ३४२ | गन्धारपन्नगपदोपपदं च विद्ये | ४४३ |

| क्षत्रियाः शस्त्रजीवित्वम् | ३६२ | खद्योतास्तमसोऽभावे | ७४ | गन्धो नामास्ति विषयेऽयोध्या | १४२ |

| क्षमागुणप्रधानाय | ३०७ | खद्योत इव तिग्मांशुः | ५५५ | गान्धेवामोदिना वपुः | ३०४ |

| क्षमाधनानां क्रोधाग्निः | १३२ | गन्धर्गन्धमयीवासीत् | ५४ | गन्धैरपि सुगन्धिभिः | ३०४ |

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| ततोऽनशनमत्युग्रम् | ३९ | ततो मधुरगम्भीरम् | १५९ | ततोऽस्य मतिरित्यासीत् | ४४५ |

| ततो निभृतमासीने | ५८ | ततो मनुरसौ राजा | ५५ | ततोऽस्य योग्यातां मत्वा | २३० |

| ततो निरुद्धयोगो राजा | ४९५ | ततो मन्त्री ततः | २२१ | ततोऽर्हत्य नमस्कारं | ३१९ |

| ततो निरीक्ष्य तान् दृष्टान् | ११२ | ततो मन्त्री महाप्राज्ञः | १८४ | ततोऽस्या दृढवर्माख्यौ | १२४ |

| ततो निष्पत्य पूर्वोक्त- | १८३ | ततो ययातिनामाऽसौ | ७५ | ततोऽस्यानुमतिं लब्ध्वा | ३३० |

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| ततोऽनीतान्तसंस्थानं | २०९ | ततो युक्ता विशालाक्ष्या | ५२ | ततो व्युत्सर्गवीथ्यन्त- | ४६४ |

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| ततो नृपमुवानेत्थम् | ३०९ | ततो रात्रौ गतायां तु | १३५ | तत्कर्णामृतमासाद्य | १५० |

| ततोऽन्तरन्तरं ज्ञात्वा | ५३६ | ततो रत्नं जगच्चक्षुः | ५५६ | तत्कर्तव्यो भवेन्नियमो | ३६१ |

| ततोऽन्तरमतिक्रम्य | ३९ | ततो रागान्धचेतस्काः | ४०८ | तत्कल्याणं समालोक्य | ५६१ |

| ततोऽन्तरमभूद् भूयो | ५५ | ततो लोकान्तरप्राप्ति- | ५०८ | तत्कायस्थितमासाद्य | २४ |

| ततोऽन्तरमसंप्रेक्ष्य | ५५ | ततोऽवतीर्णः स्वर्गं श्रित् | १४६ | तत्कालकामदेवोऽभूत् | ३४६ |

| ततोऽन्यं कुरुविन्दाख्यं | १०२ | ततो वधूं वरं सिद्धौ | १६० | तत्कालोपनतैर्माल्यैः | ३८६ |

| ततो ब्रह्मपदं प्राप्य | २१८ | ततो वनानां शतं | २७० | तत्कौशलमधीयानैः | १३० |

| ततो ब्राह्मी समाख्याता | ३४६ | ततो वलाटवाकारम् | ५०६ | तद्गन्धमथ राजन्ते | २२० |

| ततो भद्रे गहायोगिन् | ३७ | ततोऽप्सरोगणैः काल- | ५५ | तद्गतौ रेजतुः कान्त्या | ५० |

| ततो भगवतो भक्ता | ५३ | ततो विविधवस्तुभ्यः | ३०६ | तत्क्षणं सहसा यातः | २४ |

| ततो भगवदुद्योग- | ६३२ | ततो विकृतिरेषा स्यात् | २४२ | तत्क्षणं क्षणमिवारात्रौ | २४ |

| ततो भग्नैकरदनो | १०३ | ततो विज्ञानसंतान- | ९५ | तत्त्वतस्तपसा युक्तः | ५०२ |

| ततो भरतराजर्षेः | ४५८ | ततो विविक्तशायित्वम् | ४८३ | तत्तपोधनतपसोऽन्ते | ५० |

| ततो भरतराजेन | ४५६ | ततो वीध्यन्तरेष्वस्याम् | ५०३ | तत्तपोऽतिशयात्तस्मिन् | ५०५ |

| ततो भरतराजेन्द्रो | ५९२ | ततोऽशौचं च काषायान् | ४०७ | तत्तस्य जनैर्वार्ता | २०१ |

| ततो भव्यजनैः सार्धम् | ३९५ | ततोऽष्टानां तु कल्याणे | ४२ | तत्तु कल्याणि कल्याणी | ५६७ |

| तत्पुराणकवीनेव | ९ | तत्रामरकृतानेक- | ३१३ | तथैव तूर्यरवा भेर्यः | ३०९ |

| तत्पुराधिपतेः श्रीमद्- | १४३ | तत्राष्टगुणमैश्वर्यम् | २२३ | तथैवमपरं राजन् | १०५ |

| तत्प्रयोगविधौ पूर्वम् | ३१४ | तत्रासिकर्मसेवायाम् | ३६२ | तथैवाधर्मकायोऽपि | ५०० |

| तत्प्रश्नावसितानित्थं | २४९ | तत्रासीत् पाटलीग्रामे | १३० | तथोपशीर्षकादीनामपि | ३५२ |

| तत्प्रसादावसितोऽयं | ५८ | तत्रासीन्न च तं देवाः | २१ | तदग्रहेऽन्यसंतान- | ५०० |

| तत्प्रसीद विभो दातुम् | १५५ | तत्रासीनं तमिन्द्रायैः | ५४३ | तदङ्गविरहाद् भेजुः | ३९० |

| तत्प्रसीद विभो स्तोतुम् | ३१ | तत्रासाद्य सुखमावसत् स्वरुचि- | १८९ | तदत्र संशयो नैव | ५० |

| तत्प्रहाणान्मनोवृत्ति- | ३५८ | तत्रास्ति मन्दरात्पूर्वात् | १३० | तदत्रावसरे वस्तु | १५४ |

| तत्फलाभ्युदया जाताः | १८ | तत्रैकस्मिन् शिलापट्टे | ३८९ | तदनन्तरमेवाभूत् | ५९ |

| तत्र कल्पतरोः शाखा | ४९६ | तत्रैवान्यविषये जातः | १८३ | तदनुसंवरणं यत्तत् | ५८ |

| तत्र त्रैलोक्यसारेऽस्मिन् | ५०४ | तत्रोपपादशय्यायां | ११६ | तदन्तरव्यतिक्रान्ता | ५५ |

| तत्र तोरणमावृत्य | ५३२ | तत्सत्यमधुना ज्ञेयम् | ४५० | तदन्तरालदेशाश्च | ३६० |

| तत्र देवसभे द्वे च | २२ | तत्समुत्सारणत्रासात् | २९९ | तदन्तरेषु राजन्ते | ५२६ |

| तत्र धर्मफलं प्राप्तम् | ५७३ | तत्सर्वं विभुरत्याक्षीत् | २९० | तदन्तेष्वन्तपालानां | ३६० |

| तत्र नन्दनपूर्वाशा- | १४१ | तत्सेवा सुखमित्यत्र | २४४ | तदपायप्रतीकार- | ४९० |

| तत्र षटुकशालायां | १३६ | तक्त्वाऽशुकमाहृत्य | १६७ | तदप्रमत्ततालम्बं | ४६१ |

| तत्र पुर्यां प्रभाकर्याम् | १८३ | तथा कुलधरोत्पत्तिः | २४१ | तदभावे च न ध्यानम् | ५०२ |

| तत्र पूर्वदिगे स्थित्वा | ४६३ | तथात्राप्युचिता वृत्तिः | २५९ | तदम्यन्तरभूभाग- | ४२२ |

| तत्र प्रभाकरी पुर्यां | १४१ | तथाऽन्यदपि वस्त्वेष | ५०४ | तदमुत्रात्मनो यत्ने | ३८ |

| तत्र बीभत्सुनि जने | ५० | तथान्यान्यपि पद्मानि | ६३४ | तदम्बुशीकरैर्व्योम- | २९५ |

| तत्र वातायनद्वार- | ४२३ | तथा परिचरन्त्येते | ३९४ | तदम्भःकलशास्यस्थैः | २९४ |

| तत्र वीध्यन्तरेष्वासन् | ३६१ | तथापिकाललब्धिः स्यात् | ३२९ | तदर्धं तद्विंशवत्यग्रिमाणि | ४२५ |

| तत्र वृत्तिः प्रजानां सा | ३६६ | तथापि किमपि प्रष्टुम् | २३ | तदर्धप्रमितो ज्ञेयः | ३५१ |

| तत्र श्रीमवने रम्ये | १७१ | तथापि यौवनारम्भे | २२९ | तदर्धं राज्यभोगेन | ५० |

| तत्र षोडशसोपान- | ५३६ | तथापि सुखसादभूता | २२७ | तदवस्थं तमालोक्य | १५० |

| तत्रस्थो गुरुमादरात् | ३९६ | तथाप्यनूद्यते किञ्चित् तद्गतं | ३६३ | तदवस्थार्थमस्यैतत् | ६१२ |

| तत्राघातिस्थितेर्मायान् | ४९५ | तथाप्यनूद्यते किञ्चिदस्य | ५१४ | तदस्य ध्यानशास्त्रस्य | ४९८ |

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| तत्राद्यं शुक्लं मापर्च्य | ४६९ | तथाप्यस्य जगत्सर्वम् | ६० | तदस्याधारितं शून्यं | १०१ |

| तत्राद्ये करणेऽस्मिन् | ४७० | तथाप्युग्रं तपोध्वस्तः | ४६२ | तदा कच्छमहाकच्छ- | ३७० |

| तत्रापरैः पञ्चभिर्नृणां | ६५ | तथा भुक्त्वा चिरं भोगात् | ४९ | तदा कार्यद्वयं तस्य | ३८८ |

| तत्राधिरोप्य परिविष्टर- | ४४२ | तथा मतिवराद्याश्च | १९७ | तदा किल जगद्विश्वम् | ३६३ |

| तत्रानपेक्षं यद्धर्मात् | ५०१ | तथा युष्मत्पिता युष्मान् | १०६ | तदा कोलाहलो जातो | ४४९ |

| तत्रानीतश्च तन्मध्ये | १०३ | तथा रत्नपरीक्षा च | ३५७ | तदा जलधरोन्मुक्ताः | ६१ |

| तत्रापि विविधं दुःखं | २७५ | तथासीनस्ततः स्तोत्रम् | ३७३ | तदा ज्ञेयं पयःसंस्थान- | ८९ |

| तत्राविशिष्टवियोगोऽस्ति | ३७६ | तथासीनस्य चेद्यानं | १७२ | तदादि तदुपज्ञं तत् | ४५६ |

| तत्राभिषिच्य देवेन्द्रैः | ५३४ | तथाहीदं पुराणं वः | ३१ | तदा दिव्याङ्गणारूपः | ५१३ |

| तथैकादशभिर्मासैः | २२५ | तदा नाटकं दृष्ट्वा | १५२ | तदा ध्यानमयी शक्तिः | ४६७ |

| तदानन्दमहाभेर्यः प्रहताः | ३३८ | तदास्याविरभूद् दावा- | ३६३ | तद्वक्षसि पृथाविन्द्र- | ९१ |

| तदा निमेषविमुखः | ३०५ | तदा स्वायम्भुवं नाम | ३५६ | तद्वदनेऽस्य सोम्याङ्गि | १३० |

| तदाऽपप्तद् दिवो देव- | ४५४ | तदा हेमाम्बुजैर्व्योम- | ६३४ | तद्वार्ताकर्णनात्तूर्णम् | २८० |

| तदा पापास्रवद्वार- | १४२ | तदिमे परिहर्तव्याः | ६५ | तद्वातकर्णनाद् वृत्तम् | १८६ |

| तदा विमुक्तसञ्चारैः | ६२ | तदिदं प्रस्तुता यात्रा | ३८६ | तद्विद्याग्रहणे यत्नं | ३५५ |

| तदापीदमनुस्मर्तुम् | ३१ | तदियमीडिडिषन् विदधाति | ५५७ | तद्वियोगे पुनर्दूःखं | १५ |

| तदा पुराणामेतत्तु | ३१ | तदीय्यरूपलावण्य- | ३२९ | तद्वियोगे तस्यासीत् | १२० |

| तदा पुष्करवाद्यानि | ३१५ | तदुत्तिष्ठत तमापृच्छ्य | ४१० | तनुच्छायामिवाम्लानाम् | ११८ |

| तदा प्रक्षुभिताम्भोधि- | ५०६ | तदुदाहरणं पुष्टम् | ३९८ | तनुं भगवतः प्राप्य | ३०० |

| तदा प्रयुक्तमन्यच्च | ३१४ | तदुन्नतेरिदं वित्तं | ४१० | तनुमध्यं बभारासौ | ३४२ |

| तदा प्रशान्तगम्भीरं | ३८ | तदुन्मदं गजादीनाम् | ४५५ | तनुं कृशोदर्याः | ३५३ |

| तदा प्रीतिकरस्येति | २१७ | तदुन्मुद्रं च तदन्तस्थम् | १७६ | तनुमान् विषयानीप्सन् | १७३ |

| तदा भगवतो रूपम् | ३९२ | तदुन्मत्तं गजादीनाम् | ५६ | तनूदरैः श्लक्ष्णमध्यैः | ४१६ |

| तदा भट्टारके याति | ४४६ | तदुपज्ञमभूद् योग- | ४०३ | तनोति विषयासङ्गः | २०९ |

| तदाऽभूदर्भकोत्पत्ति- | ५८ | तदुपायं च मन्यन्ते | १३३ | तद् वपुर्मधुरमारेणुः | ३८ |

| तदाऽभूवंस्तयोरेक- | २२८ | तदुपालम्भमित्युच्चैः | ५५५ | तन्नाम्ना प्रसिद्धं च | ३५६ |

| तदा मङ्गलधारिण्यः | २८६ | तदुरोजसरोजातमुकुलानि | २६७ | तन्निवृत्त्यै कृतं जात- | १५२ |

| तदा मङ्गलसङ्गीते | ३८२ | तदेकं तत्त्वसामान्यात् | ५५ | तन्निवृत्तौ कृतं ध्यानम् | ५०० |

| तदा मधुरगम्भीरो | ६३२ | तदेकदेशदेशाद्रि | ६८ | तन्मुखात् सुरनारीणां | २२९ |

| तदा मर्त्या ह्यमर्त्यभाः | ४९ | तदेकपैतृकं यातम् | ३५० | तन्मना विक्रिया यद्वत् | २४० |

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| नन्दीश्वरमहाद्वीपे | ११९ | नमस्तुभ्यमलेश्याय | ६०३ | नवं वयो न दोषाय | ४०७ |

| नन्दीश्वरादिनामानः | ५१७ | नमस्ते जगतां पत्ये | ६०० | नवकेवललब्धीस्ता- | ४७२ |

| नन्दावर्तविमानेऽभूत् | २०६ | नमस्तेऽनन्तदानाय | ६०२ | नवकेवललब्ध्यादि- | ४८८ |

| न बद्धो भृकुटिन्यासो | १६३ | नमस्तेऽनन्तबोधार्कतू | ६०२ | नव वनस्पतयोऽप्येते | १९४ |

| न बाह्याभ्यन्तरे चास्ति | ४६४ | नमस्तेऽनन्तवीर्याय | ६०२ | नवमं पुष्पदन्तस्य | ४२ |

| नभः परिमृजन्तो वा | ५३० | नमस्ते विक्रियाधीनाम- | ६२४ | नवमासे स्थिता गर्भे | १९६ |

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| नभोऽङ्गणमथारुह्य | ३७९ | नमोऽस्तु तद्रसास्वाद- | ६०५ | न विहन्त्यापदं यच्छ | २८ |

| नभोऽङ्गणमथोत्पेतुः | २८७ | नयनयुगमताम्रं रुचिरं | १६६ | न शिश्ये जागरूकोऽसौ | ४६२ |

| नभोजनीरसंप्राप्तौ | ६२ | नयनानन्दिनी रूपं | २७१ | न श्रुतस्य कराबाधा | ७७ |

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| नभःसरसि संजातं | ६३३ | नयनोत्पलयोरस्य | ३२५ | न हि यज्ञात् परं किञ्चित् | ५६२ |

| नभो व्याप्तिभिरुद्धोषैः | ५७५ | नयप्रमाणजीवादि- | ४८७ | नाकीन्द्राः क्षालयाञ्चक्रुः | ४२५ |

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| नमः परमरूपाय | ६०२ | नरकायुरपर्याप्तं | २१६ | नाति दूरं खमुत्पत्य | २८ |

| नमः परमविज्ञान- | ६०३ | नरकेषु बिलानि स्युः | २१६ | नातिदूरे पुरस्यास्य | १८० |

| नमः परमविद्याय | ६०२ | नरकेषु यदेतेन दुःखम् | ३७४ | नातिविस्तारविस्तीर्णे | ४२ |

| नमः पुराणकारेभ्यो | ९ | नरगीतं विभातीति | ६० | नात्यर्थमभवत्तीर्थे | ८६ |

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| नमः सिद्धेभ्य इत्येतत् | ४९९ | नरासुराकुमाराभा- | ४२७ | नात्युन्मिषति संरागे | ३६१ |

| नमः सुदायिने तुभ्यम् | ६०३ | नरेन्द्रभवनं चास्याः | २८ | नाथोऽयं प्रतिमर्यो वै | ४१९ |

| नमः स्यात्कार्य ते शुद्धिं | ३०९ | नर्तयन्नकतो यूनौ | ३१८ | नाथानाथं जनं त्रातुं | ३८४ |

| नमः स्थगितमस्माभिः | १९१ | नलिनी कमलालङ्कृता | ६६ | नाधर्मात् सुखसंप्राप्ति- | २२ |

| नमत्खगपतयः सर्वे | १०६ | नलिनीप्रमितायुष्को | ५५ | नाममात्रेण दृष्ट्वा | १३० |

| नमस्कारपदात्यल्प- | ११५ | नलिनाभं मुखं तस्य | २४० | नानादुःखशतावर्ते | ३७५ |

| नमस्कारपदान्युच्चैः | १९२ | नानाभरणविन्यासम् | १३४ | नानाशास्त्रेष्वधीतात्मा | ४०५ |

| नमस्तमःपटलच्छन्न- | ६ | नानारत्नप्रभोत्सर्पैः | ५४० | नानामरणभाभार- | ५२ |

| नानोपारूयानकुशलो | १९ | नित्यप्रसादलाभेन | १६९ | निर्वाणमगमत् पश्चात् | ५७४ |

| नान्दीतूर्यरवे विश्वं | २९९ | नित्यातोद्यमहावादः | ५१६ | निर्वापिता मही कृत्स्ना | २९८ |

| नाभिः कामरसस्यैक- | ३३१ | नित्यानित्यात्मकं जीव- | ५०३ | निर्वृत्तावभिषेकस्य | ३०१ |

| नाभेरपि समुद्भूता | ३४९ | नित्यालोकोऽप्यनालोक्य | १२१ | निरपेक्षं व्रजन्तं तम् | ५४ |

| नाभिकालोद्भवत्कल्प- | ८५ | नित्योदयार्पणोदात्मा | ५०३ | निर्व्यायामा निरासङ्गा | ४८ |

| नाभिपाथिवसन्धौ तु | २०८ | नित्योपहाररुचिरा | २९१ | निलीनालिकुलं दृष्ट्वा | ५१६ |

| नाभिरन्त्रादधस्तन्वी | १२५ | नित्यो वा स्यादनित्यो वा | ५०० | निर्दशना विरहसन्तप्त | २६१ |

| नाभिराजः समं देव्या | ३१९ | निदानं भोगकाङ्क्षित्वम् | ४७७ | निश्चिचायेति राजेन्द्रो | ५७३ |

| नाभिराजः समुद्भिन्न- | ३११ | निदानं वासुदेवत्वे | १४५ | निर्दिष्टा ये गुणास्तस्मिन् | ५८३ |

| नाभिराजः स्वहस्तेन | ३६७ | निद्राकपायितेनेत्रैः | ३३४ | निर्विचिन्त्येति समाहूय | १७५ |

| नाभिराजाज्ञया स्रष्टुम् | ३५८ | निधयो नव तस्यासन् | ११७ | निःश्वस्य सानुजश्चैष | ३८८ |

| नाभिरुन्निद्रपद्मस्य | ३२९ | निधयो नव शङ्खाद्याः | ५२१ | निःसङ्गो निष्परिग्रह- | ४२५ |

| नाभिश्च तन्नाभिनिकेतनेन | ६७ | निधुवनानि वनान्तलतागृहैः | ४२७ | निष्टप्तकनकच्छायं | ३२५ |

| नाभिजो नाभिजो जातः | ६३१ | निपतन्निर्झरारावैः | ५० | निष्टप्तकनकच्छायः सप्त- | ११८ |

| नाभेर्महितः सूनुः | २७० | निपत्य च महीपृष्ठे | २१० | निष्टप्तकनकच्छायः कनक- | ६२६ |

| नामकर्मविनिर्माण- | ३३२ | निपत्य भुवि भूयोऽपि | १८१ | निसर्गजाः गुणास्तस्य | १२३ |

| नामग्रहणमात्रं च | ७० | निभृतं विस्तारयन्तीभिः | ४१५ | निसर्गरुचिरं रूपम् | ३०५ |

| नामृष्टभाषिणी विद्वांसः | ५८८ | निमित्तमात्रमिष्टं स्यात् | ७१ | निसर्गरुचिराकारौ | ३५५ |

| नारकी वेदना घोरा | २१८ | निमेषापायधीराक्ष- | ५९८ | निसर्गरुचिराप्येषा | २५० |

| नारी रूपमयी यन्त्रा | ३७६ | निमग्नद्रुमे यथोत्सन्नः | २४३ | निसर्गसुन्दरं तस्य | ३२७ |

| नासिकाग्रं समालोक्य | २१९ | नियताकृतिरप्येष | ४८८ | निसर्गाद् दुर्जटी नार्यो | ७४ |

| नासिकास्था रुचिं दध्रे | २१८ | नियुताग्रसंख्यानि | १४६ | निसर्गसुरभिर्यस्य | ३०० |

| नासुवा परनिन्दा वा | २३९ | नियतिमिव खगादेर्मण्डला | ४४३ | निसर्गाच्च धृतिस्तस्याः | २७९ |

| नास्त्यात्मेत्याहुरेके नये | ५८५ | निरञ्जनो जगज्ज्योति- | ६०८ | निस्तनन् कतिचिच्छ्लोकान् | ३५ |

| निःशेषकर्मनिर्मोक्षो | ५८५ | निरतिशयमुदारं | ५७४ | निःसङ्गवृत्तये युक्ताः | ३०६ |

| निःश्रेयसाथिभिर्भव्यैः | ५०० | निरायुषत्वान्निधूत- | ५०४ | नीरन्ध्रं विरलं रुद्ध्वा | २५७ |

| निःसारे खलु संसारे | ३७४ | निरुद्धोच्छ्वासदौःस्थित्यात् | १९२ | नीलादिष्वचलेन्द्रेषु | ११९ |

| निगूढा च शची देवी | २८० | निर्द्वन्द्ववृत्तितामाप्ताः | २४१ | नीलिमा तत्कुचापाग्रम् | ३३७ |

| निगूढगुल्फसन्धित्वम् | २५१ | निर्धूय मोहपूतनां | ६३० | नीलोत्पलवतंसेन | ३३३ |

| निगूढप्रेममद्भाव- | ३५५ | निर्निमेषो निराहारो | ६१४ | नीलोत्पलोपहारेषु | ५३ |

| निगूढार्थक्रियापादैः | २६९ | निर्भयश्च निराकाङ्क्षो | ४८८ | नूनं तद्गुणसंख्यानं | २३० |

| निगृहीतशरीरेण | ३६१ | निर्मुक्तमात्यदद् यत् | ८४ | नूनं तस्याः कलालापे | २५० |

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| पुराणान्येवमेतानि | ४२ | पूता गन्धाम्बुधाराऽसौ | २९९ | प्रकीर्णकयुगं भाति | ५५४ |

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| पुरी स्वर्गपुरीवाभात् | ३१२ | प्रक्षालयत्यलिलमेव मनोमलम् | ५६३ | प्रत्यङ्गममिति विन्यस्तैः | ३०५ |

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| प्रजानां जीवनोपाय- | ५५ | प्रत्यासन्नमृतेस्तस्य | १०१ | प्रयान्तमनुयाति स्म | २५२ |

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| प्रजानामिव चक्षुः | ५८ | प्रस्थानयोगस्य | ६७ | प्रलम्बितमहाबाहु- | ३९८ |

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| प्रज्ञाने प्रमादोऽपि | १६ | प्रधानपुरुषश्चान्ये | ७० | प्रविकुरुते हृदि मानसं मनोजः | ५५८ |

| प्रणते ते समुत्थाप्य | ३५४ | प्रधानमात्मा प्रकृतिः | ६२० | प्रविस्तारि शुभ्रातपत्रत्रयेण | ५५४ |

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| प्रणिगदितं सतीत्युक्ते | ५५ | प्रभूताः षण्मासाः | ४४५ | प्रशमस्थं विभोरङ्गात् | ४०५ |

| प्रनस्थोऽथ महाभागो | ५७४ | प्रबोधिताः सुरेन्द्रेण | ३८२ | प्रशस्तप्रणिधानं यत् | ४८८ |

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| प्रतिदिनममरेन्द्रो | ३२४ | प्रबोधितश्च सोऽन्येद्युः | १४२ | प्रशान्तक्षीणमोहेषु | ४८४ |

| प्रतिपादिकविस्तस्त- | १९१ | प्रभञ्जननृपाच्चित्र- | २२१ | प्रशान्तललितोदात्त- | २४० |

| प्रतिप्रतीकमित्यस्य | ८३ | प्रभञ्जनश्च्युतस्तस्मात् | १८५ | प्रशान्तारिसनन्तात्मा | ६०६ |

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| प्रतिव्राज्यं महेन्द्रस्य | ३१८ | प्रभया परितो जिनदेहभुवा | ५४८ | प्रश्नाद् विज्ञाय तद्भावम् | २४ |

| प्रतिश्रुतिरिति ख्यातिम् | ५२ | प्रभाकरविमानेऽभूत् | ३०६ | प्रश्रयश्च तदास्यासीत् | ४६३ |

| प्रतिश्रुतिरिति संज्ञा | ५२ | प्रभागमण्डले काञ्चित् | २६९ | प्रशंसन् गुणानस्य | ८४ |

| प्रतीच्छ प्रथमं नाथ | ११७ | प्रभातवेलिता वायुः | २६६ | प्रसन्नकलुषं तोयम् | ५८० |

| प्रतीतलिङ्गमर्हद्वत् | ४८० | प्रभामयमिवाशेषम् | ३३ | प्रसन्नचित्तता धर्मसंवेग- | ४९१ |

| प्रतीहि धर्मसर्वस्वम् | २१० | प्रभा प्रबोधमाधातुं | २७७ | प्रसन्नादृशोर्भावा | ३८३ |

| प्रत्यक्षं दृश्यते सर्वम् | ५० | प्रमाणमधुना युक्तम् | ४० | प्रसन्नामतिगम्भीरा | १६ |

| प्रत्यक्षमिव तत्सर्वम् | १४७ | प्राणानां महाध्यान- | ४६९ | प्रसवागारमिन्द्राणी | ४५ |

| प्रत्यक्षमेव तत्सर्वम् | ४० | प्रमोदनिर्भरो भक्ति- | ३५१ | प्रसवागारमेतस्याः | २८ |

| प्रत्यङ्ग ममरेन्द्रस्य | ३१८ | प्रमोदमरतः प्रेम- | ३३९ | प्रसाधनगृहे रम्ये | ३८ |

| प्रसाधनविधौ काश्चित् | २६५ | प्रमोदमयमातन्वन् | ६३४ | प्रसाधनमिदं तावत् | ३५० |

| प्रसाधनविधेरन्ते | १५९ | प्रायेणोपमया रहितम् | २९५ | बन्धवो गुरवश्चेति | २०५ |

| प्रसूतिः सर्वभावानाम् | ५९ | प्रायोपगमनं कृत्वा | ११४ | बन्धवो बन्धनान्येते | ९५ |

| प्रसिद्धमभवत् सर्वम् | ६०२ | प्रारम्भे चापवर्गस्य | २० | बन्धवो मानिताः सर्वे | १६१ |

| प्रसीदति भवत्पाद- | ५५६ | प्रार्थयेत तथाप्येतत् | १९५ | बभारोध्वं स धीरः | ३२७ |

| प्रसीद देव कि कृत्यमिति | ४४६ | प्रासादास्ते समं राजन्ते | ५३४ | बभासे वनमाशोकम् | ५२४ |

| प्रसेनजित् परं तस्मात् | ६६ | प्राहुर्धर्मकथाङ्गानि | १९ | बभुर्नीलमणिक्ष्मास्थाः | ५२९ |

| प्रसिद्धं नष्टमुद्दिष्टम् | ३५६ | प्रियाङ्गनाङ्गसंसर्गात् | २४३ | बभुश्च मणिकुट्टिमे | ५१७ |

| प्रस्थानमङ्गलं कर्तुम् | ३८७ | प्रियास्तनतटस्पर्शात् | १९२ | बभौ पयःकणाकीर्ण- | ३४२ |

| प्रस्थानमङ्गलान्यच्चैः | ३८२ | प्रीतः प्रहृष्टनामाऽथ भूयः | ४५९ | बभौ फणिकुमाराभ्याम् | ४११ |

| प्रस्थानमङ्गले जाते | २८८ | प्रीतिकण्टकितां भेजे | ३३६ | बभौ राजीवमारक्तम् | ४०५ |

| प्रस्नुवाना महाव्याघ्री | ४०४ | प्रीतिवर्धनमारोप्य | १४१ | बभौ सुकोशला भावि | २५७ |

| प्रहीणा वृक्षवीर्यादि | ५० | प्रीतेरद्य परां कोटिम् | १५४ | बहिर्ध्वजेषु बलिम् | ५२८ |

| प्राकारात् परतो विभाति | ५६९ | प्रीत्या भरतराजेन | ५८ | बलव्यसनरक्षार्थम् | ४६८ |

| प्रागुक्ताश्च मृगा जन्म | १९७ | प्रेक्षका बहवस्तत्र | ३१४ | बहिः स्फुरत् किमप्यन्तः | ४०६ |

| प्रागेव चिन्तितं कार्यम् | १५६ | प्रेक्षन्ते केचिदागत्य | १३६ | बहुप्रपञ्चतामेति | ३९२ |

| प्रागेवोत्सर्पिणीकाले | ४० | प्रोक्ता ध्यातुरवस्थेयम् | ४८८ | बहुकेतुकमेतच्च | ४२२ |

| प्राचीव बन्धुमब्जानाम् | २८३ | प्रोक्ता विप्रहयष्टौ | ४६७ | बहुनात्र किमुक्तेन मुखा- | ३८८ |

| प्राग्जन्मानुभवः सर्वः | १४६ | प्रोक्तास्तीर्यक्कृतोत्सेधः | ५२८ | बहुनात्र किमुक्तेन श्लाघ्या | २८० |

| प्राग्भाषिते विदेहेऽस्ति | १२४ | प्रोच्चचार महाध्वानो | ४५८ | बहवः संहता यद्वत् | ५० |

| प्राग्मेरोगन्धिलादेशे | १८३ | प्रोत्तुङ्गो मेरुकालेन | ५० | बहुमुख्यरजस्का च | ४२३ |

| प्राग्विदेहमहाकच्छ- | १११ | प्रोद्यद्विद्रुमसंनिभैः | ५३२ | बहुविधवनलतिकाकान्तम् | ५५१ |

| प्राणा दक्षास्य सन्तीति | ५८४ | फलेष्वपि रसोत्पादात् | १६० | बहुधा भज्यमानोऽपि | ३३३ |

| प्राणायामैरतिप्रौढैः | ४८१ | फलमादाय सिद्धेभ्यः | २६० | बहूनि प्रविभक्तानि | ५०९ |

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| प्राणैरात्मस्थितिश्चेति | ४०२ | फलान्याभरणान्येषाम् | ५३१ | बाल्यात् प्रभृति नर्वासा | २१८ |

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Ādi Purān.am - Glossary of Technical Terms (Jain Terminological Dictionary)

(Authentic introduction and references to philosophical, doctrinal, and technical terms used in Ādi Purān.a)

A

- **अजीवके दो भेद (Two types of Ajīva / Non-soul)** - 1. Mūrtika (corporeal/material), 2. Amūrtika (incorporeal/non-material). [24.89]
- **अजीवके पाँच भेद (Five types of Ajīva / Non-soul)** - 1. Pudgala (matter), 2. Dharma (medium of motion), 3. Adharma (medium of rest), 4. Ākāśa (space), 5. Kāla (time). [24.89]
- **अट्ट (At.t.a)** - A measure of numerical calculation. [3.92]
- **अणु (An.u / Atom)** - The smallest indivisible unit of matter (Pudgala). It possesses one colour, one taste, one smell, and two touches. [24.48]
- **अणुव्रत (An.uvrata / Minor Vows)** - Partial or gross renunciation of the five sins: violence (Him.sā), falsehood (Asatya), stealing (Asteya), unchastity (Abrahma), and possession (Parigraha). These are five in number. [10.158, 18.149]
- **अतिदुःषमा (Atiduh.s.amā)** - The sixth era (Kāla) of the descending cycle (Avasarpin.ī). Its alternative name is Duh.s.amā-duh.s.amā (era of extreme misery). [3.18]
- **अधःकरण (Adhah.karan.a)** - The first spiritual process (Karan.a) or the state facing ascent on the spiritual ladder (Śren.ī). In this, both the units of time (Samaya) and

the spiritual dispositions (Parin̤āma) of the soul can be both similar and dissimilar. [21.167]

- **अधर्म (Adharma / Medium of Rest)** - That non-physical substance which assists in the state of rest (stationariness) of living beings (Jīva) and matter (Pudgala). [24.133-137]
- **अनिवृत्तिकरण (Anivr̤ttikaran̤a)** - The ninth stage of spiritual development (Gun̤asthāna). In this, the spiritual dispositions of souls existing at the identical instant of time are identical, and those existing at different instants of time are strictly different. [21.168]
- **अनीक (Anīka)** - A category of celestial beings (devas resembling an army / armed forces). [2.226]
- **अनुकम्पन (Anukampana / Compassion)** - A characteristic of Right Faith (Samyagdarśana); the compassionate disposition to relieve living beings of their suffering. [24.24]
- **अनुमतित्याग (Anumatityāga / Renunciation of Consent)** - The ninth stage of householder's spiritual discipline (Pratimā). In this stage, one does not even give consent or advice regarding worldly business or family affairs. [10.160]
- **अन्तःपरिषदस्य (Antah̤paris̤adasya)** - Celestial beings who are members of the inner council (Antaraṅga Paris̤ad) of an Indra. [10.90]
- **अपूर्वकरण (Apūrvakaran̤a)** - The eighth stage of spiritual development (Gun̤asthāna). In this, souls existing at different instants have different dispositions, while souls existing at the same instant can have both identical and different dispositions. [21.167]
- **अपूर्व विक्रिया (Apūrva Vikriyā)** - The supernatural power to transform one's own body into various diverse forms. [10.102]
- **अप्रत्याख्यान (Apratyākhyāna)** - The passions (Kas̤āyas) that obstruct partial restraint (Deśasam̤yama / householder's vows). [4.24]
- **अभव्य (Abhavya)** - An incapable soul who can never attain liberation (Mukti). [24.29]
- **अभिन्नदशपूर्विन् (Abhinnadaśapūrvin)** - A monk (Muni) who is the master/knower of the ten Pūrvas starting from Utpādapūrva without loss. [2.44]
- **अमृतांग (Amr̤tāṅga)** - A wish-fulfilling tree (Kalpavr̤ks̤a) that provides all kinds of vessels and utensils (Pātra). [3.76]

- **अभ्रक (Abhraka)** - A measure of numerical calculation. [3.79]
- **अमृतस्रावित् (Amr.tasrāvin)** - A monk possessing the supernatural power (R.ddhi) of nectar-secretion (Amr.tasrāvin.ī R.ddhi). [2.74]
- **अष्टवर्गिक (As.t.avargika)** - A category of supernatural power (R.ddhi). [24.148]
- **अर्हंत् (अर्हन्त) (Arhat / Arihanta)** - The omniscient Lord (Jinendra), the destroyer of the four destructive karmas (Ghātiyā Karmas). [10.254, 24.32]
- **अलोकाकाश (अलोक) (Alokākāśa / Aloka)** - The infinite pure space existing outside the cosmic universe (Loka), where space alone exists. [2.4]
- **अवधि (Avadhi / Clairvoyance)** - Partial direct perception (Deśa-pratyaks.a Jñāna) arising from the destruction-cum-suppression (Ks.ayopaśama) of clairvoyance-covering karma (Avadhijñānāvaran.a). [2.66]
- **अवसर्पिणी (Avasarpin.ī / Descending Half-Cycle)** - The descending era in which the lifespan, strength, knowledge, intellect, etc., of beings undergo continuous decline. It consists of six epochs (Kālas) such as Sus.amā-sus.amā totaling ten Kod.ākod.ī (crore-squared) Sāgaropamas. [3.16]
- **अष्टगुण (As.t.agun.a / Eight Supernatural Powers)** - The eight mystic perfections: An.imā (minuteness), Mahimā (magnification), Garimā (heaviness), Laghimā (lightness), Prāpti (reach), Prākāmya (irresistible will), Īśitva (lordship), and Vaśitva (subjugation). [10.73]
- **अष्टप्रातिहार्य (As.t.aprātihārya / Eight Divine Attendants/Miracles)** - The eight miraculous splendours appearing in the Samavasaran.a of the Tirthankara: 1. Aśoka tree, 2. Sim.hāsana (lion throne), 3. Chatra (threefold canopy), 4. Bhāman.d.ala (halo), 5. Divya-dhvani (divine resonant voice), 6. Pus.pa-vr.s.t.i (shower of divine flowers), 7. Cāmara (waving whisks), and 8. Sounding of celestial drums (Dundubhi). [1.57]
- **अष्टांग (As.t.āṅga / Eight Limbs of Right Faith)** - The eight integral components of Samyagdarśana: 1. Nih.śaṅkita (freedom from doubt), 2. Nih.kāṅks.ita (freedom from worldly desire), 3. Nirvicikitsā (freedom from disgust), 4. Amūd.hadr.s.t.i (freedom from delusion), 5. Upagūhana / Upabr.m.han.a (covering defects / enhancing virtues), 6. Sthitikaran.a (stabilizing others in righteousness), 7. Vātsalya (affection for coreligionists), and 8. Prabhāvanā (illumination/propagation of Dharma). [2.24-27]

- **अस्तिकाय (Astikāya / Spatial Substance)** - An extensive substance possessing multiple space-points (Pradeśas). The five spatial substances are: Jīva (soul), Pudgala (matter), Dharma (medium of motion), Adharma (medium of rest), and Ākāśa (space). [2.24]
- **अहमिन्द्र (Ahamindra)** - The celestial beings residing in the heavens beyond the sixteen heavens—namely the nine Graiveyakas, nine Anudiśas, and five Anuttara vimānas, who all consider themselves equal sovereigns and have no king over them. [2.216]
- **अहस्तोसंगवर्जन (Ahasto-saṅga-varjana / Divāmaithunatyāga)** - The sixth stage of householder's discipline (Pratimā), renouncing daytime sexual indulgence; also termed as renunciation of eating at night (Rātribhojanatyāga). [10.159, 20.144]

Ā

- **आकर (Ākara)** - A mine where gold, silver, and precious minerals are excavated. [16.176]
- **आकार (Ākāra / Determinative Perception)** - Apprehending an object specifically according to its distinctive modes and varieties (Savikalpaka). [24.102]
- **आकाश (Ākāśa / Space)** - The substance that provides accommodation (Avagāhana / room) to living souls, matter, and all other substances. [24.138]
- **आक्षेपिणी (Āks̤epin̤ī)** - A style of religious discourse that expounds and establishes one's own philosophical tenets. [1.124]
- **आगम (Āgama / Scripture)** - The authentic word of the passionless, omniscient Lord (Vītarāga Sarvajña); genuine scripture. [4.24]
- **आचाम्लवर्धन (Ācāmlavardhana)** - Name of an austere penance (Tapa). [2.212]
- **आत्मरक्ष (Ātmaraks̤a / Bodyguards)** - Celestial beings who serve as personal bodyguards to the Indra. [10.90]
- **आद्यशुक्लध्यान (Ādya-śukladhyāna)** - The first stage of pure meditation, namely Pr̤thaktva-vitarka-śukladhyāna (meditation with reflection on multiple aspects). [21.165]

- **आनुपूर्वी (Ānupūrvī / Sequence)** - The sequential order of the subject matter to be described; it has three types: Pūrvānupūrvī (forward order), Paścānupūrvī (reverse order), and Yatratatrānupūrvī (random/arbitrary order). [2.227]
- **आप्त (Āpta / Supreme Authority)** - The Arhat Lord who is passionless (Vītarāga), omniscient (Sarvajña), and the benevolent teacher (Hitopadeśī). [24.30]
- **आभियोग्य (Ābhiyogya)** - A category of celestial beings who serve as conveyances and vehicles (Vāhana) for higher deities. [2.226]
- **आमर्ष (Āmars.a)** - A supernatural healing power (Āmars.aus.adhi R.ddhi), curing diseases merely by touch. [2.72]
- **आरम्भपरिच्युति (Ārambhaparicyuti / Renunciation of Occupations)** - The eighth householder's stage (Pratimā), in which all worldly occupations, trades, and commercial undertakings are completely renounced. [10.160]
- **आराधना (Ārādhanā / Spiritual Endeavour)** - The focused practice and cultivation of pious death (Samādhimaran.a) and the Three Jewels (Ratnatraya). [9.100]
- **आर्त्त (Ārtta / Sorrowful Meditation)** - A category of non-virtuous meditation (Dhyāna). It has four types: 1. Is.t.aviyogaja (sorrow over separation from the beloved), 2. Anis.t.asam.yogaja (distress over association with the undesirable), 3. Vedanājanya (distress caused by physical pain/disease), and 4. Nidāna (anxious longing for future sensual pleasures). [21.31-41]
- **आस्तिक्य (Āstikya / Pious Conviction)** - An attribute of Right Faith; firm conviction in the reality of the soul, the next world, and karmic fruition. [2.98]

I / U / R.

- **इन्द्र (Indra)** - The sovereign ruler of celestial beings (Devas). [2.117]
- **इन्द्रक (Indraka)** - The central Vimāna (celestial palace) located in the middle of a tier of arranged celestial abodes. [10.87]
- **उत्कृष्टोपासक स्थान (Utkr.s.t.opāsaka Sthāna)** - The eleventh householder's stage (Pratimā), denoting the highest grade of layman (Ks.ullaka or Ailaka). [10.158]

- **उत्सर्पिणी (Utsarpin.ī / Ascending Half-Cycle)** - The ascending cosmic half-cycle in which strength, knowledge, intellect, and prosperity continuously increase. It lasts for ten Kod.ākod.ī Sāgaropamas and consists of six epochs starting from Duh.s.amā-duh.s.amā. [3.16, 5.224]
- **उपक्रम (Upakrama / Introductory Method)** - The exposition of the title, purpose, etc., of a scripture; the preface/introduction. It has five divisions: Ānupūrvī (sequence), Nāma (name), Pramān.a (extent), Vaktavya/Abhidheya (subject matter), and Artha/Arthādhikāra (chapters/topics). [1.134, 4.14]
- **उपपादशय्या (Upapādaśayyā)** - The special birth-bed (celestial couch) where celestial beings manifest spontaneously upon birth. [5.254]
- **उपयोगके दो भेद (Two types of Upayoga / Consciousness-in-manifestation)** - 1. Jñānopayoga (cognitive application / knowledge), 2. Darśanopayoga (apprehensive application / perception). [24.100]
- **उपशम श्रेणी (Upaśama Śren.ī / Ladder of Subsidence)** - The spiritual ascent from the 8th to the 11th Gun.asthāna wherein the conduct-deluding karmas (Cāritramohanīya) are subsided (suppressed). [1.89]
- **उपशान्त कषायता (Upaśānta Kas.āyatā)** - The eleventh stage of spiritual development (Gun.asthāna) where all passions are completely subsided. [1.90]
- **ऋजुमति (R.jumati)** - A monk endowed with the simple telepathic power (R.jumati Manah.paryayajñāna R.ddhi). [24.139-142]
- **ऋद्धि (R.ddhi / Supernatural Power)** - An extraordinary spiritual capability arising from the purity and self-discipline of the soul. [2.56]

Ka / Kha / Ga / Gha

- **कनकावली (Kanakāvalī)** - Name of a specific austerity (Tapa). [5.46]
- **कमल (Kamala)** - A specific large numerical measure. [3.82]
- **करण (Karan.a / Spiritual Process)** - Pure inner dispositions of the soul leading to the attainment of Right Faith (Samyagdarśana) or spiritual ascent. It has three stages: 1. Adhah.karan.a, 2. Apūrvakaran.a, 3. Anivr.ttikaran.a. [9.120]

- **करणानुयोग (Karan̤ānuyoga)** - One of the four expositions (Anuyogas) of Jain scriptures, detailing the structure of the three worlds (cosmography), geography, astronomy, and mathematics. [2.99]
- **कल्प (Kalpa / Cosmic Cycle)** - A full cosmic cycle of twenty Kod̤ākod̤ī Sāgaropamas comprising one Utsarpin̤ī and one Avasarpin̤ī. [3.18]
- **कल्पपादप (Kalpapādapa / Wish-fulfilling Tree)** - A celestial tree (Kalpavr̤ks̤a) that yields all desired objects. [4.8]
- **कामदेव (Kāmadeva)** - Bearer of the status of Kāmadeva (the paragon of supreme physical beauty, of whom there are 24 in a cosmic half-cycle). [16.42]
- **कायगुप्ति (Kāyagupti / Bodily Restraint)** - Subduing and restraining physical activities of the body. [2.77]
- **कायबलिन् (Kāyabalin)** - A monk endowed with the supernatural power of extraordinary physical strength (Kāyabala R̤ddhi). [2.72]
- **कारण समयसार (Kāran̤a Samayasāra)** - The pure, unconditioned causal self-substance characterized by pure consciousness. [24.139-142]
- **किल्विषिक (Kilvis̤ika)** - A low category of celestial beings (servant or menial devas). [2.230]
- **कुमुद (Kumuda)** - A specific numerical measure. [3.112]
- **कुमुदांग (Kumudāṅga)** - A subdivision of numerical calculation. [3.80]
- **केवली (Kevalin / Omniscient)** - One who has attained Kevalajñāna (supreme omniscience) through the total destruction of knowledge-obscuring karmas; also referred to as Arhat, Sarvajña, or Jinendra. [2.138]
- **केशव (Keśava / Nārāyan̤a)** - Nārāyan̤a (Vāsudeva), of whom there are nine in each half-cycle. [2.117]
- **कैवल्य (Kaivalya / Omniscience)** - Kevalajñāna; the infinite, unhindered knowledge that simultaneously perceives all substances and their modes across all times. [5.49]
- **कोष्ठबुद्धि (Kos̤t̤habuddhi)** - A monk endowed with granary-like intellect (Kos̤t̤habuddhi R̤ddhi), retaining all heard teachings permanently. [2.72]
- **क्षीरस्रावित् (Ks̤īrasrāvin)** - A monk possessing the supernatural power of milk-secretion (Ks̤īrasrāvin̤ī R̤ddhi). [2.74]
- **क्षुधासहन (Ks̤udhāsahana)** - A supernatural power enabling enduring hunger without distress. [2.71]

- **खेल (Khela)** - A supernatural healing power (Khelaus.adhi R.ddhi), healing ailments through bodily secretions/phlegm. [2.71]
- **खर्वट (Kharvat.a)** - A town or settlement surrounded entirely by mountains. [16.170]
- **खेट (Khet.a)** - A town surrounded by both rivers and mountains. [16.171]
- **गणधर (Gan.adhara)** - The principal disciples and spiritual leaders in the assembly (Samavasaran.a) of a Tirthankara. [2.54]
- **गुणव्रत (Gun.avrata / Multiplicative Vows)** - The three vows that enhance and protect the minor vows (An.uvratas): Digvrata (directional limits), Deśavrata (spatial limits), and Anarthadan.d.avrata (renouncing purposeless sin). Some Ācāryas include Bhogopabhoga-parimān.a in Gun.avrata and Deśavrata in Śiks.āvrata. [10.162]
- **१४ गुणस्थान (14 Gun.asthānas / Stages of Spiritual Development)** - The fourteen stages of spiritual evolution of the soul conditioned by the rise, suppression, or destruction of delusion (Moha) and vibratory activity (Yoga): 1. Mithyātva, 2. Sāsādana, 3. Miśra, 4. Avirata Samyagdr.s.t.i, 5. Deśavirata, 6. Pramatta-sam.yata, 7. Apramatta-sam.yata, 8. Apūrvakaran.a, 9. Anivr.ttikaran.a, 10. Sūks.masāmparāya, 11. Upaśāntamoha, 12. Ks.īn.amoha, 13. Sayogakevalī, and 14. Ayogakevalī. [24.51-53]
- **गृहांग (Gr.hāṅga)** - A wish-fulfilling tree that provides magnificent mansions and dwellings. [3.76]
- **ग्राम (Grāma / Village)** - A settlement surrounded by thorns or hedges, inhabited predominantly by farmers and laborers, with gardens and ponds. [16.164]
- **घातिकर्म (Ghātiyā Karmas / Destructive Karmas)** - The four karmas that directly obscure the intrinsic qualities of the soul: Jñānāvaran.a (knowledge-obscuring), Darśanāvaran.a (perception-obscuring), Mohanīya (deluding), and Antarāya (obstructive). [5.24]
- **घोष (Ghos.a / Pastoral Settlement)** - A settlement where cowherds (Ahīras) reside. [16.176]

Ca / Cha / Ja / Jña

- **चक्रवर्ती (Cakravartī / Universal Monarch)** - The sovereign ruler possessing the divine discus (Cakraratna); king of kings. There are 12 Cakravartīs who rule over the six continents (Khan̤d̤as) of Bharata, Airāvata, and the Videha regions. [2.117]
- **चतुर्थव्रतभावना (Meditations on the Fourth Vow - Chastity)** - 1. Renunciation of listening to stories about women (Strīkathātyāga), 2. Renunciation of gazing at women (Strī-āloka-tyāga), 3. Renunciation of keeping company with women (Strīsam̤sargatyāga), 4. Renunciation of recollecting past sensual pleasures with women (Pūrvastrīsmaran̤atyāga), 5. Renunciation of aphrodisiac, overly rich, and stimulating food (Vr̤s̤yes̤t̤arasa-tyāga). [20.164]
- **चतुर्दश महाविद्या (Fourteen Mahāvidyās)** - The fourteen ancient scriptures known as Pūrvas, beginning with Utpādapūrva. [5.168]
- **चरणानुयोग (Caran̤ānuyoga)** - The exposition of scriptural literature that details ethical conduct, rules of behaviour, and vows for both ascetics (Munis) and householders (Śrāvakas). [2.100]
- **चारण (Cāran̤a)** - Ascetics endowed with the supernatural power of moving through the sky (or celestial bards). [2.72]
- **चारित्रके पाँच भेद (Fivefold Conduct / Cāritra)** - 1. Jñānācāra (conduct regarding knowledge), 2. Darśanācāra (conduct regarding faith), 3. Cāritrācāra (conduct regarding moral vows), 4. Tapācāra (conduct regarding penances), 5. Vīryācāra (conduct regarding spiritual energy). Alternatively, Cāritra is classified into: 1. Sāmāyika, 2. Chedopasthāpanā, 3. Parihāraviśuddhi, 4. Sūks̤masāmparāya, and 5. Yathākhyāta. [1.48, 2.134]
- **चारित्र भावना (Meditations on Conduct)** - Vigilance in the five regulations (Samitis such as Īryā), observing the three mental-verbal-physical restraints (Guptis), and enduring hardships (Paris̤ahas). [2.98, 20.165]
- **छह बाह्यतप (Six External Penances)** - 1. Anaśana (fasting), 2. Avamodarya (eating less than one's hunger), 3. Vr̤ttiparisaṅkhyāna (restricting the conditions of accepting food), 4. Rasapārityāga (renouncing delicacies/tastes), 5. Viviktaśayyāsana (solitary dwelling), and 6. Kāyakleśa (mortification of the body). [20.175-186]

- **छेदोपस्थापना (Chedopasthāpanā)** - A specific type of monastic conduct (re-initiation and complete establishment in vows after expiation). [2.134]
- **६ प्रकारका जघन्य तप (Six Kinds of Minor Penances)** - 1. Ekāntara (alternate-day fasting), 2. Dvyantara (fasting every two days), 3. Tryantara (fasting every three days), 4. Svādhyāya (scriptural study), 5. ... [19.204]
- **जंघाचारण (Jaṅghācāran̤a)** - A supernatural power of locomotion (Cāran̤a R̤ddhi) through the movement of the legs in the sky. [2.73]
- **जलचारण (Jalacāran̤a)** - A supernatural power of walking over water without sinking. [2.73]
- **जम्बुद्वीप (Jambūdvīpa)** - The central, first continent in Jain geography. [2.72]
- **जिनकल्प (Jina-kalpa)** - The solitary, uncompromising lifestyle of an advanced ascetic monk. [20.170]
- **जिनगुणर्द्धि (Jinagun̤arddhi)** - Name of a specific austerity (Tapa). [5.53]
- **जिनेन्द्रगुणसंपत्ति (Jinendragun̤asam̤patti)** - Name of a religious vow; its procedure is given in chapter 6, verses 143-144. [6.141]
- **जीव (Jīva / Soul)** - The conscious, living substance characterized by awareness and knowledge (Cetanā). [24.92-93]
- **जीवके नामान्तर (Synonyms of Jīva)** - Jīva (living being), Prān̤ī (breathing entity), Bhūta (existent being), Sattva (conscious entity), Purus̤a (spiritual entity), Pumān (man/soul), Ātmā (self), Jñānī (knower). [24.103]
- **जीवके पाँच भाव (Five Dispositions of the Soul)** - 1. Aupaśamika (subsidential), 2. Ks̤āyika (destructive/pure), 3. Ks̤āyopaśamika (destructive-subsidential), 4. Audayika (arising from karmic rise), 5. Pārin̤āmika (inherent/natural). [24.99]
- **ज्योतिर्ध (Jyotirdha)** - A wish-fulfilling tree that provides radiant light. [3.75]
- **ज्ञान (Jñāna / Knowledge)** - The determinate, discriminative apprehension of objects (Savikalpaka / Sākāra). [24.101]
- **ज्ञानोपयोगके आठ भेद (Eight types of Knowledge-Application)** - 1. Matijñāna (sensory knowledge), 2. Śrutajñāna (scriptural knowledge), 3. Avadhijñāna (clairvoyance), 4. Manah̤paryayajñāna (telepathy), 5. Kevalajñāna (omniscience), 6. Kumatijñāna (erroneous sensory knowledge), 7. Kuśrutajñāna (erroneous scriptural knowledge), 8. Ku-avadhijñāna / Vibhaṅga (erroneous clairvoyance). [24.106]
- **ज्ञेय (Jñeya / Objects of Knowledge)** - The true nature and reality of living and non-living substances. [24.85]

- **ज्ञेयके दो भेद (Two categories of Knowables)** - 1. Jīva (soul), 2. Ajīva (non-soul). [24.87]

Ta / Da / Dha

- **तत्त्वार्थ (Tattvārtha / Real Categories)** - The six real substances: Jīva (soul), Pudgala (matter), Dharma (medium of motion), Adharma (medium of rest), Ākāśa (space), and Kāla (time). These are also called the six Dravyas. [24.85]
- **तन्तुचारण (Tantucāran̤a)** - A supernatural power of walking along spider threads or fine filaments. [2.73]
- **तीर्थकृत् (Tīrthakr̤t / Tīrthaṅkara)** - The founding ford-makers and propagators of the sacred path of Dharma. There are 24 in Bharata Ks̤etra, 24 in Airāvata Ks̤etra, and 20 in Videha Ks̤etra at any given cosmic epoch. [2.117]
- **तुटिकाब्द (Tut̤ikābda)** - A specific unit of numerical calculation. [3.83]
- **तूर्यांग (Tūryāṅga)** - A wish-fulfilling tree that provides musical instruments. [3.75]
- **तृतीय व्रतकी भावना (Meditations on the Third Vow - Non-stealing)** - 1. Mitāhāra-grahan̤a (accepting measured food), 2. Ucitāhāra-grahan̤a (accepting proper food), 3. Abhyanujñāta-grahan̤a (accepting only what is permitted), 4. Not accepting food obtained against scriptural injunctions, 5. Maintaining contentment with the food and drink received. [20.163]
- **त्रायस्त्रिंश (Trāyastrim̤śa)** - A class of celestial beings who serve as ministers and royal preceptors (Purohitas) to the Indra. [2.226]
- **त्रिबोध (Tribodha / Three Innate Knowledges)** - The three innate knowledges possessed by a Tirthankara from birth: 1. Matijñāna, 2. Śrutajñāna, and 3. Avadhijñāna. [13.3]
- **त्रिमूढ़ता (Trimūd̤hatā / Three Delusions)** - Devamūd̤hatā (delusion regarding true deities), Gurumūd̤hatā (delusion regarding true preceptors), and Lokamūd̤hatā (delusion regarding worldly and superstitious practices). [2.22]
- **त्रिवर्ग (Trivarga / Three Pursuits)** - Dharma (righteousness), Artha (wealth), and Kāma (pleasure). [1.134]

- **त्रिषष्टिपुरुष (Tris̤as̤t̤iśalākāpurus̤a / 63 Illustrious Persons)** - The 63 great beings: 24 Tīrthaṅkaras, 12 Cakravartīs, 9 Nārāyan̤as, 9 Pratinārāyan̤as, and 9 Balabhadras. [2.119]
- **त्रैकालिक (Traikālika / Three Times)** - Past, present, and future. [2.119]
- **दण्ड (Dan̤d̤a)** - A unit of linear measure equal to four cubits (Hathas). [16.173]
- **दर्शन (Darśana / Perception)** - The non-determinate, non-conceptual apprehension of an object before details are grasped (Nirvikalpaka / Anākāra). [24.101]
- **दर्शनमोह (Darśanamoha / Faith-Deluding Karma)** - The subdivision of Mohanīya karma that obstructs and destroys the innate quality of Right Faith (Samyagdarśana). [9.117]
- **दर्शनोपयोगके ४ भेद (Four types of Perception-Application)** - 1. Caks̤udarśana (ocular perception), 2. Acaks̤udarśana (non-ocular perception), 3. Avadhidarśana (clairvoyant perception), 4. Kevaladarśana (omniscient perception). [24.101]
- **दीपांग (Dīpāṅga)** - A wish-fulfilling tree that provides radiant lamps. [3.75]
- **देशावधि (Deśāvadhi)** - A partial form of clairvoyant knowledge limited in time and space. [2.66]
- **दुःषमा (Duh̤s̤amā / Era of Sorrow)** - The fifth epoch of the Avasarpin̤ī cycle. [3.18]
- **द्वितीयव्रतभावना (Meditations on the Second Vow - Truth)** - 1. Krodhatyāga (renunciation of anger), 2. Lobhatyāga (renunciation of greed), 3. Bhayatyāga (renunciation of fear), 4. Hāsyatyāga (renunciation of frivolous laughter), and 5. Sūtrānugāmī (speaking speech aligned with the scriptures). These are the five meditations of the vow of truth. [20.162]
- **द्रव्यलेश्या (Dravyaleśyā / Physical Aura)** - The physical hue and complexion of the body. It has six types: 1. Kr̤s̤n̤a (black), 2. Nīla (blue), 3. Kāpota (grey), 4. Pīta (yellow), 5. Padma (lotus-pink), 6. Śukla (white). [10.96]
- **द्रव्यानुयोग (Dravyānuyoga)** - The exposition of scriptural literature that deals with the metaphysical nature and ontology of substances (Dravyas). [2.99]
- **द्रोणमुख (Dron̤amukha)** - A city or port town situated at the confluence or bank of a river. [16.173]
- **धनुष (Dhanus̤a)** - A unit of linear measure equal to four cubits (Dan̤d̤a). [10.94]
- **धर्म (Dharma / Medium of Motion)** - The non-physical substance that assists living beings and matter in motion. [24.133]

- **धर्मचक्र (Dharmacakra / Wheel of Dharma)** - The divine emblem presented by celestial beings upon the attainment of Kevalajñāna by a Tirthankara. It has one thousand spokes, radiates like the sun, and moves ahead of the Tirthankara during his spiritual tours (Vihāra). [2.125, 22.102]
- **धर्म्यध्यान (Dharmyadhyāna / Virtuous Meditation)** - Virtuous meditation having four aspects: 1. Ājñāvicaya (contemplation on scriptural revelation), 2. Apāyavicaya (contemplation on the eradication of defilements), 3. Vipākavicaya (contemplation on the fruition of karmas), 4. Sam.sthānavicaya (contemplation on the structure of the cosmos). [21.133-167]

Na / Pa / Pha / Ba / Bha

- **नय (Naya / Viewpoint/Standpoint)** - The partial knowledge that apprehends one particular aspect or attribute of an entity (such as permanence or impermanence) under a specific intention. It has many divisions: Dravyārthika (substantive), Paryāyārthika (modal), Niścaya (absolute), Vyavahāra (practical), etc. [2.101]
- **नयुत (Nayuta)** - A specific large numerical measure. [3.112]
- **नयुतांग (Nayutāṅga)** - A subdivision of numerical calculation. [3.80]
- **नलिन (Nalina)** - A specific numerical measure. [3.113]
- **नवकेवल लब्धियाँ (Nine Pure Attainments / Ks.āyika Labdhis)** - 1. Ks.āyika Jñāna (infinite knowledge), 2. Ks.āyika Darśana (infinite perception), 3. Ks.āyika Samyaktva (unshakeable right faith), 4. Ks.āyika Cāritra (pure conduct), 5. Ks.āyika Dāna (infinite giving), 6. Ks.āyika Lābha (infinite gain), 7. Ks.āyika Bhoga (infinite enjoyment), 8. Ks.āyika Upabhoga (infinite repeated enjoyment), 9. Ks.āyika Vīrya (infinite power/energy). [20.266]
- **नवपदार्थ (Nine Categories / Padārthas)** - Jīva (soul), Ajīva (non-soul), Āsrava (influx), Bandha (bondage), Sam.vara (stoppage), Nirjarā (shedding), Moks.a (liberation), Pun.ya (merit), and Pāpa (demerit). [2.114]

- **निक्षेप (Niks̤epa / Modes of Presentation)** - The conventional method of analyzing an entity through four perspectives: Nāma (name), Sthāpanā (representation), Dravya (substance/potential), and Bhāva (actual state/mode). [2.101]
- **निगोत (निगोद) (Nigoda)** - The lowest class of sub-microscopic plant-bodied organisms sharing a common body, where infinite souls reside together. Also mentioned as 'Nikota', referring to spontaneous (Sam̤mūrcchana) organisms. [2.114]
- **निर्यापक (Niryāpaka / Spiritual Director)** - The qualified spiritual guide or Ācārya who administers and directs the vows of Sallekhanā (holy voluntary death). [5.244]
- **निर्वेद (Nirveda / Spiritual Detachment)** - Dispassion and detachment towards worldly existence, the physical body, and sensual pleasures. [10.57]
- **निर्वेदिनी (Nirvedinī)** - A narrative style or discourse aimed at fostering spiritual detachment and renunciation. [1.136]
- **पंचम व्रतभावना (Meditations on the Fifth Vow - Non-possession)** - Complete non-attachment to external and internal, animate and inanimate objects of the five senses. [20.165]
- **पञ्चास्तिकाय (Pañcāstikāya / Five Spatial Substances)** - 1. Jīva (soul), 2. Pudgala (matter), 3. Dharma (medium of motion), 4. Adharma (medium of rest), 5. Ākāśa (space). [24.90]
- **पत्तन (Pattana / Port Town)** - A commercial city situated on the seacoast where boarding and disembarking from ships takes place. [16.172]
- **पदानुसारिन् (Padānusārin)** - A monk endowed with the supernatural power of understanding an entire scripture or context by grasping a single word/foot (Padānusārī R̤ddhi). [2.72]
- **पदार्थ (Padārtha / Categories)** - The nine fundamental categories: Jīva, Ajīva, Āsrava, Bandha, Sam̤vara, Nirjarā, Moks̤a, Pun̤ya, and Pāpa. [9.21]
- **पद्म (Padma)** - A specific large numerical measure. [3.114]
- **परग्राम (Paragrāma)** - A large village comprising five hundred households of prosperous farmers, extending over a radius of two Kośas. [16.165]
- **परमावधि (Paramāvadhi)** - The supreme, flawless form of clairvoyant knowledge possessed by Tirthankaras and advanced ascetics. [2.66]
- **परमेष्ठी (Parames̤t̤hī / Five Supreme Divinities)** - The five supreme worshipful beings: Arhat, Siddha, Ācārya, Upādhyāya, and Sādhu. [5.235]

- **पर्याप्त (Paryāpta / Developed Beings)** - Living beings who have fully completed their physiological capacities/developments (Paryāptis). [10.35]
- **पर्व (Parva)** - A specific numerical measure. [3.114]
- **परिग्रहपरिच्युति (Parigrahaparicyuti / Renunciation of Possessions)** - The ninth householder's stage (Pratimā), wherein all property and possessions are renounced except essential clothing and modest sustenance utensils. [10.160]
- **पल्य (Palya / Palyopama)** - An unfathomable unit of cosmic time representing innumerably vast years. [3.52]
- **पारिषद (Pāris̤ada)** - Celestial beings who serve as royal courtiers/assembly members in the court of an Indra. [2.226]
- **पुद्गल (Pudgala / Matter)** - The material substance endowed with colour (Varn̤a), taste (Rasa), smell (Gandha), and touch (Sparśa). [24.145]
- **पुद्गलके छह भेद (Six Classes of Matter / Pudgala)** - 1. Sūks̤masūks̤ma (ultra-fine / karmic particles), 2. Sūks̤ma (fine / sound, light), 3. Sūks̤masthūla (fine-gross / fluid, gas), 4. Sthūlasūks̤ma (gross-fine / liquids), 5. Sthūla (gross / visible solids), 6. Atisthūla (ultra-gross / heavy solids like stone, wood). [24.149]
- **पुर (Pura / City)** - A fortified city adorned with moats (Parikhā), gateways (Gopura), ramparts (Kot̤a), and watchtowers, accompanied by orchards and reservoirs. [16.169-170]
- **पुष्पचारण (Pus̤pacāran̤a)** - A supernatural power of walking upon flowers without crushing or bending their petals. [2.73]
- **पूर्वकोटी (Pūrvakot̤ī)** - One crore (ten million) Pūrvas. (One Pūrvāṅga = 8,400,000 years; one Pūrva = 8,400,000 Pūrvāṅgas; one Pūrvakot̤ī = 10,000,000 Pūrvas = 705.6 trillion years). [2.22]
- **पूर्वरंग (Pūrvaraṅga / Prologue)** - The introductory prelude of a dramatic performance. [1.126]
- **पृथक्त्ववितर्क (पृथक्त्ववितर्कवीचार) (Pr̤thaktvavitarkavīcāra)** - The first stage of pure meditation (Śukladhyāna), characterized by shifting reflection between words, meanings, and activities. [19.110, 21.166]
- **प्रकीर्णक (Prakīrn̤aka)** - Scattered, irregularly placed celestial abodes (Vimānas). [10.87]
- **प्रत्यय (Pratyaya / Conviction)** - A synonym for Right Faith (Samyagdarśana). [9.23]

- **प्रत्येक बुद्ध (Pratyekabuddha)** - An ascetic who renounces the world and takes initiation spontaneously upon observing some external incident of detachment, without formal preceptor instruction. [2.148]
- **प्रथम व्रत भावना (Meditations on the First Vow - Non-violence)** - 1. Īryāsamiti (care in walking), 2. Bhās̤āsamiti (care in speaking), 3. Es̤an̤āsamiti (care in accepting food), 4. Ādānaniks̤epan̤asamiti (care in taking and placing objects), 5. Pratis̤t̤hāpanasamiti (care in disposing of bodily wastes); or the three Guptis (mind, speech, body) and two Samitis (Īryā and Es̤an̤ā). [20.161]
- **प्रथमानुयोग (Prathamānuyoga / Biographical-Narrative Exposition)** - The exposition of scriptures that narrates the sacred biographies and historical accounts of great personalities (Śalākāpurus̤as). [2.99]
- **प्रमाण (Pramān̤a / Comprehensive Valid Knowledge)** - Right knowledge that simultaneously grasps an entity in all its multifaceted attributes (permanence, impermanence, etc.). [2.101]
- **प्रशम (Praśama / Serenity/Subsidence)** - A cardinal quality of Right Faith; the natural pacification and subsidence of passions across countless soul-states. [2.98, 24.24]
- **प्रायोपगमन (प्रायोपगम) (Prāyopagamana)** - The highest form of holy voluntary death (Sam̤nyāsamaran̤a), where the ascetic remains motionless like a felled tree, accepting neither personal service nor nursing by others. [1.96, 5.244]
- **प्रायोपवेशन (Prāyopaveśana)** - Solemn holy submission to voluntary death (Sallekhanā). [1.94-95]
- **प्रोषधव्रत (Pros̤adhavrata / Periodic Fasting)** - The fourth householder's stage (Pratimā), requiring observation of complete fasting on every eighth (As̤t̤amī) and fourteenth (Caturdaśī) lunar day of each fortnight. [10.159]
- **फलचारण (Phalacāran̤a)** - A supernatural power of walking upon tree fruits without bruising or dropping them. [2.73]
- **बल (Bala / Balabhadra)** - Balabhadra (Baladeva), the elder half-brother of Nārāyan̤a; there are nine Balabhadras. [2.117]
- **ब्रह्मचर्य (Brahmacarya / Absolute Celibacy)** - The seventh householder's stage (Pratimā), observing total abstinence from all sexual and sensual indulgences. [10.160]

- **भव्य (Bhavya / Capable Soul)** - A soul that possesses the inherent potential to attain liberation (Moks.a). [24.29]
- **भवन (Bhavana / Mansion Abodes)** - The subterranean residential mansions of the Bhavanavāsī (residential) celestial beings. [13.3]
- **भावलेश्या (Bhāvaleśyā / Psychic Aura)** - The emotional and psychological coloration of the soul's activities resulting from the rise of passions (Kas.āyas). [10.97]
- **भुक्ति (Bhukti)** - The sphere or realm of enjoyment. [20.284]
- **भोजनांग (Bhojanāṅga)** - A wish-fulfilling tree that provides all varieties of exquisite foods and delicacies. [3.75]

Ma / Ra / La / Va

- **मटम्ब (Mat.amba)** - A large central town governing five hundred surrounding villages. [16.172]
- **मद्यांग (Madyāṅga)** - A wish-fulfilling tree that provides various delicious drinks and juices. [3.75]
- **मधुस्रावित् (Madhusrāvin)** - A monk possessing the supernatural power of honey-secretion (Madhusrāvin.ī R.ddhi). [2.74]
- **मनोगुप्ति (Manogupti / Mental Restraint)** - Subduing and restraining unwholesome thoughts and mental activities. [2.77]
- **मनोबलित् (Manobalin)** - A monk endowed with the supernatural power of extraordinary mental energy (Manobala R.ddhi). [2.71]
- **मातृकापद (Mātr.kāpada / Foundations of Conduct)** - The five Samitis (regulations: Īryā, Bhās.ā, Es.an.ā, Ādānaniks.epan.a, Pratis.t.hāpanā) and three Guptis (restraints: Mano, Vacana, Kāya); collectively known as the eight Mātr.kāpadas or Pravacanamātr.kās (Mothers of the Scripture). [20.164, 1.65]
- **१४ मार्गणाएँ (14 Mārgan.ās / Soul-Quest States)** - The fourteen investigations/ classifications through which souls are traced: 1. Gati (state of existence), 2. Indriya (senses), 3. Kāya (body type), 4. Yoga (activity), 5. Veda (gender/sexuality), 6.

Kas.āya (passions), 7. Jñāna (knowledge), 8. Sam.yama (restraint), 9. Darśana (perception), 10. Leśyā (thought-coloration), 11. Bhavyatva (capacity for liberation), 12. Samyaktva (right faith), 13. Sam.jñī (rationality/mind), and 14. Āhāra (assimilation of matter). [24.54-55]

- **मुक्तावली (Muktāvalī)** - Name of a specific austerity (Tapa). [5.46]
- **मूर्तिक (Mūrtika / Corporeal)** - Substance endowed with form, colour, taste, smell, and touch (i.e., Pudgala / matter). [24.89]
- **मृगचारण (Mr.gacāran.a)** - A supernatural power of flying/moving swiftly along with deer or across their heads. [2.73]
- **रज्जु (Rajju / Raju)** - An unfathomably vast unit of spatial measurement in Jain cosmology. [10.84]
- **रत्नप्रभा (Ratnaprabhā)** - The first infernal earth (the first hell). [10.29]
- **रसविप्रुष (Rasaviprus.)** - A supernatural power that turns unpleasant liquid or poison into healing nectar. [2.74]
- **रत्नावली (Ratnāvalī)** - Name of a specific penance (Tapa). [5.46]
- **रुचि (Ruci / Predilection)** - A synonym for Right Faith (Samyagdarśana). [9.23]
- **रौद्रध्यान (Raudradhyāna / Wrathful Meditation)** - Evil meditation having four types: 1. Him.sānanda (delight in violence), 2. Mr.s.ānanda (delight in falsehood), 3. Steyānanda (delight in theft), 4. Vis.ayasam.raks.an.ānanda (delight in hoarding and guarding sensual possessions). [3.42-54]
- **लोक (Loka / Cosmic Universe)** - The structured cosmos spanning 14 Rajjus in height and 343 cubic Rajjus in volume, within which all six substances (Jīva, Pudgala, Dharma, Adharma, Ākāśa, Kāla) exist. [1.12]
- **लोकपाल (Lokapāla / Directional Guardians)** - A class of celestial deities who protect the cardinal directions and borders like guardians. [10.90]
- **वचोबलिन् (Vacobalin)** - A monk endowed with the supernatural power of extraordinary verbal mastery (Vacobala R.ddhi). [2.71]
- **व्यन्तर (वन) (Vyantara / Interstitial Devas)** - The interstitial celestial beings comprising eight classes: Kinnara, Kim.purus.a, Gandharva, Yaks.a, Rāks.asa, Bhūta, and Piśāca. [2.227]
- **वाग्गुप्ति (Vāggupti / Verbal Restraint)** - Subduing and controlling vocal speech and silence. [2.77]

- **वाग्विप्राट (Vāgviprāt̤)** - A supernatural power of eloquence and authoritative speech. [2.74]
- **विकृष्टग्राम (Vikr̤s̤t̤agrāma)** - A hamlet or village consisting of one hundred households with a boundary of one Kośa. [16.165]
- **विक्रिया ऋद्धि (Vikriyā R̤ddhi / Transformative Powers)** - Supernatural powers of bodily transformation possessing eight manifestations: An̤imā, Mahimā, Garimā, Laghimā, Prāpti, Prākāmya, Īśitva, and Vaśitva. [2.76]
- **विक्षेपणी (Viks̤epan̤ī)** - A narrative style of discourse that refutes and resolves erroneous philosophical views. [1.135]
- **विपुलमति (Vipulamati)** - An advanced ascetic endowed with the highest, infallible telepathic power (Vipulamati Manah̤paryayajñāna R̤ddhi). [2.72]
- **विभंग (Vibhaṅga / Erroneous Clairvoyance)** - False, delusional clairvoyant knowledge arising in the presence of wrong faith (Mithyātva). [5.105]
- **विभूषणांग (Vibhūs̤an̤āṅga)** - A wish-fulfilling tree that bestows celestial ornaments and jewellery. [3.75]
- **वैराग्यस्थैर्य भावना (Meditations for Stabilizing Renunciation)** - Non-attachment to sensual pleasures, constant contemplation on the transient nature of the body, and reflection on the nature of worldly existence. [2.99]
- **वैयावृत्य (Vaiyāvr̤ttya / Pious Service)** - 1. Relieving the sickness of ascetics, 2. Practicing forbearance and patience, 3. Cultivating concentration without agitation. [20.166]
- **व्रती (Vratī / Vowed Householder)** - The second householder's stage (Pratimā), observing the 12 vows: 5 An̤uvratas, 3 Gun̤avratas, and 4 Śiks̤āvratas. [10.159]

Śa / S̤a / Sa / Sva

- **शिक्षाव्रत (Śiks̤āvrata / Disciplinary Vows)** - The four educational vows that train the householder for monkhood: Sāmāyika (equanimity meditation), Pros̤adhopavāsa (fasting), Atithisam̤vibhāga (alms-giving to ascetics), and

Sallekhanā (voluntary holy death). Some Ācāryas describe Sallekhanā separately and include Bhogopabhogaparimān̤a or Vaiyāvr̤ttya in its place. [10.166]

- **शुक्लध्यान (Śukladhyāna / Pure Meditation)** - The highest and purest meditation, consisting of four stages: 1. Pr̤thaktva-vitarka-vīcāra, 2. Ekatva-vitarka-avīcāra, 3. Sūks̤ma-kriyā-pratipāti, and 4. Vyuparatakriyā-nivr̤tti. [21.166-200]
- **श्रद्धा (Śraddhā / Faith)** - A synonym for Right Faith (Samyagdarśana). [9.23]
- **श्रमण संघके चार भेद (Fourfold Monastic Order)** - 1. R̤s̤i (monks endowed with supernatural powers), 2. Muni (monks endowed with telepathy/lofty knowledge), 3. Yati (monks persevering on the spiritual ladder), 4. Anagāra (general homeless ascetics). [24.56]
- **श्रुतकेवली (Śrutakevalin / Scriptural Omniscient)** - A venerable ascetic who has fully mastered the entire 12-fold scriptural canon (Dvādaśāṅga). [5.169]
- **श्रुतज्ञान (Śrutajñāna Vrata)** - Name of a religious vow; its observance is detailed in chapter 44, verses 146-151. [6.141, 44.146]
- **श्रुतज्ञानविधि (Śrutajñānavidhi)** - Name of an austere penance (Tapa). [7.53]
- **श्रेणीचारण (Śren̤īcāran̤a)** - A supernatural power of ascending along spatial tiers. [2.73]
- **श्रेणीबद्ध (Śren̤ībaddha)** - Celestial palaces (Vimānas) arranged systematically in orderly rows/tiers. [10.87]
- **षड्द्रव्य (Six Substances / S̤ad̤dravya)** - Jīva (soul), Pudgala (matter), Dharma (medium of motion), Adharma (medium of rest), Ākāśa (space), and Kāla (time). [2.24]
- **सचित्तसेवाविरति (Sacittasevāvirati / Renunciation of Animate Food)** - The fifth householder's stage (Pratimā), renouncing unboiled/raw water and animate raw vegetables. [10.159]
- **सत्संख्यानुयोग (Eightfold Analytical Doorways / Anuyogadvaras)** - 1. Sat (existence), 2. Saṅkhyā (number), 3. Ks̤etra (spatial location), 4. Sparśana (spatial touching), 5. Kāla (duration), 6. Antara (interval), 7. Bhāva (disposition), and 8. Alpabahutva (relative comparison). [2.100]
- **सद्दर्शन (Saddarśana / Right Faith Stage)** - The first householder's stage (Pratimā), observing the eight basic virtues (Mūlagun̤as) alongside flawless Right Faith. [10.158]

- सप्तांग (**Saptāṅga / Seven Limbs of Narrative Delight**) - The seven components of auspicious exposition: 1. Dravya, 2. Ks̤etra, 3. Kāla, 4. Bhāva, 5. Mahāphala, 6-7. ... [4.124, 5.143]
- समता (**Samatā / Equanimity Stage - Sāmāyika**) - The third householder's stage (Pratimā), requiring performance of Sāmāyika meditation three times daily for at least two Ghad̤īs (48 minutes) each. [10.159]
- समाहित (**Samāhita**) - An ascetic absorbed steadfastly in peaceful holy death (Samādhimaran̤a). [10.114]
- सम्यक्चारित्र (**Samyakcāritra / Right Conduct**) - The state of sublime equanimity and non-attachment of souls who seek liberation and have turned away from worldly pursuits. [2.89]
- सम्यक्त्वभावना (**Meditations on Right Faith**) - Sam̤vega (spiritual yearning), Praśama (calmness), Sam̤veda (devotion to truth), Asam̤mūd̤hatā (clarity of vision), Asmaya (freedom from pride), Āstikya (conviction), and Anukampā (compassion). [2.97]
- सम्यग्ज्ञान (**Samyagjñāna / Right Knowledge**) - Flawless knowledge that correctly illuminates the true nature of soul and reality. [2.86]
- सम्यग्दर्शन (**Samyagdarśana / Right Faith**) - Firm conviction in the true Omniscient Lord (Deva), authentic Scripture (Śāstra), and true Preceptor (Guru), or true conviction in the seven spiritual reals (Tattvas). [2.12, 2.81]
- सर्पिःस्राविन् (**Sarpih̤srāvin**) - A monk endowed with the supernatural power of ghee-secretion (Ghr̤tasrāvin̤ī R̤ddhi). [2.74]
- सर्वतोभद्र (**Sarvatobhadra**) - Name of a religious vow/austerity. [5.24]
- सर्वावधि (**Sarvāvadhi**) - Complete, cosmic clairvoyant knowledge. [2.66]
- सर्वौषधि (**Sarvaus̤adhi**) - A supernatural healing power (Sarvaus̤adhi R̤ddhi), transforming all bodily touches and emanations into universal remedies. [24.71]
- सल्लेखना (**Sallekhanā / Holy Voluntary Death**) - The peaceful, gradual emaciation of body and passions for the sake of spiritual liberation at the end of life. [5.244]
- समानिक (**Samānika**) - A class of celestial deities who enjoy equal status and reverence with Indra like parents or respected elders. [10.90]
- सिद्ध (**Siddha / Liberated Soul**) - Pure disembodied souls completely freed from the eight karmas, abiding eternally at the summit of the universe (Siddhaśilā). [24.130]

- **सिद्धके आठ गुण (Eight Inherent Attributes of Siddhas)** - 1. Samyaktva (infinite faith), 2. Darśana (infinite perception), 3. Jñāna (infinite knowledge), 4. Vīrya (infinite energy), 5. Sūks.matva (fineness/subtlety), 6. Avagāhana (interpenetrability), 7. Avyābādha (unobstructed bliss), 8. Agurulaghutā (invariance in weight/status). [20.223-224]
- **सुदर्शन (Sudarśana)** - Name of a specific austerity (Tapa). [6.77]
- **सुषमा (Sus.amā / Era of Happiness)** - The second epoch of the descending (Avasarpin.ī) cycle. [3.18]
- **सुषमासुषमा (Sus.amāsus.amā / Era of Absolute Happiness)** - The first epoch of the descending (Avasarpin.ī) cycle. [3.18]
- **सूक्ष्म (Sūks.ma / Fine Matter)** - Matter undetectable to coarse senses, such as subtle atomic aggregates. [24.150]
- **सूक्ष्मसाम्पराय (Sūks.masāmparāya)** - The tenth stage of spiritual development (Gun.asthāna), where only subtle greed remains. [1.90]
- **सूक्ष्मसूक्ष्म (Sūks.masūks.ma / Ultra-Fine Matter)** - The subtlest sub-atomic matter (Paramān.u). [24.150]
- **स्थूलसूक्ष्म (Sthūlasūks.ma / Gross-Fine Matter)** - Matter that cannot be seen with the eyes but is apprehended by other senses (such as sound, touch, taste, smell). [24.151]
- **संकल्प (Saṅkalpa / Volitional Attachment)** - The mental agitation and projection that fuels sensual thirst; also termed Duh.pran.idhāna. [21.27]
- **संप्रहट (Sam.prahat.a)** - A major central township amidst ten villages. [16.174]
- **संमिश्र (Sam.miśra / Mixed Origin)** - Mixed birth origin (Sam.miśra-yoni); that which can be separated and reunited (like oil and water) or separated and cannot be reunited (like stone). [24.154]
- **संवाह (Sam.vāha)** - A farming settlement featuring head-high mounds of accumulated grain. [16.172]
- **संवेग (Sam.vega / Yearning for Liberation)** - An attribute of Right Faith; continuous enthusiasm for righteousness and its fruits, coupled with deep fear of the misery of the four worldly realms (Gatis). [2.98, 24.23]
- **संवेदिनी (Sam.vedinī)** - A style of religious narrative that arouses devotion and fear of worldly suffering. [1.136]

- **संसारी जीवके ६ भेद (Six classes of Mundane Souls)** - Six categories of Bhavya and six categories of Abhavya souls. [24.91]
- **सिद्धनिष्कीड़ित (Siddhanis̤krīd̤ita)** - Name of a specific religious vow. [5.52]
- **स्कन्ध (Skandha / Molecular Aggregate)** - A compound or aggregate of matter ranging from a diatomic molecule (Dvyan̤uka) to the macro-aggregate of the entire cosmos (Mahāskandha). [24.148]
- **स्थविर कल्प (Sthavirakalpa)** - The disciplined monastic life of practicing vows while moving together within the monastic congregation (Saṅgha). [20.170]
- **स्थूल (Sthūla / Gross Matter)** - Matter that is visible to the eyes but cannot be physically grabbed (such as moonlight, sunlight, shadows). [24.152]
- **स्पर्श (Sparśa / Touch/Experience)** - A synonym for Right Faith (Samyagdarśana). [9.23]
- **स्वयंबुद्ध (Svayam̤buddha / Self-Enlightened)** - Those who become detached from worldly existence and take monastic vows independently, without relying on external preceptors. [8.2, 10.146]
- **स्वोद्दिष्टपरिवर्जन (Svoddis̤t̤aparivarjana / Renunciation of Specially Prepared Food)** - The eleventh householder's stage (Pratimā), completely renouncing food prepared specifically for oneself. [10.160]
- **स्रगंग (Sragāṅga)** - A wish-fulfilling tree that provides various divine garlands and wreaths. [3.75]

Ādi Purāṇam - Geographical Index

The geographical terms in this index are primarily introduced in concise summary based on Ādi Purāṇa. A detailed further study from the perspective of modern geography is desirable.

A

- **अक्षोभ्य (Akṣobhya)** - A city on the northern tier of Mount Vijayārdha (Vi. U. Śre.). [19.85]
- **अग्निशिख (Agniśikha)** - A city on the northern tier of Mount Vijayārdha. [19.83]
- **अंग (Aṅga)** - The region adjacent to modern Bhagalpur (Bihar). [16.152]
- **अच्युत (Acyuta)** - The sixteenth heaven (Kalpa). [5.24]
- **अंजनगिरि (Añjanagiri)** - Mount Añjanagiri situated in Nandīśvara Island. [7.9]
- **अंजना (Añjanā)** - The fourth infernal earth (the fourth hell). [10.29]
- **अधोग्रैवेयक (Adhograiveyaka)** - The lower three heavenly abodes situated above the sixteen heavens. [10.93]
- **अनुदिश (Anudiśa)** - The nine celestial abodes (Nav-Anudiśa) situated above Acyuta Kalpa. [10.93]
- **अपराजित नगर (Aparājita Nagara)** - A city on the northern tier of Mount Vijayārdha. [19.84]
- **अमरावती (Amarāvatī)** - The celestial city / capital of Indra. [6.205]
- **अम्बरतिलक (Ambaratilaka)** - A mountain in Videha Kṣetra. [7.52]

- अम्बरतिलक (**Ambaratilaka**) - A city on the northern tier of Mount Vijayārdha. [19.82]
- अयोध्या (**Ayodhyā**) - A city in Gandhila country in western Videha Ks̤etra, in the eastern part of Dhātakīkhan̤d̤a. [7.41]
- अयोध्या (**Ayodhyā**) - The renowned city of Uttar Pradesh (also called Sāketa / Vinītā). [12.76]
- अर्जुनो (**Arjuno**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- अरजस्का (**Arajaskā**) - A city on the southern tier of Mount Vijayārdha (Vi. Da. Śre.). [19.49]
- अरिंजय (**Ariñjaya**) - A city on the southern tier of Mount Vijayārdha. [19.51]
- अलका (**Alakā**) - A city in Mahākaccha country of southern Videha, south of Mount Vijayārdha. [4.122]
- अलका (**Alakā**) - A city situated on the northern tier of Mount Vijayārdha. [19.80]
- अवन्ती (**Avantī**) - An ancient country; the region surrounding Ujjain. [16.153]
- अवनि (**Avani**) - An ancient country. [16.152]
- अशोका (**Aśokā**) - A city on the northern tier of Mount Vijayārdha. [19.81]
- आनर्त (**Ānarta**) - An ancient country (Saurashtra / Dwarka region). [16.153]
- आन्ध्र (**Āndhra**) - A southern region (the area between the Godavari and Krishna rivers). [16.154]
- अभिसार (**Abhisāra**) - An ancient country. [16.155]
- आभीर (**Ābhīra**) - An ancient country. [16.154]
- आरट्ट (**Ārat̤t̤a**) - An ancient country (the ancient name of Punjab). [16.156]
- इन्द्रक (इन्द्र) (**Indraka / Indra**) - An ancient country. [16.155]
- उत्तरकुरु (**Uttarakuru**) - A region within Videha Ks̤etra where supreme land of enjoyment (Uttama Bhogabhūmi) exists. [5.78]
- उत्पलखेटक (**Utpalakhet̤aka**) - A town in Pus̤kalāvatī country of Videha Ks̤etra. [9.7]
- उच्छ्रित (**Ucchrita**) - The fifth infernal earth (Dhūmaprabhā). [10.30]
- उज्जयिनी (**Ujjayinī**) - A part of Videha Ks̤etra featuring the arrangement of supreme Bhogabhūmi. [5.78]
- उशीनर (**Uśīnara**) - An ancient country. [16.153]
- ऊर्मिमालिनी (**Ūrmimālinī**) - The Vibhaṅgā river. [5.52]

- **ऋतु (R̤tu)** - The central Indraka Vimāna of the first tier of Saudharma heaven. [13.67]
- **ऐशानकल्प (Aiśānakalpa)** - The second heaven (Aiśāna Kalpa). [5.253]

Ka / Kha / Ga / Gha / Ca

- **कच्छ (Kaccha)** - An ancient country. [16.153]
- **कनकाद्रि (Kanakādri)** - Mount Sumeru. [3.24]
- **कर्णाट (Karn̤āt̤a)** - A southern region (Karnataka). [16.154]
- **करहाट (Karahāt̤a)** - An ancient country (Karad). [16.154]
- **कलिंग (Kaliṅga)** - The ancient name of modern Odisha. [16.152]
- **कांचन (Kāñcana)** - A celestial vimāna of Aiśāna heaven. [7.126]
- **काम्बोज (Kāmboja)** - The region adjacent to Kabul. [16.156]
- **काशी (Kāśī)** - An ancient country; the region surrounding Varanasi. [16.151]
- **काश्मीर (Kāśmīra)** - An ancient country (Kashmir). [16.153]
- **किन्नरगीत (Kinnaragīta)** - A city on the northern tier of Mount Vijayārdha. [19.83]
- **किष्किंधा (Kis̤kindhā)** - A city on the southern tier of Mount Vijayārdha. [19.32]
- **किष्किन्ध (Kis̤kindha)** - A city on the northern tier of Mount Vijayārdha. [19.34]
- **कुण्डल (Kun̤d̤ala)** - A ring-shaped mountain located in Kun̤d̤alavara Island. [5.291]
- **कुमुद (Kumuda)** - A city on the northern tier of Mount Vijayārdha. [19.82]
- **कुरु (Kuru)** - An ancient country; the region surrounding Meerut. [16.152]
- **कुरुजांगल (Kurujāṅgala)** - The region adjacent to Hastinapur. [16.152]
- **कुलपर्वत (कुलाचल) (Kulaparvata / Kulācala)** - The six major mountain ranges dividing the continents/zones like Bharata (Himavān, Mahāhimavān, Nis̤adha, Nīla, Rukmī, Śikharī). [5.80]
- **कुशावती (Kuśāvatī)** - A region in South India. [16.154]
- **कुशाग्रपुर (Kuśāgrapura)** - A city on the northern tier of Mount Vijayārdha. [19.80]
- **कोशल (Kośala)** - An ancient country in India (Avadh / Ayodhya region). [16.151]
- **कौशाम्बी (Kauśāmbī)** - A city on the northern tier of Mount Vijayārdha. [19.79]

- क्षेमपुरी (**Ks̤emapurī**) - A city on the southern tier of Mount Vijayārdha. [19.48]
- क्षेमकर (**Ks̤emakara**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- खचराचल (**Khacarācala**) - Mount Vijayārdha. [5.291]
- खेचराद्रि (**Khecarādri**) - Mount Vijayārdha. [19.6]
- गगनचरी (**Gaganacarī**) - A city on the southern tier of Mount Vijayārdha. [19.49]
- गगननन्दन (**Gagananandana**) - A city on the northern tier of Mount Vijayārdha. [19.81]
- गगनवल्लभ (**Gaganavallabha**) - A city on the northern tier of Mount Vijayārdha. [19.82]
- गजदन्त (**Gajadanta**) - The four tusk-shaped mountains located at the corners of Mount Meru. [5.80]
- गन्धर्वपुर (**Gandharvapura**) - A city on the northern tier of Mount Vijayārdha. [19.83]
- गन्धिला (**Gandhilā**) - A region/country in Videha Ks̤etra. [5.51]
- गरुडध्वज (**Garud̤adhvaja**) - A city on the southern tier of Mount Vijayārdha. [19.39]
- गान्धार (**Gāndhāra**) - An ancient country (Peshawar / Kandahar region). [16.155]
- गिरिशिखर (**Giriśikhara**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- क्षर (**Ks̤ara**) - A city on the northern tier of Mount Vijayārdha. [19.85]
- घर्मा (**Gharmā**) - The first infernal earth / Ratnaprabhā. [10.29]
- चतुर्मुखी (**Caturmukhī**) - A city on the southern tier of Mount Vijayārdha. [19.49]
- चम्पापुर (**Campāpura**) - A city on the southern tier of Mount Vijayārdha. [19.52]
- चन्द्राम (**Candrāma**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- चारणी (**Cāran̤ī**) - A city on the northern tier of Mount Vijayārdha. [19.78]
- चित्रकूट (**Citrakūt̤a**) - A city on the southern tier of Mount Vijayārdha. [19.51]
- चित्रांगद (**Citrāṅgada**) - A celestial vimāna of Aiśāna heaven. [7.128]
- चूड़ामणि (**Cūd̤āman̤i**) - A city on the northern tier of Mount Vijayārdha. [19.78]
- चेदि (**Cedi**) - An ancient country; the region surrounding Chanderi. [16.153]
- चोल (**Cola**) - A country in South India (Tamil Nadu). [16.154]

Ja / Ta / Da / Dha / Na

- **जगन्नाड़ी (त्रसनाड़ी) (Jagannād.ī / Trasanād.ī)** - The central cosmic channel, situated in the middle of the 14-Raju high universe, measuring 1 Raju wide, 1 Raju deep, and 14 Rajus high. [2.50]
- **जम्बूद्रुम (Jambūdruma)** - The gigantic celestial Jambū tree in Videha Ks.etra, after which the continent Jambūdvīpa is named. [5.85]
- **जम्बूद्वीप (Jambūdvīpa)** - The first continent. [4.51]
- **जय (Jaya)** - A city on the northern tier of Mount Vijayārdha. [19.84]
- **जयन्ती (Jayantī)** - A city on the southern tier of Mount Vijayārdha. [19.50]
- **तमःप्रभा (Tamah.prabhā)** - The sixth infernal earth (sixth hell). [10.31]
- **तमस्तमःप्रभा (Tamastamah.prabhā)** - The seventh infernal earth (seventh hell). [10.31]
- **तिलका (Tilakā)** - A city on the northern tier of Mount Vijayārdha. [19.82]
- **तोशलक (Tośalaka)** - An ancient country. [16.156]
- **त्रिकूटा (Trikūt.ā)** - A city on the southern tier of Mount Vijayārdha. [19.51]
- **दशार्ण (Daśārn.a)** - An ancient country; the region adjacent to modern Vidisha. [16.153]
- **दारु (Dāru)** - An ancient country. [16.154]
- **दुर्ग (Durga)** - A city on the northern tier of Mount Vijayārdha. [19.85]
- **दुर्धर (Durdhara)** - A city on the northern tier of Mount Vijayārdha. [19.85]
- **देवकुरु (Devakuru)** - A region within Videha Ks.etra containing the arrangement of supreme Bhogabhūmi. [5.78]
- **देवाद्रि (Devādri)** - Mount Sumeru. [5.24]
- **द्युतिकर (Dyutikara)** - A city on the northern tier of Mount Vijayārdha. [19.83]
- **द्युतिलक (Dyutilaka)** - A city on Mount Ambaratilaka. [19.83]
- **धनंजय (Dhanañjaya)** - A city on the northern tier of Mount Vijayārdha. [19.84]
- **धरणी (Dharan.ī)** - A city on the northern tier of Mount Vijayārdha. [19.85]
- **धातकीखण्ड (Dhātakīkhan.d.a)** - The second continent situated outside Jambūdvīpa, having an extent of 400,000 Yojanas. [5.126]
- **धान्यपुर (Dhānyapura)** - An ancient city. [8.230]
- **धूमप्रभा (Dhūmaprabhā)** - The fifth infernal earth (fifth hell). [10.31]

- **ध्यानचतुष्क (Dhyānacatus.ka / Four Meditations)** - Ārttadhyāna, Raudradhyāna, Dharmyadhyāna, and Śukladhyāna. [4.53]
- **नन्दन (Nandana)** - A famous celestial forest on Mount Meru. [5.84]
- **नन्दीश्वर (Nandīśvara)** - The eighth island-continent containing 52 eternal, non-artificial Jinālayas (Jina temples). [5.2]
- **नन्दोत्तरा तथा मानस्तम्भकी १६ वापिकाएँ (Nandottarā and the 16 Stepwells of the Mānastambha)** - Stepwells situated near the Mānastambhas in the Samavasaran.a:
- In the four directions of the Eastern Mānastambha: Nandā, Nandavatī, Nandottarā, Nandaghos.ā.
- In the four directions of the Southern Mānastambha: Vijayā, Vaijayantī, Jayantī, Aparājitā.
- In the four directions of the Western Mānastambha: Aśokā, Supratibuddhā, Kumudā, Pun.d.arīkā.
- In the four directions of the Northern Mānastambha: Manoramā, Mahānandā, Suprabuddhā, Prabhaṅkarā. [20.110]
- **नन्द्यावर्त (Nandyāvarta)** - A celestial vimāna of Aiśāna heaven. [7.126]
- **नदीश (Nadīśa)** - A city on the southern tier of Mount Vijayārdha. [19.34]
- **नित्यवाहिनी (Nityavāhinī)** - A city on the southern tier of Mount Vijayārdha. [19.50]
- **नित्यद्योतिनी (Nityadyotinī)** - A city on the southern tier of Mount Vijayārdha. [19.50]
- **निमिषर (Nimis.ara)** - A city on the northern tier of Mount Vijayārdha. [19.80]
- **निषध (Nis.adha)** - A major Kulācala mountain range over which sunrise and sunset occur. [5.80]
- **नील (Nīla)** - A major Kulācala mountain range. [5.109]

Pa / Pha / Ba / Bha / Ma

- **पंकप्रभा (Paṅkaprabhā)** - The fourth infernal earth (fourth hell). [10.31]
- **पंचमाणव (Pañcamān.ava)** - The Ks.īrasāgara (Milk Ocean). [13.12]
- **पंचालक (Pañcālaka)** - An ancient country (Pañcāla). [16.153]

- पल्लव (**Pallava**) - A southern region (Kanchi / Pallava region). [16.155]
- पलालपर्वत (**Palālaparvata**) - A village in Gandhila country of Videha Ks.etra in Dhātakīkhan.d.a. [7.13]
- प्रभा (**Prabhā**) - A vimāna of the second heaven. [5.25]
- प्रभाकर (**Prabhākara**) - A vimāna of Aiśāna heaven. [9.192]
- प्रभाकरपुरी (**Prabhākarapurī**) - A city in Videha of Pus.karavara Island. [9.7]
- पादलीग्राम (**Pādalīgrāma**) - A village in Gandhila country of Videha Ks.etra in Dhātakīkhan.d.a. [7.12]
- पाण्डुक (**Pān.d.uka**) - The uppermost summit forest of Mount Meru. [5.83]
- पादाद्रि (**Pādādri**) - A peripheral foothills mountain. [5.79]
- प्राग्विदेह (**Prāgvideha**) - Eastern Videha region. [5.123]
- प्राणत (**Prān.ata**) - The tenth / twelfth heaven. [5.24]
- प्रीतिवर्धन (**Prītivardhana**) - A celestial vimāna. [5.8]
- पुण्ड्र (**Pun.d.ra**) - Northern part of modern Bengal; alternatively known as Paun.d.ra country. [16.152]
- पुण्डरीक (**Pun.d.arīka**) - A city on the southern tier of Mount Vijayārdha. [19.42]
- पुरंजय (**Purañjaya**) - A city on the southern tier of Mount Vijayārdha. [19.43]
- पुस्किताल (पोदनपुर) (**Puskitāla / Podanapura**) - An ancient city. [28.71]
- पुष्कलावती (**Pus.kalāvatī**) - A country in Videha Ks.etra. [9.7]
- पुष्पचुल (**Pus.pacula**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- पूर्वमन्दर (**Pūrvamandara**) - Eastern Mount Meru. [7.3]
- प्रभाकर (**Prabhākara**) - A city on the northern tier of Mount Vijayārdha. [19.85]
- बंग (**Baṅga**) - Bengal country. [16.152]
- बलाहक (**Balāhaka**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- बहुकेतुक (**Bahuketuka**) - A city on the southern tier of Mount Vijayārdha. [19.35]
- बहुमुखी (**Bahumukhī**) - A city on the southern tier of Mount Vijayārdha. [19.49]
- बाह्यमन्दर (**Bāhyamandara**) - A forest on Mount Meru. [5.82]
- भद्रिला (**Bhadrilā**) - An ancient city. [21.135]
- भद्राश्व (**Bhadrāśva**) - A city on the northern tier of Mount Vijayārdha. [19.84]
- भरत (**Bharata**) - Bharata Ks.etra; the region situated between the Himavat mountain range and the Lavan.a Ocean, extending 526 6/19 Yojanas. [15.58, 5.150]
- भूमितिलक (**Bhūmitilaka**) - A city on the northern tier of Mount Vijayārdha. [19.83]
- मगध (**Magadha**) - Bihar region; the territory surrounding Rājagr.ha. [16.152]

- मघवी (**Maghavī**) - The sixth infernal earth (sixth hell). [10.32]
- मंगलावती (**Maṅgalāvatī**) - A country in Videha Ks̤etra. [7.4]
- मणिवज्र (**Man̤ivajra**) - A city on the northern tier of Mount Vijayārdha. [19.84]
- मनोहर (**Manohara**) - A garden / park. [5.24]
- मन्दर (**Mandara**) - Mount Meru. [5.30]
- मन्दिर (**Mandira**) - A city on the northern tier of Mount Vijayārdha. [19.82]
- महाकच्छ (**Mahākaccha**) - A country in Eastern Videha. [4.122]
- महाट (**Mahāt̤a**) - A city on the southern tier of Mount Vijayārdha. [19.35]
- महाज्याक (**Mahājyāka**) - A city on the northern tier of Mount Vijayārdha. [19.84]
- महापूतजिनालय (**Mahāpūtajinālaya**) - Name of a renowned Jain temple. [6.75]
- महेन्द्रपुर (**Mahendrapura**) - A city on the northern tier of Mount Vijayārdha. [19.86]
- माघवी (**Māghavī**) - The seventh infernal earth (seventh hell). [10.32]
- मानुषोत्तर पर्वत (**Mānus̤ottara Parvata**) - The ring-shaped mountain located in the middle of Pus̤karavara Island, marking the outer boundary of human movement. [5.291]
- मालव (**Mālava**) - An ancient country (Malwa region). [16.153]
- माहेन्द्र (**Māhendra**) - The fourth heaven. [5.24]
- मुक्ताहार (**Muktāhāra**) - A city on the northern tier of Mount Vijayārdha. [19.83]
- मेखलाग्रनगर (**Mekhalāgranagara**) - A city on the southern tier of Mount Vijayārdha. [19.40]
- मेघकूट (**Meghakūt̤a**) - A city on the southern tier of Mount Vijayārdha. [19.51]

Ya / Ra / Va / Śa / S̤a / Sa / Ha

- यवन (**Yavana**) - An ancient foreign realm (Ionia / Greece / Indo-Greek region). [16.155]
- रुचक (**Rucaka**) - A mountain situated in Rucakavara Island. [4.291]
- रतिकूट (**Ratikūt̤a**) - A city on the southern tier of Mount Vijayārdha. [19.51]
- रत्नपुर (**Ratnapura**) - A city on the northern tier of Mount Vijayārdha. [19.83]
- रत्नप्रभा (**Ratnaprabhā**) - The first infernal earth (first hell). [10.31]

- रत्नसंचय (**Ratnasañcaya**) - A city in Maṅgalāvatī country of Videha in Pus̤karārdha Island. [10.15]
- रत्नसंचय (**Ratnasañcaya**) - A city in Pus̤kalāvatī country of Videha Ks̤etra. [9.4]
- रत्नाकर (**Ratnākara**) - A city on the northern tier of Mount Vijayārdha. [19.86]
- रथनूपुरचक्रवाल (**Rathanūpuracakravāla**) - A city on the southern tier of Mount Vijayārdha. [19.46]
- रम्यक (**Ramyaka**) - An ancient country / region. [16.152]
- रुषित (**Rus̤ita**) - A vimāna of the second heaven. [5.253]
- रीष्याद्रि (**Rīs̤yādri**) - Mount Vijayārdha. [19.6]
- लोहागल (**Lohāgala**) - A city on the southern tier of Mount Vijayārdha. [19.41]
- वंगपुर (**Vaṅgapura**) - A city on the northern tier of Mount Vijayārdha. [19.86]
- वेत्राद्रय (**Vetrādraya**) - A city on the southern tier of Mount Vijayārdha. [19.42]
- वज्रार्गल (**Vajrārgala**) - A city on the southern tier of Mount Vijayārdha. [19.32]
- वत्स (**Vatsa**) - An ancient country (the region surrounding Kauśāmbī). [16.153]
- वत्सकावती (**Vatsakāvatī**) - A country in Eastern Videha in the western part of Pus̤karārdha. [7.6]
- वनवास (**Vanavāsa**) - A region in South India (Banavasi). [16.154]
- वसुमती (**Vasumatī**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- वसुमक (**Vasumaka**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- बालुकाप्रभा (**Bālukāprabhā**) - The third infernal earth (third hell). [10.31]
- वाह्लीक (**Vāhlīka**) - An ancient country (Balkh / Bactria). [16.153]
- विचित्रकूट (**Vicitrakūt̤a**) - A peak on the southern tier of Mount Vijayārdha. [19.51]
- विजयपुर (**Vijayapura**) - A city on the northern tier of Mount Vijayārdha. [19.86]
- विजयपुर (**Vijayapura**) - A renowned city. [5.24]
- विजया (**Vijayā**) - A city on the southern tier of Mount Vijayārdha. [19.48]
- विजयार्ध (**Vijayārdha**) - The Vijayārdha mountain ranges, numbering 170 throughout Ad̤hāī-dvīpa (the two and a half continents). [5.79]
- विदिशा (**Vidiśā**) - An ancient city (Bhilsa / modern Vidisha). [16.153]
- विदेह (**Videha**) - An ancient country adjacent to Mithilā. [16.155]
- विदेह (**Videha**) - A great continent-zone (Mahāks̤etra) of Jambūdvīpa. [4.53]
- विद्युन्प्रभ (**Vidyunprabha**) - A city on the northern tier of Mount Vijayārdha. [19.78]
- विनीता (**Vinītā**) - An alternative name for Ayodhyā. [12.76]

- विनेयचरी (**Vineyacarī**) - A city on the southern tier of Mount Vijayārdha. [19.49]
- विपुलाद्रि (**Vipulādri**) - The primary mountain of Rājagr̤ha (Vipulācala). [1.96]
- विमान (**Vimāna / Celestial Palace**) - The divine flying palace / celestial residence of heavenly deities. [10.88]
- विमुखी (**Vimukhī**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- विमला (**Vimalā**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- विशोका (**Viśokā**) - A city on the northern tier of Mount Vijayārdha. [19.81]
- वीतशोका (**Vītaśokā**) - A city on the northern tier of Mount Vijayārdha. [19.81]
- वैजयन्ती (**Vaijayantī**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- वैतरणी (**Vaitaran̤ī**) - The excruciating, tormenting river of hell. [5.110]
- वैडूर्यकूट (**Vaidūryakūt̤a**) - A peak on the southern tier of Mount Vijayārdha. [19.51]
- वंश (**Vam̤śa**) - The second infernal earth / Śarkarāprabhā. [10.29]
- वंशाक (**Vam̤śāka**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- शक (**Śaka**) - An ancient territory (Scythia / Śakasthāna). [16.156]
- शकटमुखी (**Śakat̤amukhī**) - A city on the southern tier of Mount Vijayārdha. [19.49]
- शत्रुंजय (**Śatruñjaya**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- शर्कराप्रभा (**Śarkarāprabhā**) - The second infernal earth (second hell). [10.31]
- शंखप्रभा (**Śaṅkhaprabhā**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- शाल्मलि (**Śālmali**) - The renowned celestial Śālmalī tree in Videha Ks̤etra. [5.88]
- शिखा (**Śikhā**) - The third infernal earth; conventionally also termed Meghā. [10.31]
- शिवपुर (**Śivapura**) - A city on the northern tier of Mount Vijayārdha. [19.39]
- शिवमन्दिर (**Śivamandira**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- शुक्रपुर (**Śukrapura**) - A city on the southern tier of Mount Vijayārdha. [19.81]
- शूरसेन (**Śūrasena**) - An ancient country (Mathura region). [16.155]
- श्रीधर (**Śrīdhara**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- श्रीनिकेत (**Śrīniketa**) - A city on the northern tier of Mount Vijayārdha. [19.82]
- श्रीप्रभ (**Śrīprabha**) - A celestial vimāna of Aiśāna heaven. [7.126]
- श्रीप्रभ (**Śrīprabha**) - A peripheral foothills mountain. [5.80]
- श्रीप्रभ (**Śrīprabha**) - A city on the southern tier of Mount Vijayārdha. [19.40]
- श्रीमन्दिर (**Śrīmandira**) - A city on the northern tier of Mount Vijayārdha. [19.83]
- श्रीपुर (**Śrīpura**) - A city on the northern tier of Mount Vijayārdha. [19.79]

- श्वेतकेतु (**Śvetaketu**) - A city on the southern tier of Mount Vijayārdha. [19.42]
- संजयन (**Sañjayana**) - An ancient country. [16.152]
- सज्जन्ती (**Sajjantī**) - A city on the southern tier of Mount Vijayārdha. [19.50]
- समुद्रक (**Samudraka**) - An ancient country. [16.152]
- सर्वार्थसिद्धि (**Sarvārthasiddhi**) - The supreme, central abode among the five Anuttara Vimānas. [1.111]
- सरयू (**Sarayū**) - The renowned river flowing near Ayodhyā. [16.163]
- साकेत (**Sāketa**) - The ancient name of Ayodhyā. [12.77]
- सिद्धकूट (**Siddhakūt.a**) - A prominent peak on Mount Vijayārdha. [19.5]
- सिद्धार्थक वन (**Siddhārthaka Vana**) - A forest near Ayodhyā where Lord Ādinātha took his ascetic initiation (Dīks.ā). [17.82]
- सिद्धार्थक (**Siddhārthaka**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- सिद्धायतन (**Siddhāyatana**) - Eternal, non-artificial Jina temples situated upon the peaks of Mount Vijayārdha. [19.5]
- सिन्धु (**Sindhu**) - The Sindhu country and river (Indus). [16.155]
- सिंहध्वज (**Sim.hadhvaja**) - A city on the southern tier of Mount Vijayārdha. [19.40]
- सिंहपुर (**Sim.hapura**) - A city in Gandhila country of Western Videha. [5.222]
- सीता (**Sītā**) - The renowned great river of Videha Ks.etra. [5.84]
- सुकोसल (**Sukosala**) - An ancient country; modern Mahākośala / Madhya Pradesh. [16.152]
- सुगन्धिनी (**Sugandhinī**) - A city on the northern tier of Mount Vijayārdha. [19.86]
- सुदर्शन (**Sudarśana**) - A city on the northern tier of Mount Vijayārdha. [19.85]
- सुप्रतिष्ठित (**Supratis.t.hita**) - An ancient city. [8.23]
- सुप्रभ (**Suprabha**) - A city on the southern tier of Mount Vijayārdha. [19.52]
- सुराद्रि (**Surādri**) - Mount Sumeru. [5.24]
- सुराष्ट्र (**Surās.t.ra**) - Saurashtra country; the region surrounding Girnar. [16.154]
- सुरेन्द्रकान्त (**Surendrakānta**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- सुसोमानगर (**Susomānagara**) - A city in Mahāvatsa country of Eastern Videha in Jambūdvīpa. [2.222]
- सुह्य (**Suhya**) - An ancient country. [16.152]
- सूर्यपुर (**Sūryapura**) - A city on the southern tier of Mount Vijayārdha. [19.52]
- सूर्याभ (**Sūryābha**) - A city on the southern tier of Mount Vijayārdha. [19.50]

- सौमनस (**Saumanasa**) - A celestial forest on Mount Meru. [5.83]
- सौवीर (**Sauvīra**) - An ancient country. [16.155]
- स्वगपादुगिरि (गजदन्त पर्वत) (**Svagapādugiri / Gajadanta Parvata**) - A peripheral foothills mountain. [5.79]
- स्वप्रभ (**Svaprabha**) - A celestial vimāna of Saudharma heaven. [5.25]
- स्वयंप्रभ (**Svayam̤prabha**) - A celestial vimāna of Aiśāna heaven. [9.186]
- स्वयम्भूरमण (**Svayambhūraman̤a**) - The ultimate, outermost island-continent. [7.9]
- स्वयम्भूरमणोदधि (**Svayambhūraman̤odadhi**) - The ultimate, outermost ocean. [7.9]
- हरिवर्ष (**Harivars̤a**) - The third continent-zone (Vars̤a) in the southern direction of Jambūdvīpa. [5.12]
- हंसगर्भ (**Ham̤sagarbha**) - A city on the northern tier of Mount Vijayārdha. [19.80]
- हास्तिनाख्यपुर (**Hāstinākhyapura**) - Hastināpur. [8.23]
- हेमकूट (**Hemakūt̤a**) - A city on the southern tier of Mount Vijayārdha. [19.51]

Ādi Purāṇam - Proper Names Index (From 'A' to 'Bha')

(Authentic introduction and references to historical, mythological, and virtuous personalities, Tīrthaṅkaras, Kulakaras, Munis, and the Sahasranāma names/epithets of the Lord mentioned in Ādi Purāṇa)

A

- **अग्रणी (Agraṇī)** - One of the 1008 holy names of the Lord. [25.15]
- **अग्निभ (Agnibha)** - One of the 1008 holy names of the Lord. [25.50]
- **अग्र्य (Agrya)** - One of the 108 and 1008 holy names of the Lord. [24.37, 25.50]
- **अचलस्थिति (Acalasthiti)** - One of the 1008 holy names of the Lord. [25.14]
- **अचल (Acala)** - One of the 1008 holy names of the Lord. [25.28]
- **अचिन्त्य (Acintya)** - One of the 1008 holy names of the Lord. [25.50]
- **अचिन्त्यर्द्धि (Acintyarddhi)** - One of the 1008 holy names of the Lord. [25.50]
- **अचिन्त्यवैभव (Acintyavaibhava)** - One of the 1008 holy names of the Lord. [25.140]
- **अचिन्त्यात्मन् (Acintyātman)** - One of the 1008 holy names of the Lord. [25.104]
- **अच्छेद्य (Acchedya)** - One of the 1008 holy names of the Lord. [25.15]
- **अच्युत (Acyuta)** - A name of Lord Ādinātha. [1.63]
- **अच्युत (Acyuta)** - One of the 108 and 1008 holy names of the Lord (Never falling away from infinite knowledge and innate qualities: Anantajñānādibhirguṇairna cyuta ityacyutaḥ). [24.34, 25.4]
- **अज (Aja)** - One of the 108 and 1008 holy names of the Lord (Unborn / free from cycle of birth: Na jāyate iti ajaḥ). [24.30, 25.106]

- **अजन्मन (Ajanman)** - One of the 1008 holy names of the Lord. [25.106]
- **अजर (Ajara)** - One of the 108 and 1008 holy names of the Lord (Ageless / undecaying: Na vidyate jarā vārdhakyam. yasya so'jarah.). [24.34, 25.109]
- **अजय (Ajaya)** - One of the 1008 holy names of the Lord. [25.109]
- **अजात (Ajāta)** - One of the 1008 holy names of the Lord. [25.76]
- **अजित (Ajita)** - The second Tīrthaṅkara, Śrī Ajitanātha Bhagavān. [1.16, 2.128]
- **अजित (Ajita)** - One of the 1008 holy names of the Lord. [25.106]
- **अजितंजय (Ajitañjaya)** - Brother of Jayavarmā and Jayasenā. [7.42]
- **अजितंजय (Ajitañjaya)** - A Cakravartī of Videha. [7.4]
- **अजितेशी (Ajiteśī)** - The second Tīrthaṅkara, Ajitanātha. [2.128]
- **अजितंजय (Ajitañjaya)** - King of Susomānagara in Vatsakāvatī. [7.22]
- **अणिष्ठ (An.is.t.ha)** - One of the 1008 holy names of the Lord (Infinitely subtle / minute: Atiśayena an.uh. an.is.t.hah.). [25.76]
- **अणीयस् (An.īyas)** - One of the 108 holy names of the Lord (Exceedingly minute/ subtle: Atiśayena an.uh. an.īyān). [24.43]
- **अणोरणीयस् (An.oran.īyas)** - One of the 1008 holy names of the Lord (Subtler than the subtlest atom). [25.76]
- **अतन्द्रालु (Atandrālu)** - One of the 1008 holy names of the Lord (Ever-vigilant / free from lassitude). [25.207]
- **अतिगृद्ध (Atigr.ddha)** - King of Prabhākarī city. [9.32]
- **अतिबल (Atibala)** - A Vidyādhara king of Alakā city. [4.122]
- **अतिबल (Atibala)** - Son of Mahābala. [7.122]
- **अतिवीर्य (Ativīrya)** - Son of King Vajradanta and Queen Yaśasvatī of Pun.d.arīkin.ī city in Pus.kalāvatī country, Videha Ks.etra, Dhātakīkhan.d.a (holding the status of Nārāyan.a). [7.81]
- **अतीन्द्र (Atīndra)** - One of the 1008 holy names of the Lord. [25.148]
- **अतीन्द्रिय (Atīndriya)** - One of the 1008 holy names of the Lord (Transcending sensory organs). [25.148]
- **अतीन्द्रियार्थदृश् (Atīndriyārthadr.ś)** - One of the 1008 holy names of the Lord (Seer of supersensory realities). [25.148]
- **अतुल (Atula)** - One of the 1008 holy names of the Lord (Incomparable / peerless). [25.140]

- **अधर्मधक्ष (अधर्मदह) (Adharmadhaks̤a / Adharmadaha)** - One of the 1008 holy names of the Lord (Destroyer/burner of unrighteousness). [25.26]
- **अधर्मारि (Adharmāri)** - One of the 108 holy names of the Lord (Enemy of unrighteousness). [24.40]
- **अधिगुरु (Adhiguru)** - One of the 1008 holy names of the Lord (Supreme spiritual preceptor). [25.71]
- **अधिज्योति (Adhijyoti)** - One of the 108 holy names of the Lord (Possessor of supreme, transcendent light or Kevalajñāna). [24.37]
- **अधिदेवता (Adhidevatā)** - One of the 1008 holy names of the Lord (Presiding supreme deity). [25.192]
- **अधिप (Adhipa)** - One of the 1008 holy names of the Lord (Supreme sovereign / Lord). [25.157, 25.186]
- **अधिष्ठान (Adhis̤t̤hāna)** - One of the 1008 holy names of the Lord (Supreme foundation / substratum). [25.203]
- **अध्यात्मगम्य (Adhyātmagamya)** - One of the 1008 holy names of the Lord (Knowable through spiritual self-realization). [25.188]
- **अध्वर (Adhvara)** - One of the 108 and 1008 holy names of the Lord (The supreme spiritual sacrifice / unassailable). [24.41, 25.166]
- **अध्वर्यु (Adhvaryu)** - One of the 1008 holy names of the Lord. [25.166]
- **अनक्ष (Anaks̤a)** - One of the 108 holy names of the Lord (Free from physical sense organs due to perfection of pure consciousness: Na vidyante'ks̤ān̤i indriyān̤i yasya). [24.33]
- **अनक्षर (Anaks̤ara)** - One of the 108 holy names of the Lord (Imperishable / free from destruction). [24.33]
- **अनघ (Anagha)** - One of the 1008 holy names of the Lord (Sinless / flawless). [25.168, 25.171, 25.172]
- **अनन्त (Ananta)** - One of the 108 and 1008 holy names of the Lord (Infinite from the perspective of substantial permanence). [24.34, 25.109, 25.160]
- **अनन्तग (Anantaga)** - One of the 1008 holy names of the Lord. [25.188]
- **अनन्तजित् (Anantajit)** - The fourteenth Tīrthaṅkara, Śrī Anantanātha Bhagavān. [2.131]
- **अनन्तजिद् (Anantajid)** - One of the 1008 holy names of the Lord (Conqueror of the infinite cycle of transmigration). [25.105]

- अनन्तदीप्ति (**Anantadīpti**) - One of the 1008 holy names of the Lord (Possessing infinite radiance). [25.112]
- अनन्तधामर्द्धि (**Anantadhāmarddhi**) - One of the 1008 holy names of the Lord. [25.186]
- अनन्तमति (**Anantamati**) - Mother of Ānanda the royal priest (Purohita). [8.217]
- अनन्तमति (**Anantamati**) - Father of Sanmitra the merchant. [10.150]
- अनन्तमती (**Anantamatī**) - Wife of merchant Kuberadatta of Pun̤d̤arīkin̤ī. [11.14]
- अनन्तर्द्धि (**Anantarddhi**) - One of the 1008 holy names of the Lord (Possessor of infinite supernatural powers). [25.50]
- अनन्तविजय (**Anantavijaya**) - A son of Lord R̤s̤abhadeva. [16.2]
- अनन्तवीर्य (**Anantavīrya**) - A son of Lord R̤s̤abhadeva. [6.3]
- अनन्तशक्ति (**Anantaśakti**) - One of the 1008 holy names of the Lord (Possessing infinite potency). [25.215]
- अनन्तश्री (**Anantaśrī**) - One of the 1008 holy names of the Lord (Possessor of infinite spiritual splendour). [25.150]
- अनन्तौजस् (**Anantaujas**) - One of the 1008 holy names of the Lord (Endowed with infinite spiritual energy). [25.205]
- अनन्यदृश् (**Ananyadr̤̊ś**) - One of the 1008 holy names of the Lord (Omnipresent visionary of non-dual truth). [25.194]
- अनश्वर (**Anaśvara**) - One of the 1008 holy names of the Lord (Imperishable / eternal). [25.101]
- अनादि (**Anādi**) - One of the 108 holy names of the Lord (Beginningless from substantial standpoint). [24.34]
- अनादिनिधन (**Anādinidhana**) - One of the 1008 holy names of the Lord (Without beginning and without end). [25.114]
- अनामय (**Anāmaya**) - One of the 1008 holy names of the Lord (Free from all afflictions/diseases). [25.217]
- अनास्रव (**Anāsrava**) - One of the 1008 holy names of the Lord (Free from karmic influx). [25.146]
- अनित्वर (**Anitvara**) - One of the 108 holy names of the Lord (Permanently established in reality). [24.36]
- अनिद्रालु (**Anidrālu**) - One of the 1008 holy names of the Lord (Free from sleep / eternally awake). [25.208]

- **अनिन्द्रिय (Anindriya)** - One of the 1008 holy names of the Lord (Transcending physical senses). [25.148]
- **अनीदृश (Anīdr̤śa)** - One of the 108 holy names of the Lord (Peerless / unprecedented). [24.43]
- **अनुत्तर (Anuttara)** - One of the 1008 holy names of the Lord (Incomparable / unexcelled). [25.133]
- **अनुन्धरा (Anundharā)** - Sister of Vajrajaṅgha. [8.22]
- **अन्तकृत् (Antakr̤t)** - One of the 1008 holy names of the Lord (Terminator of worldly transmigration / all karmas). [25.68]
- **अपराजित (Aparājita)** - A revered Muni master of the fourteen Pūrvas. [2.41]
- **अपराजित (Aparājita)** - Son of Vajrasena and Śrīkāntā (past incarnation of the mongoose / Nakula). [11.10]
- **अपराजित सेनानी (Aparājita Senānī)** - Father of Commander-in-Chief Akam̤pana. [8.216]
- **अपराजित (Aparājita)** - One of the 108 holy names of the Lord (Invincible / unconquered). [24.42]
- **अपारधी (Apāradhī)** - One of the 1008 holy names of the Lord (Possessing fathomless/infinite intellect). [25.212]
- **अपारि (Apāri)** - One of the 108 holy names of the Lord (Free from enemies / karmic adversaries: Apagatā arayo yasya sa apāri). [24.42]
- **अपुनर्भव (Apunarbhava)** - One of the 1008 holy names of the Lord (Free from future rebirth). [25.100]
- **अप्रतर्क्यात्मन् (Apratarkyātman)** - One of the 1008 holy names of the Lord (Incomprehensible through ordinary mundane logic). [25.198]
- **अप्रतिघ (Apratigha)** - One of the 1008 holy names of the Lord (Unobstructed / unhindered). [25.201]
- **अप्रविष्ट (Apravis̤t̤a)** - One of the 1008 holy names of the Lord. [25.203]
- **अप्रमेय (Aprameya)** - One of the 108 and 1008 holy names of the Lord (Immeasurable / beyond finite cognition). [24.42, 25.104]
- **अभव (Abhava)** - One of the 1008 holy names of the Lord (Free from worldly existence). [25.118, 25.211]
- **अभिचन्द्र (Abhicandra)** - The tenth Kulakara (patriarch). [3.128]
- **अभिनन्दन (Abhinandana)** - The fourth Tīrthaṅkara, Śrī Abhinandananātha. [1.17]
- **अभिनन्दन (Abhinandana)** - A revered Muni. [7.42]

- अभिनन्दन (**Abhinandana**) - A Vidyādhara. [7.51]
- अभिनन्दन (**Abhinandana**) - One of the 1008 holy names of the Lord (Revered by all). [25.167]
- अभीष्टद (**Abhīs̤t̤ada**) - One of the 1008 holy names of the Lord (Bestower of desired spiritual fruits). [25.168]
- अभेद्य (**Abhedya**) - One of the 1008 holy names of the Lord (Indivisible / unbreachable). [25.215]
- अभ्यग्र (**Abhyagra**) - One of the 1008 holy names of the Lord. [25.217]
- अभ्यर्च्य (**Abhyarcya**) - One of the 1008 holy names of the Lord (Worthy of supreme adoration). [25.190]
- अमल (**Amala**) - One of the 1008 holy names of the Lord (Spotless / pure). [25.112]
- अमित (**Amita**) - One of the 1008 holy names of the Lord (Boundless / measureless). [25.169]
- अमिततेजस् (**Amitatejas**) - Son of Cakravartī Vajradanta. [8.3]
- अमितशासन (**Amitaśāsana**) - One of the 1008 holy names of the Lord (Of boundless spiritual sovereignty). [25.169]
- अमूर्त / अमूर्तात्मन् (**Amūrta / Amūrtātman**) - One of the 1008 holy names of the Lord (Formless / incorporeal self). [25.128, 25.205]
- अमृतमति (**Amr̤tamati**) - Minister of King Ajitañjaya. [10.43]
- अमृतात्मन् (**Amr̤tātman**) - One of the 1008 holy names of the Lord (Embodiment of eternal nectar/immortality). [25.211]
- अमेय (**Ameya**) - One of the 1008 holy names of the Lord (Immeasurable). [25.157]
- अमेयदि (**Ameyadi**) - One of the 1008 holy names of the Lord. [25.50]
- अमेयात्मन् (**Ameyātman**) - One of the 1008 holy names of the Lord (Of immeasurable soul-glory). [25.105]
- अमोघ (**Amogha**) - One of the 1008 holy names of the Lord (Infallible / efficacious). [25.201]
- अमोघवाच् (**Amoghavāc**) - One of the 1008 holy names of the Lord (Of unerring, fruitful speech). [25.184]
- अमोघशासन (**Amoghaśāsana**) - One of the 1008 holy names of the Lord (Of infallible doctrine). [25.184]
- अमोघाङ्ग (**Amoghāṅga**) - One of the 1008 holy names of the Lord. [25.184]
- अमोमुह (**Amomuha**) - One of the 108 holy names of the Lord (Completely free from delusion). [24.42]

- **अयोनिज (Ayonija)** - One of the 108 and 1008 holy names of the Lord (Not born from a womb in the spiritual sense / self-manifest: Yonau na jāyate). [24.34, 25.106]
- **अर (Ara)** - The eighteenth Tīrthaṅkara, Śrī Aranātha Bhagavān. [2.132]
- **अरजस् (Arajas)** - One of the 108 and 1008 holy names of the Lord (Free from all karmic dust: Karmarajorahitatvāt arajā). [24.30, 25.112]
- **अरविन्द (Aravinda)** - An envoy of Vidyādhara King Mahāuda in the past incarnation of Svayambuddha the minister. [5.89]
- **अर्हत् (अरहत्) (Arhat / Arahat)** - One of the 108 and 1008 holy names of the Lord (Worthy of supreme worship / free from obstructing karmas: Na vidyate rahaḥ antarāyakarma yasya so'rhā). [24.38, 24.40, 25.112]
- **अरिंजय (Ariñjaya)** - A revered Muni. [5.194, 7.30]
- **अरिंजय (Ariñjaya)** - One of the 1008 holy names of the Lord (Conqueror of enemies/passions). [25.167]
- **अरिहन् (Arihan)** - One of the 108 holy names of the Lord (Destroyer of internal enemies like passions). [24.40]
- **अरुण (Arun̤a)** - The charioteer of the sun (the dawn glow preceding sunrise). [15.109]
- **अरुण (Arun̤a)** - A class of Laukāntika celestial beings. [17.48]
- **अलेप (Alepa)** - One of the 1008 holy names of the Lord (Untainted by karmic matter). [25.188]
- **अविज्ञेय (Avijñeya)** - One of the 1008 holy names of the Lord (Incomprehensible to mundane senses). [25.180]
- **अव्यक्त (Avyakta)** - One of the 1008 holy names of the Lord (Unmanifest to physical senses). [25.147]
- **अव्यय (Avyaya)** - One of the 1008 holy names of the Lord (Imperishable / immutable). [25.109]
- **अव्याबाध (Avyābādha)** - A class of Laukāntika celestial beings. [17.48]
- **अशोक (Aśoka)** - One of the 1008 holy names of the Lord (Free from sorrow). [25.163]
- **असंग / असंगात्मन् (Asaṅga / Asaṅgātman)** - One of the 1008 holy names of the Lord (Completely unattached / free from worldly bondage). [25.124, 25.196]
- **असंख्येय (Asaṅkhyeya)** - One of the 1008 holy names of the Lord (Innumerable / beyond count). [25.163]

- **असंस्पृष्णु (Asam̤spr̤s̤n̤u)** - One of the 1008 holy names of the Lord (Untouched by defilements). [25.110]
- **असंस्कृत (Asam̤skr̤ta)** - One of the 1008 holy names of the Lord (Unconditioned / uncreated). [22.231, 25.168]
- **अहमिन्द्रादर्च्य (Ahamindrādarvya)** - One of the 1008 holy names of the Lord (Worshipped by Ahamindras). [25.177]
- **अरिष्ट (Aris̤t̤a)** - A class of Laukāntika celestial beings. [17.48]
- **आज्य (Ājya)** - One of the 108 holy names of the Lord. [24.42]
- **आत्मज्ञ / आत्मन् (Ātmajña / Ātman)** - One of the 1008 holy names of the Lord (Knower of the Self / the supreme Self). [25.162, 25.165]
- **आत्मभू (Ātmabhū)** - One of the 108 and 1008 holy names of the Lord (Self-existent / Self-enlightened: Ātmanā bhavatīti ātmabhūh̤ svayambuddhatvena). [24.33, 25.100]
- **आदित्य (Āditya)** - A class of Laukāntika celestial beings. [17.48]
- **आदित्यगति (Ādityagati)** - A revered Muni. [5.195]
- **आदित्यवर्ण (Ādityavarn̤a)** - One of the 1008 holy names of the Lord (Possessing the brilliance of the sun). [25.197]
- **आदिदेव (Ādideva)** - One of the 108 and 1008 holy names of the Lord (The primordial Lord). [24.30, 25.192]
- **आदिपुरुष (Ādipurus̤a)** - One of the 108 holy names of the Lord (The primal person / first organizer of the land of action: Ādau bhavah̤ ādipurus̤ah̤ karmabhūmeh̤ prathamavyavasthāpakatvāt). [24.31]
- **आदिम (Ādima)** - One of the 108 holy names of the Lord (The first and foremost). [24.37]
- **आनन्द (Ānanda)** - Royal Priest Ānanda. [8.216]
- **आनन्द (Ānanda)** - One of the 1008 holy names of the Lord (Embodiment of supreme bliss). [25.167]
- **आप्त (Āpta)** - One of the 1008 holy names of the Lord (The infallible, trustworthy authority). [25.209]
- **आर्जवा (Ārjavā)** - Mother of Commander-in-Chief Akam̤pana. [8.216]
- **अकंपन (Akam̤pana)** - Commander-in-Chief of Vajrajaṅgha. [8.216]
- **अकंपन (Akam̤pana)** - Leader of the Nātha dynasty, King of Varanasi, established by Lord Ādinātha. [16.260]

- **अक्षयपद / अक्षय्य (Aks.ayapada / Aks.ayya)** - One of the 108 and 1008 holy names of the Lord (Abiding in the imperishable state / indestructible). [24.35, 25.73]
- **अक्षर (Aks.ara)** - One of the 108 and 1008 holy names of the Lord (Imperishable / eternal: Na ks.aratīti aks.aro nityah.). [24.35, 25.101]
- **अक्षोभ्य (Aks.obhya)** - One of the 1008 holy names of the Lord (Unshakable / imperturbable). [25.114]
- **अखिलज्योतिस् (Akhilajyotis)** - One of the 1008 holy names of the Lord (Possessor of all-illuminating knowledge). [25.209]
- **अगण्य (Agan.ya)** - One of the 1008 holy names of the Lord (Incalculable in virtues). [25.37]
- **अग्राह्य / अग्राद्य (Agrāhya / Agrādya)** - One of the 1008 holy names of the Lord (Unreachable by mundane sense grasping). [25.149, 25.173]
- **अगोचर (Agocara)** - One of the 1008 holy names of the Lord (Beyond sensory perception). [25.187]
- **अग्रज (Agraja)** - One of the 1008 holy names of the Lord (First-born / primordial). [25.50]

I / Ī / U / R. / E / Ka

- **इक्ष्वाकु (Iks.vāku)** - A name of Lord Ādinātha. [16.264]
- **इज्या / इज्यार्ह (Ijyā / Ijyārha)** - One of the 108 and 1008 holy names of the Lord (Worthy of supreme worship and offerings). [24.32, 25.74]
- **इत्थ (Ittha)** - One of the 1008 holy names of the Lord. [25.135]
- **इन (Ina)** - One of the 108 holy names of the Lord (Sun / master / radiant Lord). [24.34]
- **इन्द्रभूति (गौतम) (Indrabhūti / Gautama)** - The chief Ganadhara of Lord Mahāvīra, also known as Gautama. [2.54]
- **ईश (Īśa)** - One of the 108 holy names of the Lord (Endowed with supreme lordship: Īśvaratvena sampannah.). [24.34]
- **ईशान (Īśāna)** - One of the 108 and 1008 holy names of the Lord (Supreme sovereign). [24.30, 25.112]

- **ईशित (Īśita)** - One of the 1008 holy names of the Lord. [25.182]
- **उग्रसेन (शार्दूलका जीव) (Ugrasena)** - Son of Sāgaradatta and Dhanavatī of Hastināpur (past life of the tiger / Śārdūla). [8.223]
- **उत्तम (Uttama)** - One of the 108 and 1008 holy names of the Lord (Supreme / highest). [24.43, 25.171]
- **उत्सन्नदोष (Utsannados̤a)** - One of the 1008 holy names of the Lord (Whose all defects and blemishes are completely eradicated). [25.211]
- **उदारधी (Udāradhī)** - One of the 1008 holy names of the Lord (Of magnanimous wisdom). [25.179]
- **उद्धव (Uddhava)** - One of the 1008 holy names of the Lord. [25.149]
- **उपमातीत (Upamātīta)** - One of the 1008 holy names of the Lord (Beyond all worldly comparison). [25.187]
- **ऋजुध्वज (R̤judhvaja)** - One of the 1008 holy names of the Lord (Bearing the banner of straightforwardness / uprightness). [25.127]
- **एक / एकविश्व (Eka / Ekaviśva)** - One of the 1008 holy names of the Lord (The unique one / the sole protector of the cosmos). [25.141, 25.187]
- **कंक (Kaṅka)** - One of the 1008 holy names of the Lord. [25.133]
- **कच्छ (Kaccha)** - Brother-in-law of Lord Ādinātha. [15.70]
- **कमठजात (Kamat̤hajāta)** - One of the 108 holy names of the Lord (Self-manifest without human womb like a creature born on a lotus/water). [24.28]
- **कनकप्रभ (Kanakaprabha)** - One of the 1008 holy names of the Lord (Of golden brilliance). [25.126]
- **कनकप्रभा (Kanakaprabhā)** - Chief queen of Lalitāṅga Deva. [5.243]
- **कनकलता (Kanakalatā)** - Chief queen of Lalitāṅga Deva. [5.243]
- **कनकाभ (Kanakābha)** - A celestial deva (past life of the prime minister of Vajrajaṅgha). [8.213]
- **कनककाञ्चनसन्निभ (Kanakakāñcanasannibha)** - One of the 1008 holy names of the Lord (Resplendent like molten gold). [25.199]
- **कर्तृ (Kartr̤)** - One of the 1008 holy names of the Lord (The creator / organizer of ethical social order). [25.149]
- **कर्मकार्मुकनिक्षेपिन् (Karmakārmukaniks̤epin)** - One of the 1008 holy names of the Lord (Discharger/destroyer of the bow of karmas). [25.19]

- **कर्मठ / कर्मण्य (Karmat.ha / Karman.ya)** - One of the 1008 holy names of the Lord (Master of spiritual action). [25.126, 25.204]
- **कर्मबन्धच्छिद् / कर्महृत् (Karmabandhacchid / Karmahr.t)** - One of the 1008 holy names of the Lord (Severer of karmic bonds / destroyer of karmas). [25.186, 25.206]
- **कर्मारातिनिशूम्भन (Karmārātiniśūmbhana)** - One of the 1008 holy names of the Lord (Annihilator of karmic adversaries). [25.170]
- **कलातीत / कलाधर (Kalātīta / Kalādhara)** - One of the 1008 holy names of the Lord (Transcending all arts / master of all arts). [25.194]
- **काललग्न (Kālalagna)** - One of the 1008 holy names of the Lord. [25.206]
- **कलिलघ्न (Kalilaghna)** - One of the 1008 holy names of the Lord (Destroyer of impurities and worldly darkness). [25.194]
- **कल्पवृक्ष / कल्प (Kalpavr.ks.a / Kalpa)** - One of the 1008 holy names of the Lord (The spiritual wish-fulfilling tree). [25.133, 25.182]
- **कल्याण / कल्याणगुण / कल्याणलक्षण / कल्याणवर्ण (Kalyān.a / Kalyān.agun.a / Kalyān.alaks.an.a / Kalyān.avarn.a)** - One of the 1008 holy names of the Lord (Embodiment of auspiciousness, auspicious attributes, signs, and radiance). [25.133, 25.193, 25.194]
- **कवि (Kavi)** - One of the 1008 holy names of the Lord (The omniscient seer / supreme poet). [25.143]
- **काणभिक्षु (Kān.abhiks.u)** - An ancient preceptor and author. [1.51]
- **कान्त / कान्तगु / कान्तिमान् (Kānta / Kāntagu / Kāntimān)** - One of the 1008 holy names of the Lord (Possessing supreme beauty, radiant rays, and splendour). [25.168, 25.186, 25.202]
- **कामग (Kāmaga)** - A celestial vimāna. [22.15]
- **कामजित् (Kāmajit)** - One of the 108 holy names of the Lord (Conqueror of sensual desire / cupid). [24.40]
- **कामद / कामधेनु / कामन / कामहन् / कामारि / कामितप्रद / कामी (Kāmada / Kāmadhenu / Kāmana / Kāmahan / Kāmāri / Kāmitaprada / Kāmī)** - One of the 1008 holy names of the Lord (Bestower of righteous desires / spiritual wish-cow / vanquisher of desire / enemy of lust / grantor of prayers). [25.165, 25.167, 25.171, 25.182]
- **कारण (Kāran.a)** - One of the 1008 holy names of the Lord (The supreme primary cause of spiritual liberation). [25.189]
- **काश्यप (मघवा) (Kāśyapa / Maghavā)** - Prominent king of the Ugra dynasty. [16.261]

- **काश्यप (Kāśyapa)** - Lord Ādinātha (of the Kāśyapa Gotra). [24.28]
- **काष्ठ (Kās.t.ha)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.44]
- **कीर्ति (Kīrti)** - One of the six divine Kumārī goddesses. [12.164]
- **कुन्थु (Kunthu)** - The seventeenth Tīrthaṅkara, Śrī Kunthunātha Bhagavān. [2.132]
- **कुबेर (Kubera)** - A prominent merchant (Śres.t.hī) of Dhānyapura. [8.230]
- **कुबेरदत्त (Kuberadatta)** - A merchant of Pun.d.arīkin.ī city in Videha Ks.etra, Jambūdvīpa. [11.14]
- **कुरुविन्द (Kuruvinda)** - Son of Vidyādhara Aravinda. [5.91]
- **कुरुधर (Kurudhara)** - A name of Lord Ādinātha. [16.264]
- **कूटस्थ (Kūt.astha)** - One of the 1008 holy names of the Lord (Immovable / immutable witness). [25.114]
- **कृतकृत्य / कृतक्रतु / कृतक्रिय / कृतज्ञ / कृतलक्षण / कृतार्थ / कृतिन् / कृत्स्नविद् / कृपालु (Kr.takr.tya / Kr.takratu / Kr.takriya / Kr.tajña / Kr.talaks.an.a / Kr.tārtha / Kr.tin / Kr.tsnavid / Kr.pālu)** - One of the 1008 holy names of the Lord (Having accomplished all duties / performer of pure spiritual sacrifice / all-knowing / compassionate). [25.130, 25.134, 25.143, 25.180, 25.186, 25.215]
- **कृतपूर्वाङ्गविस्तर (Kr.tapūrvāṅgavistara)** - One of the 1008 holy names of the Lord (Expounder of the comprehensive Pūrvas and Aṅgas). [25.75]
- **कृतान्तकृत् (यमान्तक) (Kr.tāntakr.t / Yamāntaka)** - One of the 108 and 1008 holy names of the Lord (Conqueror of death / Yama: Kr.tāntam. yamam. karotīti kr.tāntah.). [24.29, 25.129]
- **केशव (Keśava)** - Son of Suvidhi and Manoramā (past incarnation of Śrīmatī born as Keśava after descending from the Svayam.prabha deva state). [10.45]
- **केवल (Kevala)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.43]

Ks.a / Ga / Gha / Ca / Cha / Ja

- **क्षम / क्षमिन् / क्षान्त / क्षान्तिपरायण / क्षान्तिभाज् (Ks.ama / Ks.amin / Ks.ānta / Ks.āntiparāyan.a / Ks.āntibhāj)** - One of the 1008 holy names of the Lord

(Epitome of supreme forgiveness, forbearance, and patience). [25.126, 25.161, 25.173, 25.189, 25.201]

- **क्षेत्रज्ञ (Ks.etrajña)** - One of the 1008 holy names of the Lord (The conscious knower of the body/field). [25.121]
- **क्षेमकृत् / क्षेमधपति / क्षेमशासन (Ks.emakr.t / Ks.emādhipati / Ks.emaśāsana)** - One of the 1008 holy names of the Lord (Bestower of ultimate spiritual welfare / Lord of peace / ruler of safe doctrine). [25.165, 25.173]
- **क्षेमंकर (Ks.emaṅkara)** - The first Kulakara. [3.40]
- **क्षेमन्धर (Ks.emandhara)** - The fourth Kulakara. [3.42]
- **गंगदेव (Gaṅgadeva)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.44]
- **गणज्येष्ठ / गणाग्रणी / गणाधिप / गण्य (Gan.ajyes.t.ha / Gan.āgran.ī / Gan.ādhipa / Gan.ya)** - One of the 108 and 1008 holy names of the Lord (Supreme leader of the Gan.as / master of the assembly). [24.42, 25.135]
- **गतस्पृह / गति / गम्भीरशासन / गम्यात्मन् (Gataspr.ha / Gati / Gambhīraśāsana / Gamyātman)** - One of the 1008 holy names of the Lord (Free from desires / ultimate refuge / teacher of profound doctrine / attainable self). [25.146, 25.182, 25.186, 25.188]
- **गर्दतोय (Gardatoya)** - A class of Laukāntika celestial beings. [17.48]
- **गरिमास्पद / गरिष्ठ / गरिष्ठगीः / गरीयसां साद् (Garimāspada / Garis.t.ha / Garis.t.hagīh. / Garīyasām. Sād)** - One of the 108 and 1008 holy names of the Lord (Abode of supreme spiritual weight / greatest of the great / speaker of profound words). [24.43, 25.22, 25.76]
- **गहन / गिरांपति (Gahana / Girām.pati)** - One of the 1008 holy names of the Lord (Profoundly deep / Lord of divine speech). [25.141, 25.179]
- **गुण / गुणज्ञ / गुणनायक / गुणाकर / गुणादरिन् / गुणाम्भोधि / गुणोच्छेदिन् / गुण्य (Gun.a / Gun.ajña / Gun.anāyaka / Gun.ākara / Gun.ādirin / Gun.āmbhodhi / Gun.occhedin / Gun.ya)** - One of the 108 and 1008 holy names of the Lord (Mine of virtues / ocean of attributes / master of infinite excellences). [24.32, 25.135, 25.136, 25.137]
- **गुणधर (Gun.adhara)** - A revered Muni, disciple of Muni Yaśodhara. [8.4]
- **गुप्तिसद् / गुरु / गुहा / गूढगोचर / गूढात्मन् / गोप्तृ / गोप्य / ग्रामणी (Guptisad / Guru / Guhā / Gūd.hagocara / Gūd.hātman / Goptr / Gopya / Grāman.ī)** - One of the

1008 holy names of the Lord (Dweller in spiritual restraints / supreme Preceptor / deep self / protector). [25.115, 25.136, 25.149, 25.167, 25.178, 25.196]

- **गोवर्धन (Govardhana)** - A revered Muni master of the fourteen Pūrvas. [2.41]
- **गोपति (Gopati)** - A name of Lord Ādinātha. [13.265]
- **गौतम (इन्द्रभूति) (Gautama / Indrabhūti)** - Chief Ganadhara of Lord Mahāvīra (The master who grasps the speech of the Omniscient: Sarvajñavān.īm. gotamām. vettīti gautamah.). [2.52-53]
- **चक्षुष्मान् (Caks.us.mān)** - The eighth Kulakara. [3.120]
- **चतुर / चतुरन्तक / चतुरानन / चतुरास्य (Catura / Caturantaka / Caturānana / Caturāsya)** - One of the 1008 holy names of the Lord (Skilled / four-faced / omnisciently facing all directions). [25.74, 25.174, 25.208, 25.216]
- **चन्द्रकीर्ति (Candrakīrti)** - The previous incarnation of Vajradanta. [7.48]
- **चन्द्रप्रभ (Candraprabha)** - The eighth Tīrthaṅkara, Śrī Candraprabha Bhagavān. [2.129]
- **चन्द्रमती (Candramatī)** - Wife of King Ratis.en.a. [10.51]
- **चन्द्राम (Candrāma)** - The eleventh Kulakara. [3.134]
- **चन्द्रसेन (Candrasena)** - A revered Muni. [7.10]
- **चन्द्रोदय (कुमुदचन्द्रोदय) (Candrodaya / Kumudacandrodaya)** - Name of a religious vow. [7.53]
- **चराचरगुरु (Carācaraguru)** - One of the 1008 holy names of the Lord (Supreme preceptor of all mobile and immobile beings). [25.196]
- **चित्रमालिनी (Citramālinī)** - Wife of King Prabhañjana. [10.52]
- **चित्रांगद (Citrāṅgada)** - Past life of the tiger (Śārdūla) reborn as a celestial deva named Citrāṅgada. [8.223]
- **चिन्तामणि (Cintāman.i)** - One of the 1008 holy names of the Lord (The spiritual wish-fulfilling gem). [25.168]
- **छन्दःकर्ता / छन्दोविद् (Chandah.kartr. / Chandovid)** - One of the 108 holy names of the Lord (Master and creator of sacred meters). [24.39]
- **जगच्चूड़ामणि / जगज्ज्येष्ठ / जगज्ज्योतिष् / जगत्पति / जगत्पाल / जगद्गर्भ / जगद्बन्धु / जगद्भर्तृ / जगद्धातृ / जगद्धित / जगद्विलेपिन् / जगद्धितु / जगद्योनि / जगन्नाथ (Jagaccūd.āman.i / Jagajjyes.t.ha / Jagajjyotis / Jagatpati / Jagatpāla / Jagadgarbha / Jagadbandhu / Jagadbhartr. / Jagaddhātr. / Jagaddhita / Jagadvilepin / Jagaddhitu / Jagadyoni / Jagannātha)** - One of the 1008 holy names of the Lord

(Crest-jewel of the universe / Eldest of the cosmos / Light of the world / Lord, protector, friend, maintainer, and benefactor of all living beings). [25.103, 25.104, 25.108, 25.114, 25.118, 25.134, 25.147, 25.181, 25.195, 25.206, 25.207, 25.217]

- **जगन्नन्दन (Jagannandana)** - A revered Muni. [7.39]
- **जटाचार्य (जटासिंहनन्दी) (Jat̤ācārya / Jat̤āsim̤hanandī)** - An ancient Ācārya, author of the Varāṅgacarita. [1.50]
- **जम्बू (जम्बूस्वामी) (Jambū / Jambūsvāmī)** - The final direct omniscient successor (Anubaddha Kevalī) after Sudharmasvāmī. [1.99, 2.138]
- **जय (Jaya)** - A revered Muni master of the ten Pūrvas. [2.43]
- **जयन्त (Jayanta)** - Son of Vajrasena and Śrīkāntā (past life of the monkey / Vānara). [11.17]
- **जयपाल (Jayapāla)** - A revered Muni master of the eleven Aṅgas. [2.46]
- **जयवर्मा (Jayavarmā)** - Eldest son of King Śrīs̤en̤a and Queen Sundarī of Sim̤hapura. [5.205]
- **जयवर्मा (Jayavarmā)** - King of Ayodhyā city in Gandhilā country. [7.41]
- **जयसेन (Jayasena)** - Son of King Mahīdhara and Queen Śrīmatī of Ratnasañcaya city. [10.16]
- **जयसेन (Jayasena)** - Son of Mahāsena and Vasundharā. [7.86]
- **जयसेन (Jayasena)** - Son of Nāgadatta and Sumati. [6.128]
- **जयसेना (Jayasenā)** - Queen of King Dhanañjaya of Pun̤d̤arīkin̤ī city in Pus̤kalāvatī country, Videha, Dhātakīkhan̤d̤a. [7.42]
- **जरत् / जलज / जातरूप / जातरूपाभ (Jarat / Jalaja / Jātarūpa / Jātarūpābha)** - One of the 1008 holy names of the Lord (Ancient / born of water/purity / of pure golden lustre). [25.146, 25.200, 25.207, 25.211]
- **जितकामारि / जितक्रोध / जितक्लेश / जितदोष / जितमन्मथ / जिताक्ष / जितान्तक / जितामित्र / जितेन्द्रिय / जित्वर / जिन / जिनकुञ्जर / जिनेन्द्र / जिनेश्वर / जिष्णु / जेतु (Jitakāmāri / Jitakrodha / Jitakleśa / Jitados̤a / Jitamanmatha / Jitāks̤a / Jitāntaka / Jitāmitra / Jitendriya / Jitvara / Jina / Jinakuñjara / Jinendra / Jineśvara / Jis̤n̤u / Jetu)** - One of the 108 and 1008 holy names of the Lord (Conqueror of lust, anger, afflictions, defects, sensory organs, death, inner enemies; the victorious Jina, King of Jinas). [24.36, 24.40, 25.104, 25.106, 25.166, 25.169, 25.170, 25.208, 25.216]

- **जिनसेन (Jinasena)** - Revered Ācārya Jinasena, author of the Mahāpurān.a (Ādi Purān.a). [2.53]

Jña / Ta / Da / Dha / Na

- **ज्ञानगर्भ / ज्ञानचक्षुष् / ज्ञानधर्मदमप्रभु / ज्ञाननिग्राह्य / ज्ञानसर्वज्ञ / ज्ञानस्वामिन् / ज्ञानाकर / ज्ञानाब्धि / ज्ञेय / ज्येष्ठ / ज्योतिर्मूर्ति / ज्योतिषांपति (Jñānagarbha / Jñānacaks.us / Jñānadharmadamaprabhu / Jñānanigrāhya / Jñānasarvajña / Jñānasvāmin / Jñānākara / Jñānābdhi / Jñeya / Jyes.t.ha / Jyotirmūrti / Jyotis.ām.pati)** - One of the 108 and 1008 holy names of the Lord (Embodiment of supreme knowledge, eye of wisdom, ocean of omniscience, supreme knowable, Lord of lights). [24.43, 25.113, 25.122, 25.132, 25.164, 25.173, 25.181, 25.196, 25.204, 25.205]
- **ज्ञानभावना (Meditations on Knowledge / Jñānabhāvanā)** - 1. Vācanā (reading/recitation), 2. Pr.cchanā (questioning/inquiry), 3. Anupreks.ā (reflection/contemplation), 4. Āmnāya / Parivartanā (repetition/memorization), and 5. Dharmopadeśa (spiritual discourse/teaching). [2.96]
- **तनुनिर्मुक्त / तपनीयनिभ / तप्तजाम्बूनदद्युति / तप्तचामीकरच्छवि / तमोऽरि / तमोपह / तरण्ड / तरु / तर्क / तेजोमय / तेजोराशि / त्यागिन् / ऋतु / त्रिकालदर्शिन / त्रिकालविषयार्थदृश् / त्रिजगद्वल्लभ / त्रिजगत्पतिपूज्याङ्घ्रि / त्रिजगत्परमेश्वर / त्रिदशाध्यक्ष / त्रिनेत्र / त्रिपुरारि / त्रिलोकाग्रशिखामणि / त्रिविष्टपेश्वर / त्र्यक्ष / त्र्यम्बक (Tanunirmukta / Tapanīyanibha / Taptajāmbūnadadyuti / Taptacāmīkaracchavi / Tamo'ri / Tamopaha / Taran.d.a / Taru / Tarka / Tejomaya / Tejorāśi / Tyāgin / R.tu / Trikāladarśin / Trikālavis.ayārthadr.ś / Trijagadvallabha / Trijagatpatipūjyāṅghri / Trijagatparameśvara / Tridaśādhyaks.a / Trinetra / Tripurāri / Trilokāgraśikhāman.i / Trivis.t.apeśvara / Tryaks.a / Tryambaka)** - One of the 108 and 1008 holy names of the Lord (Disembodied / radiant like molten gold / dispeller of darkness / raft across worldly ocean / seer of past, present, and future / beloved of the three worlds / supreme Lord of the cosmos / crest-jewel of the universe). [24.30, 25.76, 25.110, 25.129, 25.130, 25.141, 25.142, 25.182, 25.190, 25.191, 25.198, 25.200, 25.205, 25.215]

- दक्ष / दक्षिण / दमतांपति / दमिन् / दमीश्वर / दर्भीश्वर (**Daks.a / Daks.in.a / Damatām.pati / Damin / Damīśvara / Darbhīśvara**) - One of the 1008 holy names of the Lord (Skilled / gracious / master of self-restraint). [25.164, 25.166, 25.174, 25.178, 25.189]
- दण्ड (**Dan.d.a**) - A Vidyādhara in the previous life of Vidyādhara Mahābala. [4.122]
- दमधर (**Damadhara**) - A revered Muni. [8.67]
- दयागर्भ / दयाध्वज / दयानिधि / दयायाग / दवीयस् / दान्त / दान्तात्मन् / दिग्वासस् / दिव्य / दिव्यभाषापति / दिष्टि / दीप्त / दीप्तकल्याणात्मन् / दुन्दुभिध्वज / दूरदर्शन / दृढव्रत / देदीयस् / देव / देवेश / देवेन्द्र / देवेन्द्रवन्द्य / द्युतिमान् / द्युतिषेण / द्रविणेश / द्रष्ट / द्रुहिण (**Dayāgarbha / Dayādhvaja / Dayānidhi / Dayāyāga / Davīyas / Dānta / Dāntātman / Digvāsas / Divya / Divyabhās.āpati / Dis.t.i / Dīpta / Dīptakalyān.ātman / Dundubhidhvaja / Dūradarśana / Dr.d.havrata / Dedīyas / Deva / Deveśa / Devendra / Devendravandya / Dyutimān / Dyutis.en.a / Dravin.eśa / Dras.t.r. / Druhin.a**) - One of the 108 and 1008 holy names of the Lord (Treasure of compassion, sky-clad / unclad ascetic, master of divine language, steadfast in vows, worshipped by Indras, the supreme observer/seer). [24.32, 25.11, 25.83, 25.87, 25.106, 25.111, 25.164, 25.170, 25.176, 25.181, 25.183, 25.189, 25.191, 25.194, 25.204, 25.206, 25.216]
- दिवाकरप्रभ (**Divākaraprabha**) - A celestial vimāna of the second heaven. [8.210]
- दुर्दान्त (**Durdānta**) - One of the depicted ascetics on the painted canvas in the Mahāpūta Jinālaya. [6.112]
- दृढ (**Dr.d.ha**) - A revered Muni. [9.1]
- दृढवर्मा (**Dr.d.havarmā**) - A celestial courtier of the inner council of Queen Prabhā of Lalitāṅga Deva. [6.53]
- देव (देवनन्दी / पूज्यपाद) (**Deva / Devanandī / Pūjyapāda**) - Revered Ācārya Pūjyapāda, author of the Jainendra-vyākaran.a, Sarvārthasiddhi, Samādhitantra, etc. [1.52]
- देविल (**Devila**) - A village headman (Grāmakūt.a / Patel) of Palālaparvata village. [6.135]
- देवी (मरुदेवी) (**Devī / Marudevī**) - Mother of Lord Ādinātha (Queen Marudevī). [5.204]
- धन (धनमित्र) (**Dhana / Dhanamitra**) - A prominent merchant (Śres.t.hī). [8.218]
- धनवती (**Dhanavatī**) - Wife of Sāgaradatta of Hastināpur. [8.223]

- **धनश्री (Dhanaśrī)** - Son of Village Headman Devila and Sumati of Palālaparvata village. [6.135]
- **धर्म (Dharma)** - The fifteenth Tīrthaṅkara, Śrī Dharmanātha Bhagavān. [2.131]
- **धर्म / धर्मचक्रायुध / धर्मचक्रिन् / धर्मतीर्थकृत् / धर्मदेशक / धर्मध्वज / धर्मनायक / धर्मपति / धर्मपाल / धर्ममति / धर्मयूप / धर्मराज / धर्मसाम्राज्यनायक / धर्माचार्य / धर्मात्मन् / धर्मादि / धर्माध्यक्ष / धर्माराम / धर्म्य / धाता / धातु / धिषण / धीखट / धीमत् / धीर / धीवर / धीश / धीश्वर / धृतकल्याण / ध्यातमहाधर्म / ध्यानगम्य / ध्येय (Dharma / Dharmacakrāyudha / Dharmacakrin / Dharmatīrthakr̤t / Dharmadeśaka / Dharmadhvaja / Dharmanāyaka / Dharmapati / Dharmapāla / Dharmamati / Dharmayūpa / Dharmarāja / Dharmasāmrājyanāyaka / Dharmācārya / Dharmātman / Dharmādi / Dharmādhyaks̤a / Dharmārāma / Dharmya / Dhātā / Dhātu / Dhis̤an̤a / Dhīkhat̤a / Dhīmat / Dhīra / Dhīvara / Dhīśa / Dhīśvara / Dhr̤takalyān̤a / Dhyātamahādharma / Dhyānagamya / Dhyeya)** - One of the 108 and 1008 holy names of the Lord (Wielder of the Dharma-wheel, founder of the sacred ford, supreme king of Dharma, maintainer, embodiment of wisdom, object of pure meditation). [24.39, 24.40, 25.102, 25.106, 25.108, 25.109, 25.111, 25.115, 25.130, 25.131, 25.132, 25.137, 25.141, 25.148, 25.159, 25.162, 25.164, 25.173, 25.174, 25.179, 25.182, 25.183, 25.212, 25.216, 25.217]
- **धर्मसेन (Dharmasena)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.44]
- **धृति (Dhr̤ti)** - One of the six divine Kumārī goddesses. [12.164]
- **धृतिषेण (Dhr̤tis̤en̤a)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.43]
- **ध्रुवसेन (Dhruvasena)** - A revered Muni master of the eleven Aṅgas. [2.46]
- **नक्षत्र / नन्द / नन्दन / नमि / नयोत्तुंग / नरकेसरी / नामैकतत्त्वदृश् / नाभिज / नाभिनन्दन / नाभेय / नित्य / नियमितेन्द्रिय / निरक्ष / निर्गुण / निर्ग्रन्थ / निरंजन / निर्द्वन्द्व / निर्धूतैनस् / निर्विवाद / निर्मद / निर्मल / निर्मोह / निरम्बर / निर्लेप / निर्विघ्न / निरस्तैनस् / निराबाध / निरालम्ब / निरास्रव / निराहार / निरुक्तवाच् / निरुक्तोक्ति / निरुत्तर / निरुत्सुक / निरुद्वेग / निरुपद्रव / निरुपप्लव / निश्चल / निष्कल / निष्कलंक / निष्कृष्टात्मन् / निष्क्रोध / निष्परिग्रह / निष्क्रिय / निःसपत्न / नीरजस्क / नीलोत्पल / नृप / नृपति / नैकधर्मकृत् / नैकरूप / नैकात्मन् / न्यायशास्त्रकृत् (Naks̤atra / Nanda / Nandana / Nami / Nayottuṅga / Narakesarī / Nāmaikatattvadr̤ś / Nābhija / Nābhinandana / Nābheya / Nitya / Niyamitendriya / Niraks̤a / Nirgun̤a / Nirgrantha / Nirañjana / Nirdvandva / Nirdhūtainas / Nirvivāda /**

Nirmada / **Nirmala** / **Nirmoha** / **Nirambara** / **Nirlepa** / **Nirvighna** / **Nirastainas** / **Nirābādha** / **Nirālamba** / **Nirāsrava** / **Nirāhāra** / **Niruktavāc** / **Niruktokti** / **Niruttara** / **Nirutsuka** / **Nirudvega** / **Nirupadrava** / **Nirupaplava** / **Niścala** / **Nis̤kala** / **Nis̤kalaṅka** / **Nis̤kr̤s̤t̤ātman** / **Nis̤krodha** / **Nis̤parigraha** / **Nis̤kriya** / **Nih̤sapatna** / **Nīrajaska** / **Nīlotpala** / **Nr̤pa** / **Nr̤pati** / **Naikadharmakr̤t** / **Naikarūpa** / **Naikātman** / **Nyāyaśāstrakr̤t)** - One of the 108 and 1008 holy names of the Lord (Son of Nābhirāja, eternal, passionless, unclad/ascetic, spotless, unattached, unexcelled, serene, steadfast, free from anger, possessionless, founder of righteous logic/philosophy). [24.36, 24.44, 25.101, 25.102, 25.108, 25.111, 25.113, 25.114, 25.115, 25.128, 25.130, 25.136, 25.138, 25.139, 25.144, 25.146, 25.148, 25.164, 25.167, 25.170, 25.171, 25.173, 25.180, 25.184, 25.186, 25.187, 25.193, 25.203, 25.204, 25.209, 25.211, 25.213]

- **नन्दिदत्त / नन्दिषेण (Nandidatta / Nandis̤en̤a)** - Son of Nāgadatta and Sumati. [6.129]
- **नन्दिषेण (Nandis̤en̤a)** - A king of Videha. [10.50]
- **नन्दिमित्र (Nandimitra)** - A revered Muni master of the fourteen Pūrvas. [2.41]
- **नमि (Nami)** - Son of Kaccha, the brother-in-law of Lord Ādinātha. [14.92]
- **नमि (Nami)** - The twenty-first Tīrthaṅkara, Śrī Naminātha Bhagavān. [2.133]
- **नागदत्त (Nāgadatta)** - Son of Merchant Kubera and Sudattā of Dhānyapura. [8.231]
- **नागदत्त (Nāgadatta)** - A merchant's son. [6.128]
- **नागसेन (Nāgasena)** - A revered Muni master of the eleven Aṅgas and ten Pūrvas. [2.44]
- **नाभि (Nābhi)** - The fourteenth Kulakara (Nābhirāja, the father of Lord R̤s̤abhadeva). [1.98, 3.152]
- **निर्मामा (Nirmāmā)** - Younger daughter of Nāgadatta and Sumati (alternative name of Śrīkāntā). [6.130]
- **नेमि (Nemi)** - The twenty-second Tīrthaṅkara, Śrī Nemināth Bhagavān. [2.132]

Pa / Pha / Ba / Bha

- पद्म / पञ्चब्रह्ममय / पद्मराग / पद्मनाभि / पद्ममित्र / पद्मयोनि / पद्मसम्भूति / पद्मांग / पद्मेश / पर / परतत्त्व / परतर / परम / परमज्योतिष् / परमात्मन् / परमानन्द / परमेश्वर / परमेष्ठिन् / परमोदय / परापरज्ञ / पराध्य / परापर / परिदृढ / परंज्योतिष् / परब्रह्मन् / पवित्र / पात्र / पापापह / पापापेत / पारग / पावन / पितामह / पितृ / पुण्डरीकाक्ष / पुण्य / पुण्यकृत् / पुण्यगिर् / पुण्यधी / पुण्यनायक / पुण्यराशि / पुण्यवाच् / पुण्यशासन / पुण्यापुण्यनिरोधक / पुंस् / पुमान् / पुराण / पुराणपुरुष / पुराणपुरुषोत्तम / पुराणांश / पुरातन / पुरु / पुरुदेव / पुरुष / पुष्करेक्षण / पुष्कल / पुष्ट / पुष्टिद / पुष्पवन्त / पुष्पवृष्टि / पूजार्ह / पूतात्मन् / पूत / पूतशासन / पूर्व / पृथिवीमूर्ति / पृथु / पृथुक / प्रकाशात्मन् / प्रकृति / प्रक्षीणबन्ध / प्रजापति / प्रजाहित / प्रज्ञापारमित / प्रज्ञावत् / प्रणव / प्रणिधि / प्रणेतृ / प्रतार / प्रतिष्ठाप्रसव / प्रतिम / प्रत्यग्र / प्रत्यय / प्रथित / प्रथीयस् / प्रदीक्ष / प्रद्योत / प्रद्योतन / प्रभव / प्रभाकर / प्रभविष्णु / प्रभास्वर / प्रभु / प्रभूतविभव / प्रभूतात्मन् / प्रभूत / प्रभूष्णु / प्रमाण / प्रवक्ता / प्रशमाकर / प्रशमात्मन् / प्रशान्त / प्रशान्तमदन / प्रशान्तरजस् / प्रशान्तात्मन् / प्रशास्तारि / प्रशास्तृ / प्रष्ट / प्रसन्नात्मन् / प्राकृत / प्रागग्र / प्राग्रथ / प्रांशु / प्राण / प्राणनेश्वर / प्राणद / प्राप्तमहाकल्याणपंचक / प्राज्ञ / प्रेय / प्रोष्ठ (Padma / Pañcabrahmamaya / Padmarāga / Padmanābhi / Padmamitra / Padmayoni / Padmasambhūti / Padmāṅga / Padmeśa / Para / Paratattva / Paratara / Parama / Paramajyotis / Paramātman / Paramānanda / Parameśvara / Parames.t.hin / Paramodaya / Parāparajña / Parādhya / Parāpara / Paridr.d.ha / Parañjyotis / Parabrahman / Pavitra / Pātra / Pāpāpaha / Pāpāpeta / Pāraga / Pāvana / Pitāmaha / Pitr. / Pun.d.arīkāks.a / Pun.ya / Pun.yakr.t / Pun.yagir / Pun.yadhī / Pun.yanāyaka / Pun.yarāśi / Pun.yavāc / Pun.yaśāsana / Pun.yāpun.yanirodhaka / Pum.s / Pumān / Purān.a / Purān.apurus.a / Purān.apurus.ottama / Purān.ām.śa / Purātana / Puru / Purudeva / Purus.a / Pus.kareks.an.a / Pus.kala / Pus.t.a / Pus.t.ida / Pus.pavanta / Pus.pavr.s.t.i / Pūjārha / Pūtātman / Pūta / Pūtaśāsana / Pūrva / Pr.thivīmūrti / Pr.thu / Pr.thuka / Prakāśātman / Prakr.ti / Praks.īn.abandha / Prajāpati / Prajāhita / Prajñāpāramita / Prajñāvat / Pran.ava / Pran.idhi / Pran.etr. / Pratāra / Pratis.t.hāprasava / Pratima / Pratyagra / Pratyaya / Prathita / Prathīyas / Pradīks.a / Pradyota / Pradyotana / Prabhava / Prabhākara / Prabhavis.n.u / Prabhāsvara / Prabhu / Prabhūtavaibhava / Prabhūtātman / Prabhūta / Prabhūs.n.u / Pramān.a / Pravaktā / Praśamākara / Praśamātman / Praśānta /

Praśāntamadana / **Praśāntarajas** / **Praśāntātman** / **Praśāstāri** / **Praśāstr.** / **Pras.t.a** / **Prasannātman** / **Prākr.ta** / **Prāgagra** / **Prāgratha** / **Prām.śu** / **Prān.a** / **Prān.eśvara** / **Prān.ada** / **Prāptamahākalyān.apañcaka** / **Prājña** / **Preya** / **Pros.t.ha**) - One of the 108 and 1008 holy names of the Lord (Supreme Soul, Supreme Light, Supreme Bliss, Supreme Brahman, Primordial Patriarch, Purudeva, Omniscient Teacher, Master of the Five Auspicious Events / Pañcakalyān.aka). [24.30-40, 25.104-215]

- पण्डिता (पण्डितिका) (**Pan.d.itā** / **Pan.d.itikā**) - Foster-mother (nurse / Dhātrī) of Queen Śrīmatī. [2.102, 2.114]
- पद्मप्रभ (**Padmaprabha**) - The sixth Tīrthaṅkara, Śrī Padmaprabha Bhagavān. [2.129]
- पद्मावती (**Padmāvatī**) - A revered female ascetic (Āryikā). [7.331]
- परमेश्वर (**Parameśvara**) - An ancient Ācārya, author of the Vāgarthasam.graha Purān.a. [1.52]
- पाण्डु (**Pān.d.u**) - A revered Muni master of the eleven Aṅgas. [2.46]
- पात्रकेसरी (**Pātrakesarī**) - A renowned ancient logician and Ācārya. [1.53]
- पार्श्व (**Pārśva**) - The twenty-third Tīrthaṅkara, Śrī Pārśvanātha Bhagavān. [2.132]
- पिहितास्रव (**Pihitāsrava**) - A revered Muni. [7.45, 7.131, 8.202]
- पुण्डरीक (**Pun.d.arīka**) - Son of Amitatejas and grandson of Vajrabāhu. [8.8]
- पुरु (भगवान् ऋषभदेव) (**Puru** / **Lord R.s.abhadeva**) - The first Tīrthaṅkara, Lord R.s.abhadeva. [3.239, 15.71, 17.72, 24.30, 25.143]
- पुरुहूत (**Puruhūta**) - Indra. [14.163]
- पुलक (**Pulaka**) - The third Kulakara. [3.90]
- पुष्पचूल (**Pus.pacūla**) - A city on the northern tier of Mount Vijayārdha. [19.79]
- प्रमंजन (**Pramañjana**) - A king of Videha. [10.52]
- प्रभाकर (**Prabhākara**) - A celestial deva (past incarnation of the Commander-in-Chief). [8.216]
- प्रभाकर (**Prabhākara**) - An ancient Ācārya. [1.46]
- प्रभावती (**Prabhāvatī**) - Queen of King Vāsava of Gandharvanagara. [4.30]
- प्रसेनजित् (**Prasenajit**) - The thirteenth Kulakara. [3.146]
- प्रहर्षित (**Prahars.ita**) - Son of Amr.tamati and Satyabhāmā of Susomānagara in Vatsakāvatī. [7.61]
- प्रियदत्ता (**Priyadattā**) - Wife of King Vibhīs.an.a. [2.75]
- प्रियदत्ता (**Priyadattā**) - A pious laywoman (Śrāvikā). [28.79]

- **प्रियसेन (Priyasena)** - King of Pun.d.arīkin.ī city in Pus.kalāvatī country, Videha Ks.etra, Dhātakīkhan.d.a. [9.108]
- **प्रीतिकर (Prītikara)** - A revered Muni (past life of Svayambuddha). [9.2]
- **प्रीतिकर (Prītikara)** - Past life of Svayambuddha the minister who descended from the Man.iśūla deva state to become the son of King Priyasena and Queen Sundarī. [9.109]
- **प्रीतिदेव (Prītideva)** - Younger brother of Priyasena and Sundarī who became an ascetic monk. [9.109]
- **प्रीतिवर्धन (Prītivardhana)** - An ancient king. [8.201]
- **बन्धमोक्षज्ञ / वह्निमूर्ति / बहुश्रुत / बालाग्रकाम / बुद्ध / बुद्धबोध्य / बुद्धिमान् / बृहद्बृहस्पति / बर्हिष्ठ / ब्रह्मतत्त्वज्ञ / ब्रह्मन् / महानिष्ट / ब्रह्मयोनि / ब्रह्मपदैश्वर / ब्रह्मविद् / ब्रह्मविदांध्येय / ब्रह्मसम्भव / ब्रह्मात्मन् / ब्रह्मेश / भर्तृ / भर्मान् / भद्र / भवतारक / भुवनैकपितामह / भूतनाथ / भूतभव्यभवत्कृत् / भूतभावन / भूतात्मन् / भूतात्मयुगभावक (Bandhamoks.ajña / Vahnimūrti / Bahuśruta / Bālāgrakāma / Buddha / Buddhabodhya / Buddhimān / Br.hadbr.haspati / Barhis.t.ha / Brahmatattvajña / Brahman / Mahānis.t.a / Brahmayoni / Brahmapadaiśvara / Brahmavid / Brahmavidām.dhyeya / Brahmasambhava / Brahmātman / Brahmeśa / Bhartr. / Bharmān / Bhadra / Bhavatāraka / Bhuvanaikapitāmaha / Bhūtanātha / Bhūtabhavyabhavatkr.t / Bhūtabhāvana / Bhūtātman / Bhūtātmayugabhāvaka)** - One of the 108 and 1008 holy names of the Lord (Knower of bondage and liberation, enlightened Buddha, supreme Brahman, deliverer from worldly ocean, sole grandfather of the universe, Lord of all beings). [24.38, 24.40, 24.45, 25.105-120, 25.126-215]
- **बलाहक (Balāhaka)** - Name of a celestial deva. [2.226]
- **वह्नि (Vahni)** - A class of Laukāntika celestial beings. [17.48]
- **बाहुबली (Bāhubalī)** - The second son of Lord Ādinātha born of Queen Sunandā, the first Kāmadeva and possessor of supreme physical and spiritual might. [3.4, 16.50]
- **बुद्धि (Buddhi)** - One of the six divine Kumārī goddesses. [12.164]
- **भरत (Bharata)** - Eldest son of the first Tīrthaṅkara R.s.abhadeva, the first universal monarch (Cakravartī). [1.58, 15.58]

Ādi Purān̤a - Appendix

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भद्रबाहु (Bhadrabāhu) — A sage (muni) who was a knower of the fourteen Pūrvas (Śrutakevalī) 2.41

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मनु (Manu) — One of the 1008 names of the Lord 25.171

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मनोहर (Manohara) — One of the 1008 names of the Lord 25.182

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मन्त्रिन् (Mantrin) — One of the 1008 names of the Lord 25.129

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महावीर (Mahāvīra) — The last Tīrthaṅkara of this era; alternate names: Vardhamāna, Vīra, Ativīra, Sanmati 2.34

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महासेन (Mahāsena) — King of Prabhākarī city in Vatsakāvatī country, East Videha of Dhātakīkhan̤d̤a 7.86

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महिष्ठ (Mahis̤t̤ha) — One of the 1008 names of the Lord; "atiśayena mahān mahis̤t̤hah̤" (Supremely exalted) 24.42

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मोहासुरारि (Mohāsurāri) — One of the 1008 names of the Lord; "mahāmohaḥ surāririva tasya ripuḥ" (Enemy of the great demon of delusion) 24.36

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योगविदांवर (Yogavidāṁvara) — One of the 108 names of the Lord; foremost among knowers of yoga 24.37

योगात्मन् (Yogātman) — One of the 108 names of the Lord 24.37

योगात्मन् (Yogātman) — One of the 1008 names of the Lord 25.164

योगिन् (Yogin) — One of the 1008 names of the Lord 25.107

योगिन् (Yogin) — One of the 108 names of the Lord 24.37

योगिवन्दित (Yogivandita) — One of the 1008 names of the Lord 25.188

योगीश्वर (Yogīśvara) — One of the 1008 names of the Lord 25.170

रत्नगर्भ (Ratnagarbha) — One of the 1008 names of the Lord 25.107

रत्नगर्भ (Ratnagarbha) — One of the 1008 names of the Lord 25.181

रतिषेण (Ratis̤en̤a) — A King of Videha 10.51

राजर्षि (Rājars̤i) — King Śren̤ika, the ruler of Rājagr̤ha 2.41

लक्षण्य (Laks̤an̤ya) — One of the 1008 names of the Lord 20.184

लक्ष्मी (Laks̤mī) — One of the six Kumārī goddesses 12.164

लक्ष्मीपति (Laks̤mīpati) — One of the 1008 names of the Lord 25.207

लक्ष्मीमति (Laks̤mīmati) — Wife of King Vajradanta of Pun̤d̤arīkin̤ī city 7.51

लक्ष्मीमती (Laks̤mīmatī) — Wife of King Somaprabha of Hastināpura 20.100

लक्ष्मीवत् (Laks̤mīvat) — One of the 1008 names of the Lord 25.182

ललिताङ्ग (Lalitāṅga) — A celestial deva, the reincarnation of Manoramā (wife of Śrīvarman) 5.25

ललिताङ्ग (Lalitāṅga) — A celestial deva, the reincarnation of King Mahābala 5.24

लोकचक्षुस् (Lokacaks̤us) — One of the 1008 names of the Lord 25.212

लोकज्ञ (Lokajña) — One of the 1008 names of the Lord 25.195

लोकधातु (Lokadhātu) — One of the 1008 names of the Lord 25.191

लोकपाल (Lokapāla) — One of the 1008 names of the Lord 25.212

लोकवत्सल (Lokavatsala) — One of the 1008 names of the Lord 25.211

लोकाध्यक्ष (Lokādhyaks̤a) — One of the 1008 names of the Lord 25.174

लोकालोकप्रकाशक (Lokālokaprakāśaka) — One of the 1008 names of the Lord 25.206

लोकेश्वर (Lokeśvara) — One of the 1008 names of the Lord 25.191

लोकेश्वर (Lokeśvara) — One of the 1008 names of the Lord 25.212

लोलुप (Lolupa) — A confectioner (halvāī) of Supratis.t.hitanagara 8.16

लोडार्य (Lod.ārya) — A sage (muni) who was a knower of the first Aṅga 2.49

वचसामीशः (Vacasāmīśah.) — One of the 1008 names of the Lord 25.210

वज्रजङ्घ (Vajrajaṅgha) — Son of King Vajrabāhu and Queen Vasundharā of Utpalakhet.a city in Pus.kalāvatī country, Videhaks.etra (reincarnation of Lalitāṅga) 6.26

वज्रजङ्घ (Vajrajaṅgha) — King of Sudarśana country who became an Ārya in Bhogabhūmi 9.85

वज्रदन्त (Vajradanta) — King of Pun.d.arīkin.ī city in Videhaks.etra 6.58

वज्रदन्त (Vajradanta) — Son of Vajranābhi 11.61

वज्रनाभि (Vajranābhi) — Son of King Vajrasena and Queen Śrīkāntā of Pun.d.arīkin.ī 11.9

वज्रबाहु (Vajrabāhu) — King of Utpalakhet.a city in Pus.kalāvatī country, Videhaks.etra 6.28

वज्रसेन (Vajrasena) — King of Pun.d.arīkin.ī city in East Videhaks.etra, Jambūdvīpa 11.9

वदतांवर (Vadatāṁvara) — One of the 1008 names of the Lord 25.148

वदतांवर (Vadatāṁvara) — One of the 1008 names of the Lord 25.146

वन्द्य (Vandya) — One of the 1008 names of the Lord 25.167

वर्तना (Vartanā) — The assisting function/transformation of the substance Time (Kāla-dravya) in changing the modes of substances 3.42

वरद (Varada) — One of the 1008 names of the Lord 25.142

वरदत्त (Varadatta) — Son of King Vibhīs.an.a and Queen Priyadattā (the previous soul of the tiger/śārdūla) 10.49

वर्धमान (Vardhamāna) — One of the 1008 names of the Lord 25.145

वरप्रद (Varaprada) — One of the 1008 names of the Lord 20.209

वरप्रद (Varaprada) — One of the 1008 names of the Lord 25.142

वरवीर (Varavīra) — Son of Lord Ādinātha 16.3

वर्षीयस् (Vars̤īyas) — One of the 1008 names of the Lord 25.143

वरसेन (Varasena) — Son of Nāgadatta and Sumati 6.129

वरसेन (Varasena) — Son of Nandis̤en̤a and Anantamatī (the previous soul of the boar/śūkara) 10.50

वराह (Varāha) — The soul of the boar who became an Ārya in Bhogabhūmi 9.90

वरिष्ठधी (Varis̤t̤hadhī) — One of the 1008 names of the Lord 25.123

वरेण्य (Varen̤ya) — One of the 108 names of the Lord 24.37

वरेण्य (Varen̤ya) — One of the 1008 names of the Lord 25.136

वशिन् (Vaśin) — One of the 1008 names of the Lord 25.160

वश्येन्द्रिय (Vaśyendriya) — One of the 1008 names of the Lord 25.160

वसन्तसेना (Vasantasenā) — Wife of King Mahānanda of Vijayapura 8.67

वसुन्धरा (Vasundharā) — Wife of King Vajrabāhu of Utpalakhet̤a city in Pus̤kalāvatī country, Videhaks̤etra (mother of Vajrajaṅgha) 6.28

वसुन्धरा (Vasundharā) — Wife of King Mahāsena of Prabhākarī city in Vatsakāvatī country, Western half of East Videha in Dhātakīkhan̤d̤a 7.86

वस्त्रराज (Vastrarāja) — A wish-fulfilling tree (Kalpavr̤ks̤a) yielding all kinds of clothing 3.52

वागीश्वर (Vāgīśvara) — One of the 1008 names of the Lord 25.179

वाग्मिन् (Vāgmin) — One of the 1008 names of the Lord 25.179

वाचस्पति (Vācaspati) — One of the 108 names of the Lord 24.39

वाचस्पति (Vācaspati) — One of the 1008 names of the Lord 25.179

वातरशन (Vātaraśana) — One of the 1008 names of the Lord 25.204

वादिसिंह (Vādisiṁha) — An earlier Ācārya 1.54

वानरार्य (Vānarārya) — The soul of the monkey who became an Ārya in Bhogabhūmi after life as a monkey 9.91

वायुमूर्ति (Vāyumūrti) — One of the 1008 names of the Lord 25.126

वासव (Vāsava) — A Vidyādhara, King of Gandharvanagara on Mount Vijayārdha 7.29

वासव (Vāsava) — The fictitious learned priest depicted in the portrait scroll unfurled by the nurse Pan̤d̤itā in the Mahāpūta Jinālaya 7.12

वासुपूज्य (Vāsupūjya) — The twelfth Tīrthaṅkara 2.130

विकल्प (Vikalpa) — One of the 1008 names of the Lord 25.194

विकल्मष (Vikalmas̤a) — One of the 1008 names of the Lord 25.194

विकसित (Vikasita) — A scholar of Susīmānagara in Vatsakāvatī (friend of Prahasita) 7.61

विक्रमिन् (Vikramin) — One of the 1008 names of the Lord 25.172

विघ्नविनायक (Vighnavināyaka) — One of the 1008 names of the Lord 25.211

विजय (Vijaya) — A sage (muni) who was a knower of eleven Aṅgas and ten Pūrvas 2.44

विजय (Vijaya) — Son of Vajrasena and Śrīkāntā (the soul of the tiger/śārdūla) 11.12

विजया (Vijayā) — Nurse to the mother of Lord Ādinātha 12.122

विजया (Vijayā) — Queen of Lord Ādinātha 15.71

विजितान्तक (Vijitāntaka) — One of the 1008 names of the Lord 25.210

विजिष्णु (Vijis̤n̤u) — One of the 108 names of the Lord; "viśes̤en̤a jetuṁ śīlo vijis̤n̤uh̤." (Naturally victorious) 24.35

विदांबर (Vidāṁvara) — One of the 1008 names of the Lord 25.146

विद्यानिधि (Vidyānidhi) — One of the 1008 names of the Lord 25.141

विद्युल्लता (Vidyullatā) — Chief consort goddess of Deva Lalitāṅga 5.283

विद्वस् (Vidvas) — One of the 1008 names of the Lord 25.141

विधाता (Vidhātā) — A name of Lord Ādinātha 16.267

विधातृ (Vidhātr̤) — One of the 108 names of the Lord; "karmabhūmervyavasthāvidhānāt vidhātā" (The ordainer who instituted the order of Karmabhūmi) 24.30

विधातृ (Vidhātr̤) — One of the 1008 names of the Lord 25.125

विधि (Vidhi) — One of the 1008 names of the Lord 25.102

विनमि (Vinami) — Son of Mahākaccha, the brother-in-law of Lord Ādinātha 18.92

विनयन्धर (Vinayandhara) — A revered sage (munirāja) 7.34

विनेतृ (Vinetr̤) — One of the 1008 names of the Lord 25.141

विनेय (Vineya) — One of the 1008 names of the Lord 25.141

विनयात्मन् (Vinayātman) — One of the 1008 names of the Lord 25.113

विनयात्मन् (Vinayātman) — One of the 1008 names of the Lord 25.138

विपुलज्योतिस् (Vipulajyotis) — One of the 1008 names of the Lord 25.140

विभव (Vibhava) — One of the 1008 names of the Lord 25.124

विभव (Vibhava) — One of the 1008 names of the Lord 25.117

विभावसु (Vibhāvasu) — One of the 1008 names of the Lord 25.110

विभीषण (Vibhīs̤an̤a) — Son of Śrīdhara and Manoharā 7.15

विभीषण (Vibhīs̤an̤a) — King of Vatsakāvatī country in Videhaks̤etra 10.49

विभु (Vibhu) — One of the 108 names of the Lord; "viśes̤en̤a bhavatīti vibhuh̤." (All-pervading/Omnipresent in glory) 24.32

विभु (Vibhu) — One of the 1008 names of the Lord 25.102

विमल (Vimala) — The thirteenth Tīrthaṅkara 2.131

विमलवाहन (Vimalavāhana) — A Tīrthaṅkara of Videhaks̤etra 10.54

विमलवाहन (Vimalavāhana) — The seventh Kulakara 3.117

विमुक्तात्मन् (Vimuktātman) — One of the 1008 names of the Lord 25.186

वियोग (Viyoga) — One of the 1008 names of the Lord; "vigato yogo yasya sah̤." (He who is devoid of activities/karmic inflow) 25.164

वियोनिक (Viyonika) — One of the 108 names of the Lord; "garbharahitatvād vigatā yoniryasya sa viyonikah̤." (Free from womb birth) 24.32

विरजस् (Virajas) — One of the 1008 names of the Lord 25.112

विरत (Virata) — One of the 1008 names of the Lord 25.171

विराट् (Virāt̤) — One of the 1008 names of the Lord 25.124

विलीनाशेषकल्मष (Vilīnāśes̤akalmas̤a) — One of the 1008 names of the Lord 25.125

विविक्त (Vivikta) — One of the 1008 names of the Lord 25.124

विवेक (Viveka) — One of the 1008 names of the Lord 25.146

विशाल (Viśāla) — One of the 1008 names of the Lord 25.140

विशिष्ट (Viśis̤t̤a) — One of the 1008 names of the Lord 24.72

विशोक (Viśoka) — One of the 1008 names of the Lord 25.118

विश्रुत (Viśruta) — One of the 1008 names of the Lord 25.120

विश्वकर्मन् (Viśvakarman) — One of the 1008 names of the Lord 25.103

विश्वकर्मा (Viśvakarmā) — A name of Lord Ādinātha 16.267

विश्वजित् (Viśvajit) — One of the 1008 names of the Lord 25.123

विश्वज्योतिष (Viśvajyotis̤a) — One of the 1008 names of the Lord 25.103

विश्वतःपाद् (Viśvatah̤pād) — One of the 1008 names of the Lord 25.120

विश्वतश्चक्षुस् (Viśvataścaks̤us) — One of the 1008 names of the Lord 25.101

विश्वतोऽक्षमयज्योति (Viśvato'ks̤amayajyoti) — One of the 108 names of the Lord; "viśvatah̤ samantād aks̤amayam ātmajyotiryasya sah̤" (Whose self-radiance extends all around unobstructed) 24.32

विश्वतोमुख (Viśvatomukha) — One of the 108 names of the Lord; "viśvatah̤ samantānmukhaṁ yasya sa viśvatomukhah̤" (Facing all directions) 24.31

विश्वतोमुख्य (Viśvatomukhya) — One of the 1008 names of the Lord 25.102

विश्वदृक् (Viśvadr̤k) — One of the 108 names of the Lord; "sarvadr̤śitvena viśvaṁ paśyatīti viśvadr̤k" (Seeing all reality through omniscience) 24.32

विश्वदृश्वन् (Viśvadr̤śvan) — One of the 1008 names of the Lord 25.104

विश्वनायक (Viśvanāyaka) — One of the 1008 names of the Lord 25.123

विश्वभावविद् (Viśvabhāvavid) — One of the 1008 names of the Lord 25.210

विश्वभुज् (Viśvabhuj) — One of the 1008 names of the Lord 25.123

विश्वभुज् (Viśvabhuj) — One of the 108 names of the Lord; "viśvaṁ bhuṅkte bodhatīti viśvabhuj" (Knowing/comprehending the universe) 24.32

विश्वभू (Viśvabhū) — One of the 1008 names of the Lord 25.100

विश्वभूतेश (Viśvabhūteśa) — One of the 1008 names of the Lord 25.110

विश्वसद् (Viśvasad) — One of the 1008 names of the Lord 25.123

विश्वमूर्ति (Viśvamūrti) — One of the 1008 names of the Lord 25.103

विश्वयोनि (Viśvayoni) — One of the 108 names of the Lord; "viśves̤āṁ bhavyajīvānāṁ jananād viśvayonih̤" (The source of spiritual birth for worthy souls) 24.30

विश्वयोनि (Viśvayoni) — One of the 1008 names of the Lord 25.101

विशोरीश (Viśorīśa) — One of the 1008 names of the Lord; "viśvasya jagata īśah̤" (Lord of the entire universe) 25.104

विश्वरूपात्मन् (Viśvarūpātman) — One of the 1008 names of the Lord 25.123

विश्वलोकेश (Viśvalokeśa) — One of the 1008 names of the Lord 25.101

विश्वलोचन (Viśvalocana) — One of the 1008 names of the Lord 25.102

विश्वविद् (Viśvavid) — One of the 1008 names of the Lord 25.101

विश्वविद्यामहेश्वर (Viśvavidyāmaheśvara) — One of the 1008 names of the Lord 25.212

विश्वविद्येश (Viśvavidyeśa) — One of the 1008 names of the Lord 25.101

विश्वव्यापिन् (Viśvavyāpin) — One of the 108 names of the Lord; "sarvajñatvena viśvaṁ vyāpnotīti viśvavyāpī" (Pervading the entire universe through omniscience) 24.32

विश्वव्यापिन् (Viśvavyāpin) — One of the 1008 names of the Lord 25.102

विश्वशीर्ष (Viśvaśīrs̤a) — One of the 1008 names of the Lord 25.120

विश्वसृज् (Viśvasr̤j) — One of the 1008 names of the Lord 25.123

विश्वात्मन् (Viśvātman) — One of the 1008 names of the Lord 25.101

विश्वाराट् (Viśvārāt̤) — One of the 108 names of the Lord; "viśvasmin rājata iti viśvārāt̤" (Shining resplendently throughout the cosmos) 24.31

विश्वेश (Viśveśa) — One of the 1008 names of the Lord 25.123

विश्वेड् (Viśved̤) — One of the 108 names of the Lord; "viśves̤āṁ svāmyena pūjyatvāt viśved̤" (Revered by all as the supreme sovereign) 24.31

विश्वेड् (Viśved̤) — Lord of the world, Lord Ādinātha 1.11

विश्वेश (Viśveśa) — One of the 1008 names of the Lord 25.102

विश्वेश्वर (Viśveśvara) — One of the 1008 names of the Lord 25.123

विष्वक्सेन (Vis.vak Sena) — One of the 1008 names of the Lord 25.123

विष्णु (Vis.n.u) — One of the 108 names of the Lord; "kevalajñānāpeks.ayā vyāpakatvād vis.n.uh." (Pervading all objects of knowledge through Kevalajñāna) 24.35

वीणाचार्य (Vīn.ācārya) — A sage (muni) who possessed knowledge of eleven Aṅgas and ten Pūrvas 2.43

विहतान्तक (Vihatāntaka) — One of the 1008 names of the Lord 25.141

वीतकल्मष (Vītakalmas.a) — One of the 1008 names of the Lord 25.138

वीतमत्सर (Vītamatsara) — One of the 1008 names of the Lord 25.124

वीतराग (Vītarāga) — One of the 1008 names of the Lord 25.185

वीतमोह (Vītamoha) — One of the 1008 names of the Lord 25.211

वीर (Vīra) — Lord Mahāvīra 1.16

वीर (Vīra) — Son of Lord Ādinātha 16.3

वीर (Vīra) — One of the 1008 names of the Lord 25.124

वीरबाहु (Vīrabāhu) — Son of Śrīmatī and Vajrajaṅgha 8.58

वृष (Vr.s.a) — One of the 1008 names of the Lord 25.116

वृषकेतन (Vr.s.aketana) — One of the 1008 names of the Lord 25.116

वृषध्वज (Vr.s.adhvaja) — One of the 1008 names of the Lord 25.116

वृषपति (Vr.s.apati) — One of the 1008 names of the Lord 25.116

वृषभ (Vr.s.abha) — The first Tīrthaṅkara, also called R.s.abha and Ādinātha 14.15

वृषभ (Vr.s.abha) — The first Tīrthaṅkara 2.28

वृषभ (Vr.s.abha) — Lord Ādinātha; "vr.s.en.a dharmen.a bhātīti vr.s.abhah." (He who shines through Dharma) 14.160-161

वृषभ (Vr.s.abha) — One of the 108 names of Lord Ādinātha; "vr.s.en.a dharmen.a bhātīti vr.s.abhah." 24.33

वृषभ (Vr.s.abha) — One of the 1008 names of the Lord 25.100

वृषभ (Vr.s.abha) — One of the 1008 names of the Lord 25.143

वृषभध्वज (Vr.s.abhadhvaja) — One of the 108 names of the Lord; "vr.s.abho balīvardaścihnam dhvajo yasya sah." (Having the bull as his banner/emblem) 24.33

वृषभसेन (Vr.s.abhasena) — Eldest son of Lord R.s.abhadeva, who later became his chief Gan.adhara 15.75, 18.62

वृषबाहु (Vr.s.abāhu) — One of the 1008 names of the Lord 25.116

वृषभाधीश (Vr.s.abhādhīśa) — One of the 1008 names of the Lord 25.116

वृषायुध (Vr.s.āyudha) — One of the 1008 names of the Lord 25.116

वृषोद्धत (Vr.s.oddhata) — One of the 1008 names of the Lord 25.116

वेदविद् (Vedavid) — One of the 1008 names of the Lord 25.146

वेदविद् (Vedavid) — One of the 1008 names of the Lord 25.146

वेदवेद्य (Vedavedya) — One of the 1008 names of the Lord 25.146

वेदाङ्ग (Vedāṅga) — One of the 1008 names of the Lord 25.146

वेद्य (Vedya) — One of the 1008 names of the Lord 25.146

वेधस् (Vedhas) — One of the 1008 names of the Lord 25.102

वैकृतान्तकृत् (Vaikr.tāntakr.t) — One of the 1008 names of the Lord 25.168

वैजयन्त (Vaijayanta) — Son of Vajrasena and Śrīkāntā (the soul of the boar/varāha) 11.10

व्यक्तवाच् (Vyaktavāc) — One of the 1008 names of the Lord 25.146

व्यक्तशासन (Vyaktaśāsana) — One of the 108 names of the Lord 25.147

व्योममूर्ति (Vyomamūrti) — One of the 1008 names of the Lord 25.128

शक्त (Śakta) — One of the 1008 names of the Lord 25.113

शंकर (Śaṅkara) — One of the 108 names of the Lord; "śaṁ karotīti śaṅkarah̤" (The bestower of supreme bliss) 24.36

शंकर (Śaṅkara) — One of the 1008 names of the Lord 25.189

शतबल (Śatabala) — Son of Sahasrabala 5.47

शतमख (Śatamakha) — One of the 1008 names of the Lord 25.201

शतानन्द (Śatānanda) — Minister of King Mahābala 4.191

शत्रुघ्न (Śatrughna) — One of the 1008 names of the Lord 25.201

शत्रुंजय (Śatruṁjaya) — One of the 1008 names of the Lord 25.100

शम्भव (Śambhava) — One of the 1008 names of the Lord; "śaṁ sus̤t̤hu bhavati yasmāt sa śambhavah̤" (From whom auspicious bliss arises) 25.100

शम्भु (Śambhu) — One of the 1008 names of the Lord 25.100

शम्भु (Śambhu) — One of the 108 names of the Lord; "śaṁ sukhaṁ bhavatyasmād yasmāt śambhuh̤" 24.36

शमात्मन् (Śamātman) — One of the 1008 names of the Lord 25.163

शमिन् (Śamin) — One of the 1008 names of the Lord 25.161

शरण्य (Śaran̤ya) — One of the 108 names of the Lord; "śaran̤e sādhuh̤ śaran̤yah̤" (Worthy refuge) 24.37

शरण्य (Śaran̤ya) — One of the 1008 names of the Lord 25.146

शर्व (Śarva) — One of the 1008 names of the Lord 25.206

शशधर (Śaśadhara) — One of the 1008 names of the Lord 25.189

शंवद (Śaṁvada) — One of the 108 names of the Lord; "śaṁ sukhaṁ vadatīti śaṁvadah̤" (He who proclaims true happiness) 24.36

शंयु (Śaṁyu) — One of the 108 names of the Lord; "śaṁ sukhaṁ vidyate yasya sah̤ śaṁyuh̤" (Possessor of supreme bliss) 24.36

शान्त (Śānta) — One of the 108 names of the Lord 24.44

शान्त (Śānta) — One of the 1008 names of the Lord 25.138

शान्तारि (Śāntāri) — One of the 1008 names of the Lord 25.146

शान्ति (Śānti) — One of the 1008 names of the Lord 25.202

शान्ति (Śānti) — The sixteenth Tīrthaṅkara 2.131

शान्तिकृत् (Śāntikr̤t) — One of the 1008 names of the Lord 25.202

शान्तिद (Śāntida) — One of the 1008 names of the Lord 25.201

शान्तिनिष्ठ (Śāntinis̤t̤ha) — One of the 1008 names of the Lord 25.202

शान्तिभाज् (Śāntibhāj) — One of the 1008 names of the Lord 25.138

शार्दूलार्य (Śārdūlārya) — The soul of the tiger (śārdūla) who became an Ārya in Bhogabhūmi 9.90

शाश्वत (Śāśvata) — One of the 1008 names of the Lord 25.102

शासितृ (Śāsitr̤) — One of the 1008 names of the Lord 25.201

शास्तृ (Śāstr̤) — One of the 1008 names of the Lord 25.115

शातकुम्भनिभप्रभ (Śātakumbhanibhaprabha) — One of the 1008 names of the Lord 25.199

शिव (Śiva) — One of the 108 names of the Lord 24.44

शिव (Śiva) — One of the 1008 names of the Lord 25.105

शिव (Śiva) — One of the 1008 names of the Lord 25.105

शिवकोटि (Śivakot.i) — Ācārya Śivārya, the author of Mūlārādhanā 1.51

शिवताति (Śivatāti) — One of the 1008 names of the Lord 25.214

शिवप्रद (Śivaprada) — One of the 1008 names of the Lord 25.202

शिष्ट (Śis.t.a) — One of the 1008 names of the Lord 25.172

शिष्टभुज् (Śis.t.abhuj) — One of the 1008 names of the Lord 25.172

शिष्टेश (Śis.t.eśa) — One of the 1008 names of the Lord 25.201

शीतल (Śītala) — The tenth Tīrthaṅkara 2.130

शीलसागर (Śīlasāgara) — One of the 1008 names of the Lord 25.205

शुचि (Śuci) — One of the 1008 names of the Lord 25.112

शुचिभव (Śucibhava) — One of the 1008 names of the Lord 25.120

शुद्ध (Śuddha) — One of the 1008 names of the Lord 25.108

शुद्ध (Śuddha) — One of the 1008 names of the Lord 25.212

शुभलक्षण (Śubhalaks.an.a) — One of the 1008 names of the Lord 25.144

शुभंयु (Śubhaṁyu) — One of the 1008 names of the Lord 25.217

शूर (Śūra) — One of the 1008 names of the Lord 25.160

शैमूषीश (Śaimūs.īśa) — One of the 1008 names of the Lord 25.179

श्रायसोक्ति (Śrāyasokti) — One of the 1008 names of the Lord 25.209

श्री (Śrī) — One of the six Kumārī goddesses residing in the lake of the Himavat mountain 12.164

श्री (Śrī) — Daughter of Nāgadatta and Sumati 6.129

श्रीकान्ता (Śrīkāntā) — Queen of King Vajrasena of Pun.d.arīkin.ī city 1.19

श्रीद (Śrīda) — One of the 1008 names of the Lord 25.160

श्रीदत्त (Śrīdatta) — An ancient poet 1.45

श्रीधर (Śrīdhara) — A celestial deva, the reincarnation of Vajrajaṅgha, born in the Śrīprabha vimāna of Aiśāna heaven after Bhogabhūmi 9.95

श्रीधर (Śrīdhara) — King of Ratnasañcayanagara in Maṅgalāvatī country, Videhaks.etra 7.5

श्रीनिवास (Śrīnivāsa) — One of the 1008 names of the Lord 25.160

श्रीपति (Śrīpati) — One of the 1008 names of the Lord 25.211

श्रीपाल (Śrīpāla) — An earlier Ācārya 1.53

श्रीमती (Śrīmatī) — Mother of minister Mativara 8.215

श्रीमती (Śrīmatī) — Daughter of King Vajradanta and Queen Laks.mīmatī of Pun.d.arīkin.ī city (reincarnation of Svayaṁprabhā, consort of Lalitāṅga) 6.60

श्रीमान् (Śrīmān) — One of the 1008 names of the Lord 25.100

श्रीवर्मा (Śrīvarman) — Son of Śrīdhara and Manoharā 7.15

श्रीवर्मा (Śrīvarman) — Younger son of King Śrīs.en.a and Sundarī of Siṁhapura 5.205

श्रीवीरसेन (Śrī Vīrasena) — Guru of Jinasena and celebrated commentator on the S.at.khan.d.āgama 1.55

श्रीवृक्षलक्षण (Śrīvr.ks.alaks.an.a) — One of the 1008 names of the Lord 25.144

श्रीश (Śrīśa) — One of the 1008 names of the Lord 25.211

श्रीश्विलासाब्ज (Śrīśvilāsābja) — One of the 1008 names of the Lord 25.211

श्रीषेण (Śrīs.en.a) — King of Siṁhapura 5.204

श्रीषेण (Śrīs.en.a) — King of Siṁhapura 8.180

श्रुतकीर्ति (Śrutakīrti) — A sage (muni) 24.78

श्रुतकीर्ति (Śrutakīrti) — Father of Purohita Ānanda 8.17

श्रुतात्मन् (Śrutātman) — One of the 1008 names of the Lord 25.164

श्रेणिक (Śren̤ika) — King of Rājagr̤ha 2.41

श्रेयस् (Śreyas) — Śreyāṁsa, younger brother of King Somaprabha of Hastināpura, who gave the first alms (āhāra-dāna) to Lord R̤s̤abhanātha 20.43

श्रेयस् (Śreyas) — One of the 1008 names of the Lord 25.209

श्रेयान् (Śreyān) — Founder of the pilgrimage of charity (Dānatīrtha), brother of King Somaprabha of Hastināpura, previously the soul of Śrīmatī 8.246

श्रेयोनिधि (Śreyonidhi) — One of the 1008 names of the Lord 25.203

श्रेष्ठ (Śres̤t̤ha) — One of the 1008 names of the Lord; "atiśayena praśasyah̤" (Eminently praiseworthy) 24.42

श्वेतच्छत्र (Śvetacchatra) — One of the 1008 names of the Lord 25.144

सगर (Sagara) — The second Chakravartin 2.42

संस्कृत्य (Saṁskr̤tya) — One of the 1008 names of the Lord 25.130

सत्य (Satya) — One of the 1008 names of the Lord 25.175

सत्यपरायण (Satyaparāyan̤a) — One of the 1008 names of the Lord 25.175

सत्यभामा (Satyabhāmā) — Wife of minister Amr̤tamati 5.62

सत्यव्रत (Satyavrata) — One of the 1008 names of the Lord 25.175

सत्यविज्ञान (Satyavijñāna) — One of the 1008 names of the Lord 25.175

सत्यशासन (Satyaśāsana) — One of the 1008 names of the Lord 25.175

सत्यसन्धान (Satyasandhāna) — One of the 1008 names of the Lord 25.175

सत्याशिष् (Satyāśis̤) — One of the 1008 names of the Lord 25.175

सदागति (Sadāgati) — One of the 1008 names of the Lord 25.177

सदातृप्त (Sadātr̤pta) — One of the 1008 names of the Lord 25.177

सदाभाविन् (Sadābhāvin) — One of the 1008 names of the Lord 25.188

सदामोग (Sadāmoga) — One of the 1008 names of the Lord 25.178

सदायोग (Sadāyoga) — One of the 1008 names of the Lord 25.177

सदाविद्य (Sadāvidya) — One of the 1008 names of the Lord 25.177

सदाशिव (Sadāśiva) — One of the 1008 names of the Lord 25.177

सदासौख्य (Sadāsaukhya) — One of the 1008 names of the Lord 25.177

सदूदय (Sadūdaya) — One of the 1008 names of the Lord 25.180

सद्योजात (Sadyojāta) — One of the 1008 names of the Lord 25.196

सनातन (Sanātana) — One of the 1008 names of the Lord 25.105

सन्ध्याभ्रवपुष् (Sandhyābhravapus̤) — One of the 1008 names of the Lord 25.198

सन्मति (Sanmati) — The twenty-fourth Tīrthaṅkara 2.132

सन्मति (Sanmati) — The second Kulakara 3.125

समग्रधी (Samagradhī) — One of the 1008 names of the Lord 25.150

समन्तभद्र (Samantabhadra) — An ancient poet and master philosopher 1.43

समस्तभद्र (Samastabhadra) — One of the 1008 names of the Lord 25.186

समयज्ञ (Samayajña) — One of the 1008 names of the Lord 25.184

समाधिगुप्त (Samādhigupta) — A revered sage (munirāja) 6.125

समाधिगुप्त (Samādhigupta) — A sage (muni) 7.83

समाहित (Samāhita) — One of the 1008 names of the Lord 25.84

समुन्मूलितकर्मारि (Samunmūlitakarmāri) — One of the 1008 names of the Lord 25.186

संभिन्नमति (Sambhinnamati) — Minister of King Mahābala 4.191

संभोग (Saṁbhoga) — One of the 1008 names of the Lord 25.186

सर्वक्लेशापह (Sarvakleśāpaha) — One of the 1008 names of the Lord 25.163

सर्वग (Sarvaga) — One of the 1008 names of the Lord 25.195

सर्वज्ञ (Sarvajña) — One of the 1008 names of the Lord 25.119

सर्वदृग् (Sarvadr̤g) — One of the 1008 names of the Lord 25.119

सर्वदेशिन् (Sarvadeśin) — One of the 1008 names of the Lord 25.119

सर्वदिक् (Sarvadik) — One of the 1008 names of the Lord 25.119

सर्वदोषहर (Sarvados̤ahara) — One of the 1008 names of the Lord 25.163

सर्वयोगीश्वर (Sarvayogīśvara) — One of the 1008 names of the Lord 25.164

सर्वलोकजित् (Sarvalokajit) — One of the 1008 names of the Lord 25.119

सर्वलोकातिग (Sarvalokātiga) — One of the 1008 names of the Lord 25.191

सर्वलोकेश (Sarvalokeśa) — One of the 1008 names of the Lord 25.119

सर्वलोकैककसारथि (Sarvalokaikasārathi) — One of the 1008 names of the Lord 25.191

सर्ववित् (Sarvavit) — One of the 1008 names of the Lord 25.119

सर्वात्मन् (Sarvātman) — One of the 1008 names of the Lord 25.119

सर्वादि (Sarvādi) — One of the 1008 names of the Lord 25.119

सर्वात्मक (Sarvātmaka) — One of the 1008 names of the Lord 25.126

सहस्रपात् (Sahasrapāt) — One of the 1008 names of the Lord 25.121

सहस्रबाहु (Sahasrabāhu) — Great-grandfather of King Vidyādhara 5.146

सहस्रशीर्ष (Sahasraśīrs̤a) — One of the 1008 names of the Lord 25.121

सहस्राक्ष (Sahasrāks̤a) — One of the 1008 names of the Lord 25.121

सहिष्णु (Sahis̤n̤u) — One of the 1008 names of the Lord 25.109

संभव (Sambhava) — The third Tīrthaṅkara 2.128

साक्षिन् (Sāks̤in) — One of the 1008 names of the Lord 25.141

सागरदत्त (Sāgaradatta) — A merchant/Seth of Hastināpura 20.43

सागरसेन (Sāgarasena) — A sage (muni) 8.47

साधु (Sādhu) — One of the 1008 names of the Lord 25.144

सार्थ (Sārtha) — One of the 1008 names of the Lord 25.119

सारस्वत (Sārasvata) — A classification of Lokāntika devas 17.54

सिद्ध (Siddha) — One of the 108 names of the Lord 24.34

सिद्ध (Siddha) — One of the 1008 names of the Lord 25.108

सिद्धासन (Siddhāsana) — One of the 1008 names of the Lord 25.108

सिद्धसंकल्प (Siddhasaṁkalpa) — One of the 1008 names of the Lord 25.145

सिद्धसाधन (Siddhasādhana) — One of the 1008 names of the Lord 25.145

साध्य (Sādhya) — One of the 1008 names of the Lord 25.108

सिद्धसेन (Siddhasena) — A celebrated poet preceding Jinasena 1.39, 42

सिद्धात्मन् (Siddhātman) — One of the 1008 names of the Lord 25.145

सिद्धान्तविद् (Siddhāntavid) — One of the 1008 names of the Lord 25.108

सिद्धार्थ (Siddhārtha) — Father of Lord Mahāvīra 1.16

सिद्धार्थ (Siddhārtha) — A sage (muni) who possessed knowledge of eleven Aṅgas and ten Pūrvas 2.44

सिद्धार्थ (Siddhārtha) — Gatekeeper of King Somaprabha of Hastināpura 20.69

सिद्धार्थ (Siddhārtha) — One of the 1008 names of the Lord 25.84

सुदृढ (Sudr.d.ha) — One of the 1008 names of the Lord 25.83

सीता (Sītā) — A great river in Videhaks.etra 2.104

सीमन्धर (Sīmandhara) — A Tīrthaṅkara of Videhaks.etra 7.88

सीमंकर (Sīmaṅkara) — The fifth Kulakara 3.107

सीमंधर (Sīmandhara) — The sixth Kulakara 3.112

सुकृतिन् (Sukr.tin) — One of the 1008 names of the Lord 25.174

सुखद (Sukhada) — One of the 1008 names of the Lord 25.178

सुखशान्त (Sukhaśānta) — One of the 1008 names of the Lord 25.217

सुगत (Sugata) — One of the 1008 names of the Lord 25.210

सुगति (Sugati) — One of the 1008 names of the Lord 25.120

सुगुप्त (Sugupta) — One of the 1008 names of the Lord 25.178

सुगुप्तात्मन् (Suguptātman) — One of the 1008 names of the Lord 25.140

सुघोष (Sughos.a) — One of the 1008 names of the Lord 25.178

सुतनु (Sutanu) — One of the 1008 names of the Lord 25.210

सुत्राप्रपूजित (Sutrāprapūjita) — One of the 1008 names of the Lord 25.127

सुधन (Sudhana) — One of the 1008 names of the Lord 25.127

सुदत्ता (Sudattā) — Wife of merchant Kubera of Dhānyapura 8.231

सुदर्शन (Sudarśana) — One of the 1008 names of the Lord 25.181

सुदर्शना (Sudarśanā) — An Āryikā (nun) 7.48

सुदृष्टि (Sudr.s.t.i) — King of Susīmānagara 10.22

सुधर्म (Sudharma) — A former Gan.adhara 1.199

सुधर्म (Sudharma) — The first Gan̤adhara after Gautama 2.37

सुधी (Sudhī) — One of the 1008 names of the Lord 25.195

सुधर्मा (Sudharmā) — One of the 1008 names of the Lord 25.171

सुधौतकल्धौतश्री (Sudhautakaldhautaśrī) — One of the 1008 names of the Lord 25.200

सुनन्दा (Sunandā) — Queen of Lord Ādinātha 15.70

सुनय (Sunaya) — One of the 1008 names of the Lord 25.174

सुनयतत्त्ववित् (Sunayatattvavit) — One of the 1008 names of the Lord 25.174

सुन्दरनन्दा (Sundaranandā) — Queen of King Sudr̤s̤t̤i of Susīmānagara 10.22

सुन्दरी (Sundarī) — Wife of King Śrīs̤en̤a of Simhapura 5.204

सुन्दरी (Sundarī) — Wife of King Mandaramālī of Gandharvanagara 8.92

सुन्दरी (Sundarī) — Wife of King Śrīs̤en̤a of Simhapura 8.81

सुन्दरी (Sundarī) — Wife of King Priyasena 9.79

सुन्दरी (Sundarī) — Wife of King Mahīdhara of Ratnasañcayanagara 10.15

सुन्दरी (Sundarī) — Daughter of Lord Ādinātha born of Queen Sunandā 16.3

सुपार्श्व (Supārśva) — The seventh Tīrthaṅkara 2.129

सुप्रभ (Suprabha) — One of the 1008 names of the Lord 25.197

सुप्रभा (Suprabhā) — Queen of King Jayavarman of Ayodhyā 9.14

सुप्रसन्न (Suprasanna) — One of the 1008 names of the Lord 25.132

सुबाहु (Subāhu) — Son of Vajrabāhu and Śrīkāntā (the soul of minister Mativara) 11.12

सुभग (Subhaga) — One of the 1008 names of the Lord 25.187

सुभद्र (Subhadra) — A sage (muni) who was a knower of the first Aṅga 2.49

सुभूत (सुभृत) (Subhūta / Subhr.ta) — One of the 1008 names of the Lord ("sus.t.hu bhr.tavān") 25.140

सुमति (Sumati) — The fifth Tīrthaṅkara 2.129

सुमति (Sumati) — Wife of merchant-son Nāgadatta of Pāt.anagrāma 6.128

सुमति (Sumati) — Wife of the village headman Devila of Palāśaparvata village 6.145

सुमुख (Sumukha) — One of the 1008 names of the Lord 25.178

सुमेधर (Sumedhara) — One of the 1008 names of the Lord 25.172

सुवचन (Suvacana) — One of the 1008 names of the Lord 25.127

सुरूप (Surūpa) — One of the 1008 names of the Lord 25.184

सुवर्णवर्ण (Suvarn.avarn.a) — One of the 1008 names of the Lord 25.197

सुवाच् (Suvāc) — One of the 1008 names of the Lord 25.120

सुविधि (Suvidhi) — Son of King Sudr.s.t.i and Queen Sundaranandā of Susīmānagara (the soul of Amitatejas Śrīdhara Deva) 10.22

सुविधि (Suvidhi) — One of the 1008 names of the Lord 25.125

सुव्रत (Suvrata) — One of the 1008 names of the Lord 25.175

सुभ्रा (Subhrā) — One of the 1008 names of the Lord 25.120

सुभृत (Subhr.ta) — One of the 1008 names of the Lord 25.140

सुषमादुःषमा (Sus.amā-duh.s.amā) — The third epoch of the descending time cycle (Avasarpin.ī) 3.16

सुसंहत (Susaṁhata) — One of the 1008 names of the Lord 25.140

सुसाधु (Susādhu) — One of the 1008 names of the Lord 25.168

सुसौम्यात्मन् (Susaumyātman) — One of the 1008 names of the Lord 25.128

सुस्थित (Susthita) — One of the 1008 names of the Lord 25.164

सुस्थिर (Susthira) — One of the 1008 names of the Lord 25.148

सुहित (Suhita) — One of the 1008 names of the Lord 25.178

सुहृत् (Suhr̤t) — One of the 1008 names of the Lord 25.178

सूक्ष्म (Sūks̤ma) — One of the 1008 names of the Lord 24.38

सूक्ष्म (Sūks̤ma) — One of the 1008 names of the Lord 25.105

सूक्ष्मदर्शिन् (Sūks̤madarśin) — One of the 1008 names of the Lord 25.216

सूति (Sūti) — Producer/Creator 2.32

सूनृतप्रसवाच् (Sūnr̤taprasavāc) — One of the 1008 names of the Lord 25.212

सूर्यकोटिसमप्रभ (Sūryakot̤isamaprabha) — One of the 1008 names of the Lord 25.195

सूर्यप्रभ (Sūryaprabha) — One of the 1008 names of the Lord 25.128

सूरि (Sūri) — One of the 1008 names of the Lord 25.200

स्रष्टृ (Sras̤t̤r̤) — One of the 108 names of the Lord; "karmabhūmivyavasthāyāh̤ sr̤jatāt sras̤t̤ā" (The founder who created the societal system of Karmabhūmi) 24.30

सोम (Soma) — One of the 1008 names of the Lord 25.128

सोमप्रभ (Somaprabha) — King of the Kuru dynasty whose capital was Hastināpura 6.258

सौम्य (Saumya) — One of the 1008 names of the Lord 25.178

स्तवनार्ह (Stavanārha) — One of the 1008 names of the Lord 25.168

स्तुतीश्वर (Stutīśvara) — One of the 1008 names of the Lord 25.134

स्तुत्य (Stutya) — One of the 1008 names of the Lord 25.134

स्थविर (Sthavira) — One of the 1008 names of the Lord 25.122

स्थविष्ठ (Sthavis̤t̤ha) — One of the 1008 names of the Lord; "atiśayena sthūlah̤ sthavis̤t̤hah̤" (Most grand/immense) 25.122

स्थवीयस् (Sthavīyas) — One of the 108 names of the Lord 24.43

स्थवीयस् (Sthavīyas) — One of the 1008 names of the Lord 25.122

स्थाणु (Sthān̤u) — One of the 1008 names of the Lord 25.114

स्थावर (Sthāvara) — One of the 1008 names of the Lord 25.203

स्थास्नु (Sthāsnu) — One of the 108 names of the Lord 24.34

स्थास्नु (स्थाणु) (Sthāsnu / Sthān̤u) — One of the 1008 names of the Lord 25.114

स्थिर (Sthira) — One of the 1008 names of the Lord 25.176

स्थेष्ठ (Sthes̤t̤ha) — One of the 1008 names of the Lord; "atiśayena sthirah̤" (Firmest/Most steadfast) 25.129

स्नातक (Snātaka) — One of the 1008 names of the Lord 25.112

स्पष्ट (Spas̤t̤a) — One of the 1008 names of the Lord 25.141

स्पर्शाक्षर (Sparśāks̤ara) — One of the 1008 names of the Lord 25.201

स्पृष्ट (Spr̤s̤t̤a) — One of the 1008 names of the Lord 25.133

स्वतन्त्र (Svatantra) — One of the 1008 names of the Lord 25.129

स्वन्त (Svanta) — One of the 1008 names of the Lord; "sus̤t̤hu anto yasya sah̤" (Whose end is pure liberation) 25.126

स्वभू (Svabhū) — One of the 1008 names of the Lord 25.201

स्वामिन् (Svāmin) — One of the 1008 names of the Lord 25.172

स्वयंप्रभ (Svayaṁprabha) — A celestial deva, the reincarnation of Śrīmatī, born in the Svayaṁprabha vimāna after Bhogabhūmi 9.96

स्वयंप्रभा (Svayaṁprabhā) — Chief consort goddess of Lalitāṅga Deva 5.283

स्वयंबुद्ध (Svayambuddha) — Minister of King Mahābala 4.191

स्वयंबुद्ध (Svayambuddha) — One of the 1008 names of the Lord 25.113

स्वयंभू (Svayambhū) — Lord Mahāvīra 2.1

स्वयंज्योति (Svayaṁjyoti) — One of the 1008 names of the Lord 25.106

स्वयंप्रभ (Svayaṁprabha) — A sage (muni) 5.208

स्वयंप्रभजिन (Svayaṁprabhajina) — A Tīrthaṅkara of Videhaks̤etra 3.80

स्वयंप्रभ (Svayaṁprabha) — A celestial deva, the previous soul of Śrīmatī (wife of Vajrajaṅgha) 10.45

स्वयंप्रभ (Svayaṁprabha) — One of the 108 names of the Lord; "svayaṁ prabhā yasya sa svayaṁprabhah̤" (Self-luminous) 24.35

स्वयंप्रभ (Svayaṁprabha) — One of the 1008 names of the Lord 25.100

स्वयंप्रभ (Svayaṁprabha) — One of the 1008 names of the Lord 25.128

स्वयंप्रभा (Svayaṁprabhā) — A goddess born when Deva Lalitāṅga had 3–9 Palyas of lifespan remaining 5.286

स्वयंप्रभा (Svayaṁprabhā) — Consort of Lalitāṅga Deva 6.50

स्वयंभू (Svayambhū) — The first Tīrthaṅkara 2.1

स्वयंभू (Svayambhū) — One of the 108 names of the Lord; "svayaṁ bhavatīti svayambhūh̤" (Self-existent) 24.35

स्वयंभू (Svayambhū) — One of the 1008 names of the Lord 25.100

स्वयंसिष्णु (Svayaṁsis̤n̤u) — One of the 1008 names of the Lord 25.110

स्वर्णाम (Svarn̤āma) — One of the 1008 names of the Lord 25.199

स्वसंवेद्य (Svasaṁvedya) — One of the 1008 names of the Lord 25.145

स्वस्थ (Svastha) — One of the 1008 names of the Lord 25.185

स्वास्थ्यभाज् (Svāsthyabhāj) — One of the 1008 names of the Lord 25.185

हतदुर्नय (Hatadurnaya) — One of the 1008 names of the Lord 25.210

हर (Hara) — One of the 108 names of the Lord; "harati karmaśatrūniti harah." (Destroyer of the karmic adversaries) 24.36

हर (Hara) — One of the 1008 names of the Lord 25.142

हरि (हरिकान्त) (Hari / Harikānta) — A king of the Harivaṁśa dynasty first installed by Lord Ādinātha 16.209

हरि (Hari) — One of the 108 names of the Lord 24.36

हरिचन्द्र (Haricandra) — Son of Aravinda Vidyādhara 5.91

हरिवाहन (Harivāhana) — Son born to King Mahānanda of Vijayapura and Vasantasenā 8.228

हविर्भुज् (Havirbhuj) — One of the 108 names of the Lord 24.40

हविष् (Havis.) — One of the 1008 names of the Lord 25.127

हव्य (Havya) — One of the 108 names of the Lord 24.40

हाटकद्युति (Hāt.akadyuti) — One of the 1008 names of the Lord 25.200

हिरण्यगर्भ (Hiran.yagarbha) — One of the 108 names of the Lord; "garbhakāle hiran.yavr.s.t.itvāt hiran.yagarbho yasya sah." (He upon whose conception a rain of gold showered) 24.33

हिरण्यवर्ण (Hiran.yavarn.a) — One of the 1008 names of the Lord 25.199

हृषीकेश (Hr.s.īkeśa) — One of the 1008 names of the Lord 25.134

ह्री (Hrī) — One of the six Kumārī goddesses 12.160

हेतु (Hetu) — One of the 1008 names of the Lord 25.143

हेम (Hema) — One of the 1008 names of the Lord 25.181

हेमाभ (Hemābha) — One of the 1008 names of the Lord 25.198

हेयादेयविचक्षण (Heyādeyavicaks.an.a) — One of the 1008 names of the Lord 25.144

होतृ (Hotṛ) — One of the 1008 names of the Lord 25.127

Ādi Purān̤a - Appendix

Glossary of Rare and Special Words (Viśis̤t̤a Śabdasūcī)

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अकश्य (Akaśya) — Eunuch (napuṁsaka) 6.32

अकारु (Akāru) — Other than washermen and similar artisans 16.185

अकृत्त (Akr̤tta) — Uncut, unbroken (acchinna) 2.15

अकृष्टपच्य (Akr̤s̤t̤apacya) — Grain growing naturally without ploughing 3.56, 4.6

अक्ष (Aks̤a) — Belleric myrobalan (Bahed̤ā) 3.49

अक्षग्राम (Aks̤agrāma) — The aggregate of the sense organs 8.73

अक्षणनीय (Aks̤an̤anīya) — Indivisible / Invulnerable (acchedya) 5.147

अगोष्पद (Agos̤pada) — Utterly secluded, dense forest inaccessible even to cattle 4.111

अग्रमहिषी (Agramahis̤ī) — Chief celestial consorts / queens 10.216

अङ्घ्रिप (Aṅghripa) — Tree 2.47

अङ्गज (Aṅgaja) — Living being; in alternate sense: Kāmadeva, embodied being, or celestial deva 24.186

अङ्गलास (Aṅgalāsa) — Stoutness / thickness of body 10.206

अङ्गहार (Aṅgahāra) — Movement/gestures of the limbs in dancing 13.179

अच्छोद्य (Acchodya) — Having stated firmly / resolutely 18.39

अच्युतेन्द्र (Acyutendra) — The Indra of the sixteenth heaven (Acyuta Kalpa) 12.119

अच्युतेन्द्र (Acyutendra) — Endowed with imperishable status; in context: a previous celestial incarnation of Lord R̤s̤abhadeva as the sixteenth Acyuta Indra 2.41

अतिसूक्ष्म (Atisūks̤ma) — Extremely expansive / comprehensive 10.47

अतिवर्ती (Ativartī) — Acting independently / unrestricted 15.42

अनुक्षपम् (Anuks̤apam) — "Ks̤apāṁ ks̤apāmanu anuks̤apam" (Night after night, every single night) 13.53

अनुजु (Anuju) — Crooked / devious 18.9

अनुजिघृक्षा (Anujighr̤ks̤ā) — Desire to bestow grace / favor 4.24

अनुध्यान (Anudhyāna) — Remembrance / recollection 16.144

अनुप्रयुक्त (Anuprayukta) — A class of poetic metres 16.113

अनूप (Anūpa) — A marshy country abundant in water 16.159

अनेकप (Anekapa) — Elephant 18.179

अनेनस् (Anenas) — Sinless / stainless 1.166

अनेहस् (Anehas) — Time (Kāla) 5.4

अन्तर्वेध्नी (Antarvedhnī) — Pregnant woman 13.212

अन्तर्वत्नी (Antarvatnī) — Pregnant woman 20.22

अन्धस् (Andhas) — Food 3.49

अन्वयिनिक (Anvayinika) — Dowry / wealth given to the son-in-law 17.255

अन्वीपता (Anvīpatā) — Favourability / compliance 1.92

अपघन (Apaghana) — Limb / bodily part 15.223

अपचिति (Apaciti) — Worship / veneration 11.47

अपवर्ग (Apavarga) — Liberation (Moks̤a) 1.9

अपवर्तिका (Apavartikā) — A variety of Yas̤t̤i necklace in which gold, gems, rubies, and pearls are strung with measured intervals 16.51

अपुनर्भवता (Apunarbhavatā) — Liberation (freedom from rebirth) 8.244

अप्रतिपत्ति (Apratipatti) — Ignorance / non-comprehension 23.70

अब्द (Abda) — Mirror 11.42

अब्द (Abda) — Year 2.45

अब्द (Abda) — Cloud 2.80

अब्द (Abda) — Cloud 5.218

अभिगम्य (Abhigamya) — Worthy of being approached and served 14.210

अभिमत (Abhimata) — Suitable, proper 17.170

अभिज्ञान (Abhijñāna) — Recognition / sign of identity 7.57

अभिरूप (Abhirūpa) — Charming / pleasing 4.108

अदिष्टव (Abhis̤t̤ava) — Name / praise 1.18

अभिसिसीर्षा (Abhisisīrs̤ā) — Desire to proceed for romantic rendezvous / union 10.48

अभूत (Abhūta) — Ignorant 7.74

अभ्यस्त (Abhyasta) — Multiplied 10.55

अभ्युदय (Abhyudaya) — Celestial opulence / worldly prosperity 5.20

अमा (Amā) — Together with 2.64

अमा (Amā) — Together with 8.255

अमेध्यादन (Amedhyādana) — Eating filth/excrement 1.141

अमृतपद (Amr̤tapada) — The status of liberation (Moks̤a) 1.159

अम्भोजवासिनी (Ambhojavāsinī) — Goddess Laks̤mī 10.131

अयन (Ayana) — Path; specific division of time 2.30

अर्क (Arka) — Mandāra plant; the Sun 3.49

अरण्यचरक (Aran̤yacaraka) — A tribe of Mlecchas roaming predominantly in forests 16.161

अर्धमाणवक (Ardhamān̤avaka) — A pearl necklace consisting of ten strands 16.61

अर्धगुच्छ (Ardhaguccha) — A necklace consisting of twenty-four strands 16.61

अर्धहार (Ardhahāra) — A necklace consisting of sixty strands 16.59

अराजू (Arājū) — Crooked 18.192

अलस (Alasa) — Oil of Bhilsa (Mahua/linseed preparation) 10.54

अलोकविचक्षण (Alokavicaks̤an̤a) — Clever in lying 7.112

अवधाटकयष्टि (Avadhāt̤akayas̤t̤i) — A single-strand pearl necklace having a large central pearl flanked by progressively smaller pearls 16.53

अवधीक्षण (Avadhīks̤an̤a) — One endowed with clairvoyant knowledge (Avadhijñāna) 5.199

अवनिप (Avanipa) — King 17.252

अवमर्षण (Avamars̤an̤a) — Touch / contact 11.194

अवस्थ्य (अवस्था) (Avasthya / Avasthā) — The ultimate result / final consequence 13.200

अवलग्न (Avalagna) — Middle part, waist 12.35

अवावा (अवावन) (Avāvā / Avāvana) — Dispeller / remover; derived from root on̤ū (removal) with suffix vanip 15.149

अव्रजिन (Avrajina) — Sinless / pure 5.155

अशोकमहाद्रुम (Aśokamahādruma) — The great Aśoka tree under which Kevalajñāna was attained, situated within the Samavasaran̤a 24.47

अशनायिन् (Aśanāyin) — Hungry 5.190

असिपैत्रिक (Asipaitrika) — Dagger / knife 5.13

अस्पृश्यकारु (Aspr̤śyakāru) — Artisans residing outside the city such as Cān̤d̤ālas 16.186

अस्वन्त (Asvanta) — Those whose end is miserable 9.32

अहीश (Ahīśa) — Nāgakumāra celestial lords such as Dharan̤endra 24.186

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आङ्जस (Āṅjasa) — Real / factual 1.204

आतोद्य (Ātodya) — Musical instrument 4.35

आत्मनीन (Ātmanīna) — "Ātmane hitam ātmanīnam" (Beneficial to the Self) 19.89

आह्निक (Āhnika) — Pertaining to this world / daily worldly affair 17.216

आधि (Ādhi) — Mental anguish / distress 6.52

आप्तपाश (Āptapāśa) — Pseudo-omniscient (Āptābhāsa); "kutsitāh̤ āptāh̤ āptapāśāh̤" 24.44

आप्यायन (Āpyāyana) — Satisfying / gladdening 20.24

आमिगामिक (Āmigāmika) — Agreeable / beneficial to all 15.169

आमुष्मिक (Āmus̤mika) — Pertaining to the next world 17.216

आयुर्वेद (Āyurveda) — Medical science 16.123

आयुष्य (Āyus̤ya) — Longevity-promoting 1.205

आराम (Ārāma) — Pleasure garden / orchard 4.59

आराम (Ārāma) — Bodily modes and physical states 14.39

आशुशुक्षण (Āśuśuks̤an̤a) — Fire 25.214

आहार्य (Āhārya) — Ornament 2.262

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इक्षुपत्वा (Iks̤upatvā) — Kāmadeva (Cupid) 16.26

इङ्गितकोविदा (Iṅgitakovidā) — Skilled in understanding gestures/intentions 6.98

इज्या (Ijyā) — Worship / sacrificial adoration 4.10

इन (Ina) — Master / Sovereign 23.180

इन (Ina) — The Sun 2.24

इन्द्रकोश (Indrakośa) — Rampart / bastion 19.65

इन्द्रगोप (Indragopa) — A bright red insect appearing in the rainy season (cochineal / vīrabahūt̤ī) 9.14

इन्द्रचाप (Indracāpa) — Rainbow 15.16

इन्द्रच्छन्द (Indracchanda) — A supreme necklace of 1000 pearl strands worn by Indras, Chakravartins, and Tīrthaṅkaras 16.56

इन्द्रच्छन्दमाणव (Indracchandamān̤ava) — The Indracchanda necklace embellished with a central gem 16.62

इन्द्रमह (Indramaha) — The month of Kārtika 11.178

इन्द्रदूषम (Indradūs̤ama) — Foremost among Indras 23.163

इभ (Ibha) — Elephant; Airāvata 22.32-52

इषुधि (Is̤udhi) — Quiver 6.65

इष्टि (Is̤t̤i) — Worship / sacred rite 13.202

ईडा (Īd̤ā) — Praise / hymn of praise 3.73

ईडा (Īd̤ā) — Praise / eulogy 24.46

ईडिडिषन् (Īd̤idis̤an) — Desiring to offer praise 23.121

ईति (Īti) — The six calamities: excessive rain, drought, rats, locusts, parrots, and neighboring invading kings 4.107

ईश (Īśa) — Lord Ādinātha 24.34

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उक्ता (Uktā) — A class of poetic metres 16.113

उडुप (Ud̤upa) — Moon 19.100

उत्कच (Utkaca) — Disheveled hair 14.29

उक्ष (Uks̤a) — Bull 22.233

उत्कर (Utkara) — Raising the trunk aloft 12.24

उत्प्रोथ (Utprotha) — With snout/nose upturned 10.72

उदस्या (Udasyā) — Thirst 11.168

उदात्त (Udātta) — Exalted, noble 10.176

उद्वाह (Udvāha) — Marriage 17.80

उद्बिक्त (Udbikta) — Endowed with intense rising (udaya) 10.112

उद्बोधनालिका (Udbodhanālikā) — Blowpipe used by goldsmiths to kindle fire 1.118

उपघ्न (Upaghna) — Shelter / refuge 8.166

उपनता (Upanatā) — Present / arrived 17.269

उपमा (Upamā) — Simile (poetic figure of speech) 16.115

उपशीर्षक (Upaśīrs̤aka) — A variety of Yas̤t̤i necklace 16.47

उपशीर्षकयष्टि (Upaśīrs̤akayas̤t̤i) — A single-strand necklace having three central pearls increasing progressively in size 16.52

उपह्बर (Upahbara) — Solitary / secluded place 10.48

उप (Upa) — Worldly possessions / attachment (parigraha) 5.232

उपायन (Upāyana) — Gift / tribute 5.11

उपालम्भ (Upālambha) — Censure / reproach 9.50

उपोद्घात (Upodghāta) — Introduction / preamble 1.1

उरसिल (Urasila) — Broad-chested 10.104

उस्र (Usra) — Ray of light 10.137

ऊर्ध्वकाय (Ūrdhvakāya) — Tall / towering stature 15.199

ऋक्ष (R̤ks̤a) — Bear; constellation / star 3.49

ऋजुसूत्र (R̤jusūtra) — The straight/momentary viewpoint (a Jaina Naya) 24.88

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एकचर्या (Ekacaryā) — Solitary ascetic wandering (viharan̤a) 1.166

एकद्वित्रिलघुक्रिया (Ekadvitrilaghukriyā) — A combinatoric calculation rule in Sanskrit prosody (pratyaya) 16.114

ऐकध्य (Aikadhya) — Oneness / unity 4.179

एकावली (Ekāvalī) — A single-strand pearl necklace having a large central gem 16.50

एनस् (Enas) — Sin / demerit 2.23

ऐभ (Aibha) — Pertaining to elephants 10.17

ओकस् (Okas) — Abode / dwelling 4.1

ओदय (Odaya) — Pertaining to the Eastern mountain (Udayācala) 13.39

औरभ्र (Aurabhra) — Pertaining to a ram (urabhra) 10.64

औषस (Aus̤asa) — Pertaining to dawn / morning 19.99

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कणय (Kan̤aya) — A cutting weapon used for shaving wood 24.145

कण्ठीरव (Kan̤t̤hīrava) — Lion 18.179

कण्ठ्य (Kan̤t̤hya) — Guttural sound pronounced from the throat 14.38

कद्वद (Kadvada) — Speaking harsh/abusive words; "kutsitaṁ vadantīti kadvadāh̤" 10.104

कनककणिका (Kanakakan̤ikā) — Gold particle / gold filings 10.137

कनकदर्पण (Kanakadarpan̤a) — Mirror of gold 10.207

करक (Karaka) — Water-pot (jhārī) 7.246

करक (Karaka) — Hailstone 13.161

करज (Karaja) — Fingernail 19.132

करट (Karat̤a) — Temple of an elephant 4.104

करण (Karan̤a) — Sense organ or physical body 2.91

करण (Karan̤a) — Hand movement / gesture in classical dance 13.179

करणग्राम (Karan̤agrāma) — Aggregate of sense organs 4.164

कर्णजपरव (Karn̤ajaparava) — Whispered slander / backbiting 12.48

कर्णपत्र (Karn̤apatra) — Saw / jagged cutting tool 10.101

करसंबाधा (Karasaṁbādhā) — Oppression of heavy taxation 4.72

करी (Karī) — Elephant 18.179

कलत्र (Kalatra) — Hips / buttocks 12.28

कलम्बित (Kalambita) — Blended / mixed 4.89

कलाधर (Kalādhara) — The Moon 3.49

कल्याणेन्द्रिय (Kalyān̤endriya) — Free from disease / healthy in sense faculties 9.83

कल्याणी (Kalyān̤ī) — Auspicious / meritorious woman 4.10

कशिपु (Kaśipu) — Food and clothing 18.25

काचवाहन (Kācavāhana) — Bearers of shoulder-yokes (kāṅvar) 8.21

काञ्चीयष्टि (Kāñcīyas̤t̤i) — Girdle / waistband 22.206

कापिक (Kāpika) — Confectioner 8.234

कान्ताधर (Kāntādhara) — Possessing charming lips 10.28

कान्तारचर्या (Kāntāracaryā) — The ascetic practice of wandering solely in the forest for alms 5.168

कापिल (Kāpila) — Sāṅkhya philosophy 18.62

कायमान (Kāyamāna) — Canopy / tent 8.166

कार्पण्य (Kārpan̤ya) — Wretchedness / miserliness 5.72

कारु (Kāru) — A category of touchable Śūdra artisans (carpenters, etc.) 16.186

कालकालाभ (Kālakālābha) — Extremely deep black 10.96

काहा (Kāhā) — Boundary / frontier 13.85

किञ्जल्क (Kiñjalka) — Saffron / filaments of lotus 12.13

कुक्कुटसंपात्य (Kukkut̤asaṁpātya) — Villages situated in close proximity (where a rooster can fly from one to next) 4.10

कुणप (Kun̤apa) — Corpse 10.100

कुतपस्थान (Kutapasthāna) — Arrangement of musical instruments 14.100

कुधार (Kudhāra) — Decorative elephant housing / covering 12.142

कुरव (Kurava) — Possessed of petty pride 24.207

कुरुवंश (Kuruvaṁśa) — The exalted Kuru lineage: King Somaprabha of Hastināpura and his younger brother Śreyāṁsa 20.20

कुलधर (Kuladhara) — The fourteen Kulakaras (patriarchs) appearing at the end of the third epoch 3.24

कुलुपत्र (Kulupatra) — Copper-plate record for financial transactions 2.99

कुलाय (Kulāya) — Bird's nest 4.15

कुलार (Kulāra) — Potter (kumbhakāra) 3.4

कुविन्द (Kuvinda) — Weaver 4.26

कुवल्ली (Kuvallī) — Jujube fruit (bera) 9.72

कुवल्लीफल (Kuvallīphala) — Jujube fruit 3.30

कुसुमेषु (Kusumes̤u) — Kāmadeva (the flower-arrowed god) 6.65

कूटनाटक (Kūt̤anāt̤aka) — Deceitful drama / fraudulent play 17.38

कूर्च (Kūrca) — Beard 12.32

कृकवाकुव्रत (Kr̤kavākuvrata) — Ascetics behaving like roosters 14.197

कृष्णपक्ष (Kr̤s̤n̤apaks̤a) — The first day of the dark fortnight of Ās̤ād̤ha, on which Lord Ādinātha inaugurated this era 16.190

केतन (Ketana) — Emblem, banner 4.8

केशव (Keśava) — Nārāyan̤a 11.70

केशाकेशि (Keśākeśi) — Hand-to-hand fight seizing hair 24.88

कोक (Koka) — Cakravāka bird 1.6

कोण (Kon̤a) — Plectrum / rod used for playing the vīn̤ā 15.146

कोमल (Komala) — Tender like fresh sprouts (feet) 14.142

क्रमुक (Kramuka) — Betel-nut 17.252

क्षण (Ks̤an̤a) — Festival / celebration 10.99

क्षणदा (Ks̤an̤adā) — Night 5.215

क्षणदामुख (Ks̤an̤adāmukha) — The onset of night / dusk 14.57

क्षणप्रभा (Ks̤an̤aprabhā) — Lightning 6.144

क्षतज (Ks̤ataja) — Blood 5.108

क्षपण (Ks̤apan̤a) — A one-month fast 8.202

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गन्धर्व (Gandharva) — Gandharva Vidyādhara 16.233

गम्य (Gamya) — Commentator (t̤īkākāra) 1.44

गव्यूति (Gavyūti) — Measure of distance equal to two miles (one kośa) 3.54

गीर्वाणाधिप (Gīrvān̤ādhipa) — Indra, lord of celestials 1.65

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human women, 4. Bhavanavāsinī Goddesses, 5. Vyantarin̤ī Goddesses, 6. Jyotis̤ka Goddesses, 7. Bhavanavāsī Devas, 8. Vyantara Devas, 9. Jyotis̤ka Devas, 10. Kalpavāsī Devas, 11. Human beings, 12. Animals 23.193-194

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निःश्रेयस (Nih.śreyasa) — Final liberation 5.98

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ब्रध्न (Bradhna) — The Sun 18.178

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भूतवादी (Bhūtavādī) — Materialist / Cārvāka holding that consciousness originates from four physical elements 5.66

भूतोपसृष्ट (Bhūtopasr̤s̤t̤a) — Possessed by an evil spirit 5.62

भोक्ता (भोक्तृ) (Bhoktā / Bhoktr̤) — One of the 1008 names of the Lord 25.100

म

मकराकर (Makarākara) — Ocean (abode of sea-monsters) 2.16

मङ्गलाष्टक (Maṅgalās.t.aka) — The eight auspicious emblems: 1. Chatra (Parasol), 2. Dhvaja (Banner), 3. Kalaśa (Pitcher), 4. Darpan.a (Mirror), 5. Cāmara (Fly-whisk), 6. Supratis.t.hita (Auspicious Seat), 7. Vardhamāna (Vessel), 8. Vyajana (Fan) 25.222

मङ्गलतन्तु (Maṅgalatantu) — Neck cord with five gold beads attached (a form of Phalakahāra) 16.66

मदनोत्कोचकारिन् (Madanotkocakārin) — Exciting passionate desire 10.141

मधुकृत् (Madhukr.t) — Honeybees 10.33

मधुव्रत (Madhuvrata) — Black bee; in double meaning: wine-drinker 22.116

मध्येयवनिकम् (Madhyeyavanikam) — Behind the stage-curtain 19.95

मनु (Manu) — Lord Ādinātha 15.70

मनु (Manu) — Son of Lord R.s.abhadeva 15.70

मन्द्रा (Mandrā) — Possessing a deep, resonant voice 8.175

मन्मनाकूजित (Manmanākūjita) — Inarticulate, sweet babbling of a child 14.164

मन्वन्तर (Manvantara) — Epoch intervening between one Kulakara and the next 3.84

मरीचिका (Marīcikā) — Mirage 1.56

मसृण (Masr.n.a) — Smooth, glossy 11.28

महाद्रुम (Mahādruma) — Wish-fulfilling tree (Kalpavr.ks.a) 4.137

महाप्रज्ञप्तिविद्या (Mahāprajñaptividyā) — One of the supreme occult lores attained by Vidyādharas 19.12

महाप्राव्राज्य (Mahāprāvrājya) — The exalted Digambara monastic initiation 4.174

महार्घ्य (Mahārghya) — Of immense value / priceless 14.78

महास्थपति (Mahāsthapati) — Viśvakarmā, the master architect-gem of a Chakravartin 7.210

माणव (Mān̤ava) — A necklace consisting of twenty strands 16.59

मार्गद्वय (Mārgadvaya) — The two poetic paths: Śabdālaṅkāra (verbal embellishment) and Arthālaṅkāra (semantic embellishment) 1.90

मृत्तिका (Mr̤ttikā) — Vessels crafted of fine clay 16.122

मुक्तजीव (Muktajīva) — Pure liberated soul, freed from all eight karmas and worldly bondage 2.18

मुनीन्द्र (Munīndra) — The Sun among ascetics; "munīnām inah̤" 11.76

मूर्धज (Mūrdhaja) — Hair of the head 1.2

य, र

मूषा (Mūs̤ā) — Crucible for smelting metals 10.43

मृग (Mr̤ga) — Animal / deer 5.41

मृगयु (Mr̤gayu) — Hunter 11.202

मेधाविनी (Medhāvinī) — Highly intelligent woman 16.108

मेरवी (Meravī) — Pertaining to Mount Meru 13.209

मोच (Moca) — Plantain / banana tree 1.54

मौख (Maukha) — Oral / facial 14.119

यतिचर्या (Yaticaryā) — The scriptural regimen of alms-seeking for ascetics 20.2

यवीयस् (Yavīyas) — Youthful / younger 18.118

यशस्य (Yaśasya) — Conducive to renown 5.28

यादस् (Yādas) — Aquatic creatures 14.66

यामिनी (Yāminī) — Night 5.1

यायजूक (Yāyajūka) — Worshipper / frequent performer of sacred rites 4.28

युग (Yuga) — Yoke; measure of length equal to four cubits 22.64

योग (Yoga) — Peaceful voluntary ascetic death (Samādhimaran̤a) 5.142

योग (Yoga) — Attainment of what was unobtained 16.168

योगबीज (Yogabīja) — Requisites/foundations of meditation 2.221

योगोद्ध (Yogoddha) — King Vajrasena, father of Vajranābhi, called Yogoddha upon taking ascetic initiation 11.49

रजस्वला (Rajasvalā) — Covered with pollen; in alternate meaning: menstruating women 22.126

रत्नसमुद्गक (Ratnasamudgaka) — Casket of precious jewels 16.161

रत्नावली (Ratnāvalī) — Necklace of gems interset with diamonds and precious stones 16.50

रथकड्या (Rathakad̤yā) — Fleet / array of chariots 3.151

रथाङ्ग (Rathāṅga) — Chariot wheel 5.127

रश्मिकलाप (Raśmikalāpa) — A pearl necklace of fifty-four strands 16.59

रसातल (Rasātala) — Netherworld / hell 10.27

राजक (Rājaka) — Assemblage of monarchs 1.52

राजत (Rājata) — Made of silver 22.210

राजन्वती (Rājanvatī) — Endowed with a righteous ruler 2.6

राजन्वती (Rājanvatī) — The Earth ruled by a worthy monarch 17.77

राजा (Rājā) — The Moon 5.204

राम (Rāma) — Balabhadra 1.2

रिरंसा (Riraṁsā) — Desire for amorous sporting 4.22

रूपक (Rūpaka) — Theatrical drama 16.104

रेचक (Recaka) — Whirling pirouette in dancing 14.121

रोदसी (Rodasī) — Intermediate space between heaven and earth 12.88

रौक्म (Raukma) — Pertaining to gold / golden 2.90

व

वज्रक (Vajraka) — Having thighs firm as adamantine thunderbolts; in context: an earlier incarnation name of Lord R̤s̤abhadeva 14.48

वज्रनाभि (Vajranābhi) — Endowed with a firm, adamantine navel; an earlier incarnation in Lord R̤s̤abhadeva's spiritual lineage 14.50

वज्रार (Vajrāra) — Diamond mine 19.42

वज्री (Vajrī) — Indra 4.18

वयस्या (Vayasyā) — Youthful maiden / companion 10.206

वर्ण (Varn̤a) — The social orders (Brāhman̤a, etc.); in alternate sense: phonemes / letters 24.186

वर्षधरकञ्चुकी (Vars̤adharakañcukī) — Eunuch chamberlains of the royal inner quarters 6.95

वर्षवृद्धिदिन (Vars̤avr̤ddhidina) — Birthday anniversary festival 5.28

वर्षीयस् (Vars̤īyas) — Aged / venerable 18.118

वराक (Varāka) — Wretched / poor creature 17.35

वरारोहा (Varārohā) — Woman of exquisite hips / noble lady 15.78

वरिव्रष्ट (Varivras̤t̤a) — Over-cooking / over-boiling 17.246

वरिव्रष्टि (Varivras̤t̤i) — Excessive cleaving / cutting 17.246

वलिभ (Valibha) — Adorned with abdominal beauty-folds 6.67

वल्लभा (Vallabhā) — Beloved celestial maidens 4.109

वल्लूर (Vallūra) — Dried meat 10.58

वसुन्धरा (Vasundharā) — The Earth 6.28

वंशोचित (Vaṁśocita) — Worthy of the noble lineage; in alternate sense: worthy of bamboo 14.119

वाग्मिन् (Vāgmin) — Eloquent speaker of refined speech 1.175

वाङ्मय (Vāṅmaya) — The aggregate of grammar, prosody, and poetics 17.11

वाचंयमत्व (Vācaṁyamatva) — The ascetic vow of silence (maunavrata) 18.11

वाजिवदन (Vājivadana) — Kinnara celestial beings 19.67

वातरशन (Vātaraśana) — Clothed in space (Digambara monk) 2.64

वातवल्कला (Vātavalkalā) — Digambara ascetics 2.18

वादिन् (Vādin) — Debater / scriptural dialectician 1.86

वार (Vāra) — Pertaining to trees 3.58

वालधि (Vāladhi) — Tail 12.9

वालधि (Vāladhi) — Tail 5.102

वास्तव्य (Vāstavya) — Emblem / token of lordship 3.13

वास्तुविद्या (Vāstuvidyā) — Architectural science 16.122

विकच (Vikaca) — Blossomed / expanded 23.40

विकृत्य (Vikr̤tya) — Having manifested supernatural transformations (vikriyā) 5.214

विचक्षण (Vicaks̤an̤a) — Learned scholar 1.62

विचतुरक्रीडा (Vicaturakrīd̤ā) — Elaborate sport with exquisite grace 18.184

विजयच्छन्द (Vijayacchanda) — A pearl necklace of 500 strands worn by Nārāyan̤as and Balabhadras 16.57

वितस्ति (Vitasti) — Span of twelve finger-breadths (aṅgulas) 18.3

विदेह (Videha) — Disembodied ascetic (devoid of body attachment) 4.53

विधुबोध (Vidhubodha) — White as the shining moon 19.161

विनेय (Vineya) — Disciple 11.177

विप्रलब्ध (Vipralabdha) — Deceived / betrayed 11.205

विप्रलम्भक (Vipralambhaka) — Cheater / deceitful person 11.191

विभावरी (Vibhāvarī) — Night 4.174

विमान (Vimāna) — Immeasurable / vast 10.204

विमान (Vimāna) — Measuring / standardizing 14.113

वियुत (Viyuta) — One million 10.97

विरस (Virasa) — Dry / devoid of relish 6.37

विवक्षा (Vivaks̤ā) — Intention to speak 24.89

विवक्षु (Vivaks̤u) — Desirous of speaking 1.27

विविक्ता (Viviktā) — Pure / secluded 23.84

विवित्सु (Vivitsu) — Desirous of knowing 25.15

विशङ्कट (Viśaṅkat̤a) — Vast / immense 17.188

विशिख (Viśikha) — Arrow 9.95

विश्राणन (Viśrān̤ana) — Charitable donation / gift 25.1

विश्वजनीन (Viśvajanīna) — Beneficial to the entire world 17.3

विश्वदिक्कम् (Viśvadikkam) — In all directions 23.22

विश्वधृत् (Viśvadhr̤t) — Lord R̤s̤abhadeva 1.88

विश्वम्भरी (Viśvambharī) — Name of the Earth 25.104

विश्वास्या (Viśvāsyā) — Having gateways in all directions; in context: expounding all metaphysical truths 24.186

विष्वक् (Vis̤vak) — Everywhere 20.2

विष्वाण (Vis̤vān̤a) — Food 23.12

विष्टि (Vis̤t̤i) — Forced / uncompensated labor (begāra) 16.168

विष्टिपुरुष (Vis̤t̤ipurus̤a) — Laborer 8.235

विसंस्थुलासनस्थ (Visaṁsthulāsanastha) — Seated in various unusual postures 2.170

वेणुध्मा (Ven̤udhmā) — Flute player 23.64

वैदग्धी (Vaidagdhī) — Elegance / beauty 2.134

वैदग्धी (Vaidagdhī) — Beauty, cleverness 24.18

वैदग्ध्य (Vaidagdhya) — Cleverness / artistry 4.56

वैधस्य (Vaidhasya) — Audacity, modesty 24.17

वैशाखस्थ (Vaiśākhastha) — Standing with legs apart in the Vaiśākha stance 23.108

व्यतिकर (Vyatikara) — Undertaking / task 6.207

व्यलीक (Vyalīka) — Untrue / falsehood 18.199

व्यलीक (Vyalīka) — Sorrow / grief 13.40

व्याधि (Vyādhi) — Physical disease / affliction 6.52

व्युत्सृष्टकाय (Vyutsr̤s̤t̤akāya) — One who has abandoned attachment to the physical body 24.66

श

शङ्ख (Śaṅkha) — One of the nine divine treasures (Nava-nidhis) 22.146

शतघ्नीचर (Śataghnīcara) — Cannons called Śataghnī 10.14

शक्रसख (Śakrasakha) — Indra's companion / Indra 8.255

शताध्वर (Śatādhvara) — Indra 13.117

शम्बु (Śambu) — Python 5.4

शरद् (Śarad) — Year; "hāyano'strī śaratsamāh̤" 24.8

शरीरान्वयिगुण (Śarīrānvayigun̤a) — The six bodily attributes: form, radiance, lustre, charm, pleasant speech, and artistic skill 16.215

शलाकापुरुष (Śalākāpurus̤a) — The sixty-three illustrious persons 22.49

शबर (Śabara) — A tribe of forest-dwelling Mlecchas 16.161

शाद्वल (Śādvala) — Covered with lush green grass 22.133

शालमातुर (Śālamātura) — Son of a hundred mothers 4.36

शातित (Śātita) — Shattered, felled 12.91

शार (Śāra) — Variegated in color 15.203

शार्वर (Śārvara) — Pertaining to night (śarvarī) 5.154

शिखावल (Śikhāvala) — Peacock 9.17

शिखावल (Śikhāvala) — Peacock 19.120

शिलोच्चय (Śiloccaya) — Mountain 13.54

शिवा (Śivā) — Female jackal 5.144

शीतक (Śītaka) — Slow / dilatory in action 10.7

शीतलिका (Śītalikā) — Fan (vyajana) 5.46

शीर्षक (Śīrs̤aka) — A variety of Yas̤t̤i necklace 16.47

शीर्षकयष्टि (Śīrs̤akayas̤t̤i) — A single-strand pearl necklace adorned with a large central pearl 16.52

शुचि (Śuci) — Summer season, the month of Ās̤ād̤ha 6.51

शुद्धान्त (Śuddhānta) — The royal inner quarters (gynaeceum) 17.177

शुभंयु (Śubhaṁyu) — Endowed with auspiciousness; "śubhamasti yes̤āṁ te śubhaṁyavah̤." 11.138

श्रद्धादिगुणसम्पन्न (Śraddhādimun̤asampanna) — Endowed with the seven virtues of a worthy donor: 1. Faith, 2. Capacity, 3. Devotion, 4. Discernment, 5. Non-greed, 6. Forbearance, 7. Renunciation 20.81-84

श्रुत (Śruta) — Scriptural knowledge (Śrutajñāna) 2.56

श्रावक (Śrāvaka) — Purān̤a of the eleventh Tīrthaṅkara Śreyāṁsanātha 1.65

श्रीधर (Śrīdhara) — Possessor of fortune; in context: celestial mode in Lord R̤s̤abhadeva's prior incarnation 14.49

श्रेयान् (Śreyān) — Younger brother of King Somaprabha of Hastināpura in the Kuru-jāṅgala realm 20.31

श्रोतुः आठ गुण (Eight qualities of an ideal listener) — 1. Desire to listen (Śuśrūs̤ā), 2. Attentive hearing (Śravan̤a), 3. Comprehension (Grahan̤a), 4. Retention (Dhāran̤a), 5. Recall (Smr̤ti), 6. Reasoning (Ūha), 7. Refutation of doubt (Apoha), 8. Conclusive conviction (Nirn̤īti)

श्वेतभानु (Śvetabhānu) — The Moon 13.163

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षट्कर्म (S̤at̤karma) — The six livelihoods instituted for householders: Asi (swordsmanship/defense), Masi (writing/administration), Kr̤s̤i (agriculture), Vidyā (arts and sciences), Śilpa (craftsmanship), and Vān̤ijya (commerce) 16.190

षड्भेदभाव (S̤ad̤bhedabhāva) — The six cosmic substances (Dravyas): 1. Jīva (Soul), 2. Pudgala (Matter), 3. Dharma (Medium of motion), 4. Adharma (Medium of rest), 5. Ākāśa (Space), 6. Kāla (Time) 25.222

षाड्गुण्य (S̤ād̤gun̤ya) — The six policies of statecraft: Sandhi (peace treaty), Vigraha (war), Yāna (marching), Āsana (halting), Dvaidhībhāva (division of forces), and Āśraya (seeking alliance) 4.23

स

संक्रन्दन (Saṁkrandana) — Indra 12.95

संचार (Saṁcāra) — Accompanied by foot movement 23.154

सजानि (Sajāni) — Accompanied by his wife 3.75

सजानि (Sajāni) — Accompanied by his wife 9.148

संज्वहार (Saṁjvahāra) — Terrifying 7.56

सत्त्वानुपङ्गिगुण (Sattvānupaṅgigun̤a) — The virtues attendant upon pure being: truth, purity, forbearance, renunciation, intellectual energy, compassion, self-restraint, tranquility, and humility

सदाद्य (Sadādya) — The fourteen doors of exposition (Anuyogadvāras): Existence (Sat), Number (Saṅkhyā), Field (Ks̤etra), Touch (Sparśana), Time (Kāla), Interval (Antara), State (Bhāva), Comparative measure (Alpabahutva), Designation (Nirdeśa), Ownership (Svāmitva), Means (Sādhana), Substratum (Adhikaran̤a), Duration (Sthiti), and Modality (Vidhāna) 24.101

सधर्मा (Sadharmā) — Equal / of identical nature 2.37

सप्रेक्षी (Sapreks̤ī) — Female companion / consort 7.48

सनाभि (Sanābhi) — Kinsman / brother 12.10

सपर्या (Saparyā) — Worship / adoration 5.191

सप्तकक्षा (Saptakaks̤ā) — Composed of seven military ranks: elephants, horses, chariots, infantry, oxen, champion warriors, and dancing maidens 22.256

सप्तनय (Saptanaya) — The seven points of view: 1. Naigama (teleological), 2. Saṅgraha (collective), 3. Vyavahāra (empirical), 4. R̤jusūtra (momentary), 5. Śabda (verbal), 6. Samabhirūd̤ha (etymological), 7. Evambhūta (actualized) 24.102

सप्तार्चिस् (Saptārcis) — Fire (seven-flamed) 24.70

सभाग (Sabhāga) — Endowed with assembly halls 22.4

सभावना (Sabhāvanā) — Celestial devas guarding the assemblies 10.65

समया (Samayā) — Near / in the vicinity of 22.207

समवृत्त (Samavr̤tta) — A metre whose four quarters contain an equal number of syllables 16.114

समा (Samā) — Division of time 3.19

समाहित (Samāhita) — Deeply concentrated in mind 6.24

समिद्ध (Samiddha) — Intensely radiant 5.3

समीहा (Samīhā) — Effort / endeavor 5.34

सरीसृप (Sarīsr̤pa) — Reptiles / crawling creatures 5.86

सर्वज्ञोपज्ञ (Sarvajñopajña) — First taught by the Omniscient Jina 5.85

सर्वार्थसिद्धिनाथ (Sarvārthasiddhinātha) — Master of all attainments; in context: Ahamindra in the Sarvārthasiddhi heaven in Lord R̤s̤abhadeva's prior life 14.50

सरस्वत् (Sarasvat) — Ocean 20.36

सलय (Salaya) — In rhythm with musical tempo 13.179

साकूत (Sākūta) — Meaningful / intentional 14.86

साचिव्य (Sācivya) — Assistance / counsel 8.209

सात्त्विकबल (Sāttvikabala) — Spiritual / soul force 15.210

साधन (Sādhana) — Army 4.24

साधन (Sādhana) — Army 8.41

साधारण (Sādhāran̤a) — A classification of country / terrain 16.159

साध्वस (Sādhvasa) — Fear / apprehension 1.54

सानुजन्मा (Sānujanmā) — Accompanied by younger brothers 2.10

सामायिक (Sāmāyika) — Equanimity (a form of Right Conduct) 20.71

सामि (Sāmi) — Half 19.172

सारव (Sārava) — Accompanied by sound 10.208

सारव (Sārava) — The Sarayū river 20.208

सार्थ (Sārtha) — Beneficial to one's true welfare 7.35

सार्वभौमत्व (Sārvabhaumatva) — Sovereignty of a Chakravartin over the entire earth 24.125

सारस (Sārasa) — Pertaining to a lake 16.213

सासार (Sāsāra) — Accompanied by torrential rain 12.105

सितच्छदावली (Sitacchadāvalī) — Flight of white swans 16.214

सितांशुकप्रतिच्छन्न (Sitāṁśukapraticchanna) — Draped in pure white garments 17.205

सुत्रामन् (सुत्रामा) (Sutrāman / Sutrāmā) — Indra 15.1, 12.75

सुदती (Sudatī) — Woman with beautiful teeth 19.129

सुधाशो (Sudhāśo) — Celestial deva 1.13

सुधासूति (Sudhāsūti) — The Moon (source of nectar) 6.83

सुपर्वा (Suparvā) — Possessed of well-formed joints / nodes 10.136

सुरद्रुम (Suradruma) — Wish-fulfilling tree (Kalpavr̤ks̤a) 20.270

सुरभि (Surabhi) — Kāmadhenu (celestial cow) 17.42

सुरसद्मन् (Surasadman) — Celestial heaven 12.89

सुराग (सुर+अग) (Surāga / Sura+aga) — Wish-fulfilling tree 4.82

सुराग (Surāga) — Pertaining to nectar 11.150

सौमुख्य (Saumukhya) — Gracious favor / benevolence 14.91

सौरभेय (Saurabheya) — Bull 15.42

सौरी (Saurī) — Pertaining to the Sun 12.70

स्तन्य (Stanya) — Breastfeeding / mother's milk 14.165

स्तम्बेरम (Stamberama) — Pertaining to an elephant 10.17

स्थानीय (Sthānīya) — Capital city 16.163

स्नानद्रोणी (Snānadron̤ī) — Bathing tub 16.5

सूक्ष्मादि (Sūks̤mādi) — Subtle, obstructed, and distant entities 24.2

सूति (Sūti) — Origin / manifestation 24.2

सूत्र (Sūtra) — A variety of Yas̤t̤i necklace; a single strand of pearls with a lower central gem 16.50

सूत्रधार (Sūtradhāra) — Master craftsman / architect 16.256

संख्या (Saṅkhyā) — Numerical computation in prosody 16.114

संविग्न (Saṁvigna) — Ascetic souls who, fearful of transmigration, are steadfast in renunciation 24.77

संवृति (Saṁvr̤ti) — Delusion / error 5.40

संस्थान (Saṁsthāna) — Upper garment (uttarīya) 19.117

संस्थ्याय (Saṁsthyāya) — Distinct compositional arrangement 16.44

संहार (Saṁhāra) — Cosmic dissolution (pralaya) 20.35

सोपान (Sopāna) — A Phalakahāra necklace embellished with three pendant gems below 16.66

सौगन्धिक (Saugandhika) — Fragrant substance 14.174

स्पृश्यकारु (Spr̤śyakāru) — Touchable artisans such as barbers 16.186

स्फाति (Sphāti) — Growth / prosperity 1.207

स्फाति (Sphāti) — Expansion / abundance 14.31

स्वःपृष्ठ (Svah̤pr̤s̤t̤ha) — Supreme Indra of the highest heaven 17.223

स्वभ्यस्त (Svabhyasta) — Thoroughly practiced / mastered 1.132

स्वस्थ्य (Svasthya) — Instrument for attaining heaven 16.7

स्वरुद्भूतगन्ध (Svarudbhūtagandha) — Fragrant breeze originating in the celestial realms 12.50

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स्वस्रीय (Svasrīya) — Nephew (sister's son) 10.43

स्वापतेयक (Svāpateyaka) — Wealth / property 24.28

स्वायंभुवी (Svāyambhuvī) — The divine speech of Lord Ādinātha 1.94

स्वायंभुव (Svāyambhuva) — Propounded by the Self-Existent Lord R̤s̤abhadeva 14.112

स्रग्धरा (Sragdharā) — Wearing a garland (also a 21-syllable Sanskrit metre) 4.76

हरिविष्टर (Harivis̤t̤ara) — Lion throne (Siṁhāsana) 5.314

हार (Hāra) — A necklace composed of multiple strands of pearls 16.55

हार (Hāra) — A necklace containing exactly one hundred and eight strands 16.59

हारिन् (Hārin) — Captivating, beautiful 9.24

हार्य (Hārya) — Charming / attractive 17.122

हिमानी (Himānī) — Deep snow / glacial mass; "mahatī himānī" 22.127

हिरण्मयी (Hiran̤mayī) — Made of pure gold 13.89

हृदिशय (Hr̤diśaya) — Kāmadeva (dwelling in the heart) 15.97

हृषीक (Hr̤s̤īka) — Sense organ 2.106